13 Famous Jews of Antiquity

Andrey Zelev

1 Asinay and Anilay — Jewish robber brothers who lived in the 1st century. in the Babylonian city of Negarde and created a small Jewish state. Mother Widow gave them a teaching for weaving, which the brothers, however, soon killed for ill-treatment. Fear of punishment, they then fled to the marshy lowlands of the Euphrates, where different rabble joined them.

Having formed a huge gang of robbers, the brothers engaged in the robbery of traveling merchants, paid tribute to the surrounding shepherds and soon intensified so much that they founded their own small republic, which caused awe not only on Babylonian Jews, but also on the Parfyan king Artaban III (10-40). The latter took a campaign against the already existing 15th year of the republic, but unsuccessfully. Amazed by the selfless courage of the brothers, Artaban entered into an alliance with them and even entrusted them with the protection of the Babylonian border.

However, wars with Parfyanese commanders and violence against the son-in-law of Artaban, Mitridat, who was shamefully defeated by Anilay, and then, in turn, who defeated him, laid the limit on the mistress of the robber brothers. The death of the brothers is not without romanticism: Asinay died from the poison given to him by his brother's wife, Anilai fell according to the origins of Mitridat's wife.

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2 Bar-Giora, Shim'on — Jewish commander who participated in the war with Rome in 66 – 70 years. AD, during the I Jewish War.

For the first time, he advanced with his physical strength and fearlessness in the battle with Cesti Gall at Beth-Horon (66 AD), in which the Jews inflicted a crushing defeat on the

Romans. After the flight, Cestia Bar-Giora gathered a detachment and opposed the supporters of reconciliation with Rome and began to devastate the Idum province near Akrabatten. The army, sent out by the moderate government of Jerusalem, forced Bar Giora to take refuge in Masada.

After some time, however, he resumed his guerrilla attacks, gradually increasing the number of his troops, at the end of the already numbering of several thousand «Sikarii », fighters for the independence of Judea. Having strengthened Nain, Bar Giora camped in the Paran Valley. With the help of supporters of the uprising among the Edomites, he managed to occupy Edomaeus (Edom) and capture Hebron.

In April 69, he entered Jerusalem and actually became the ruler of most of the city. It happened like this. Local collaborators ambushed here and captured his wife and some of his soldiers; but Bar Giora forced the Jerusalem to give them back. In Jerusalem, meanwhile, a conflict arose between the Edomites and the Zealots (April 68); defeated Edomites called Bar Giora to the city. Although Mattatia, the then high priest, contributed to the calling of Bar-Gior, the latter still killed him; since then he began to look at himself as the ruler of the city, constantly conducting bloody disputes with John (Johanan, see below) Giskalsky, the leader of the Zealots, whose frenzy was far surpassed by the actions of the Sycarians, supporter of Shim‘on. The Edomites joined Bar Gior, despite the fact that he had oppressed them before.From his strong fortification at Fazelis, where he placed 10 thousand soldiers, Bar Giora could rule over Jerusalem.

When the troops of Titus (the future Roman emperor, who, interestingly noted, almost married the Jewess of Berenike) approached Jerusalem (April 70), Bar-Gior made peace with John and the Zealots and in numerous sorties caused serious damage to the Romans, but the advantage of the Roman army turned out to be overwhelming.

After the Romans took almost all of Jerusalem and burned the Temple (9th Aba), Bar Giora and other separatists retired to the upper part of the city and from there began to negotiate with Titus. They agreed to submit and swear no longer to use their weapons against the Romans if they were given a free pass. The Romans refused, and the struggle began again. 8 Elula the upper city also fell victim to fire. John Giskalsky surrendered, but Bar-Giora fled through the underground passages. Hunger, however, made him leave his shelter. Bar Giora was captured and executed in Rome during triumphant festivities in honor of Emperor Vespasian and his sons.

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3 Bar-kohba, Shim‘on — leader of the Jews in the uprising against the Romans under

Emperor Adrian, from 132-135, during the III Jewish War.

The tradition tells of Bar-Kohba as a leader who led both the economy of the territories under his control and the army. He ruled powerfully, going into all the smallest details of the control. To maintain discipline, Bar-Kohba resorted to the threat of punishment even in relation to the leading military leaders of his army, and sometimes he used frightening punishments. In documents modern to him and on coins minted by him, Bar-Kohba is called Neci Israel (`Prince of Israel`).

There is only scattered and fragmentary information about the uprising of Bar-Kohba, about how it broke out and passed, and about its outcome, part of a rather late origin. The main source is not quite detailed notes by the Greek historian Dion Cassius. Found in the middle of the 20th century. documents drawn up by Bar-Kohba himself are in most cases economic and administrative in nature and do not contain information about military operations or the political or military significance of the uprising.

It flared up, most likely, at 132. He was preceded by a decree of the Roman emperor Adrian, who carried out 129 – 132 in «Palestine » and its neighboring countries, on the death penalty for committing a circumcision rite and building a new city on the site of Jerusalem. This city Adrian named Elia Kapitolina after himself (Publius Aelius Hadrianus) and in honor of Jupiter the Capitol. In the new city, he erected the temple of Jupiter, which, according to Dion Cassius, caused «a fierce and protracted war ». The signal for the uprising was the departure of the emperor to Greece (summer 132). In fact, the Bar-Kohba uprising was a continuation of the anti-Roman uprisings of the Diaspora Jews in 115 – 117.

Cassius provides a brief description of the course of the uprising. Secretly from the Roman authorities, the Jews gathered their strength, waiting for the opportunity that appeared after Adrian's departure. They captured several cities and strengthened them by erecting walls and breakthrough underground passages.

Adrian was urgently forced to call one of his most capable military leaders, Julia of the North, who arrived in Judea from Britain.

Cassius reports that the Romans destroyed 50 fortresses during the fighting, destroyed 985 villages and killed 580 thousand people.

Many Jews died of starvation, disease and fire; many Romans also died in this war, and Adrian, telling the Senate about the victory, did not begin his speech with the usual formula «I and my army live ».

Cassius writes that the uprising, very carefully prepared, «swept the whole of Judea » (under this name, it obviously implies most of Eretz-Israel, including Galilee and the

Golan) and it was supported by «Jews from all over the world » and «it seemed that the whole world came into disrepair ». In terms of size and intensity, the Bar-Kohba uprising acquired the scale of war, which posed a threat to the entire Roman Empire.

The war was attended by units of legionnaires who arrived from all parts of the empire, including troops from Egypt and even from distant Britain, as well as the Syrian fleet. The decisive battles took place in Judea, on the Coastal Plain, in the mountains and, at the end of the uprising, in the Jewish desert. The war seems to have lasted 3 and a half years. The rebels captured Jerusalem, as evidenced by the inscriptions on some coins minted at that time: «[such a year] from the liberation of Jerusalem », as well as, to some extent, documents found in the caves of the Judean desert. So, the date of one of these documents is — «the 3rd year from the liberation of Jerusalem ». From such dating, we can conclude that for the rebels, Jerusalem not only personified the desire of the Jews for freedom, but also served as a political symbol of the consolidation of the rebel forces and their domination over Judea.

The last bastion of Bar Kochba was the Betar fortress in the Jewish mountains. The documents found in the Judean desert say that even after the fall of Betar, individual centers of the uprising remained in the desert and on the shores of the Dead Sea. In the Talmudic literature and midrash, Betar is considered a fortress in which the rebels found the last refuge, and its fall and the defeat of Bar-Kohba, who found his death there, symbolize the end of the whole uprising.

Betar was apparently chosen by the rebels as their main citadel due to its favorable strategic position. The fortress stood on the ridge of a mountain towering above the Sorek Valley and dominating the important road of Jerusalem — Beth-Guvrin. The increased siege of Betar by the Romans began, obviously, after they captured Jerusalem. But even during this siege, Betar's defenders maintained contact with the rebel camps in the Judean desert. Obviously, Betar is meant in one of the documents found in the Judean desert, which states: «Near the well of Ben Kosva, the head of Israel, in the camp ... » Eusebius reports that Betar was besieged by Adrian’s reign in 18, that is, in 134 n e. (approximately two years after the start of the uprising), and the reign of the fortress According to Talmudic sources,Adrian unsuccessfully besieged Betar for three and a half years, but then a certain Samaritan told Bar-Kohbe that he had conspired with his uncle, a well-known law teacher, we were dancing El‘azar from Modi‘in, who was in Betar among the participants in the uprising, and the purpose of the conspiracy was to surrender the city to the Romans. An angry Bar-Kohba killed El‘azar, and «Betar was immediately captured, and Ben-Koziva found his death ». From this story we can conclude that by the end of the siege between religious authorities and Bar-Kohba, obviously, significant disagreements appeared. There is no doubt that the capture of Betar required great effort from the Romans and ended only thanks to a combination of circumstances favorable to them, one of which could be the indicated differences. that we entered into a conspiracy with his uncle, a well-known law teacher, we are dancing El‘azar from Modi‘in, who was in Betar

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The death of Bar-Kohba (apparently, in 135) is surrounded by a halo of legends and traditions. Tales about the massacre perpetrated by the Romans in Betar testify to the extreme bitterness of the struggle. During the repressions following the fall of Betar, most of the Jewish population of Judea was destroyed. The survivors were brutally persecuted, selling into slavery and evicting from their homes was common, and religious ceremonies were prohibited. The center of Jewish life has moved to the north of the country, mainly to Galilee. As a result of the defeat of the uprising, Judea finally lost its independence. Thus ended the last and probably the greatest of the wars waged by the Jews of the ancient world.

Found in the Judean desert in 1952 – 61 documents dating from the period of the Bar-Kohba uprising make it possible to judge the economic situation of southern Judea on the eve of the uprising and at the height of the war.

Letters written on behalf of Bar Kochba speak of everyday affairs. Some of these letters are not entirely clear. Judging by the dates, they are written between the 2nd and 4th year of the liberation of Israel (132 – 134). All of them begin with almost the same formula:

«[From] Shim‘on Bar Kosva, bring Israel, such (or such) — world ». In one of the letters to the military leader, Yehoshua bin Galgole Bar-Kohba writes about Galileans who should be protected, and, strictly reminding his people about this, threatens them with shackles for violating his order. In another letter to Yehoshua bin Galgole, Bar-Kohba obliges to hospitably meet people who bring wheat (apparently a tax), to provide them with shelter before the end of Saturday. In other letters discovered in Nahal-Hever, Bar-Kohba orders Masbel (Masabalu) bin Shim‘on and Jonathan bin Bayahu, which are likely tocommanded the fleet in the Ein Gedi area, about the leadership of people, about the supply of wheat, grain harvesting, confiscation of property and mobilization in Tkoa, bordering the Jewish desert.

Bar-Kohba's style is very severe, letters often contain threats for failure to comply with his orders. In a letter to Hebrew, Jonathan and Masbel from Ein Gedi, Bar-Kohba orders you to monitor the loading of the ship anchored in this port. To the chiefs of the rear of the army and the population living in semi-desert regions, who aroused the wrath of Bar-Kohba by the fact that in violation of his order they did not put food, he addresses these words: «You live in abundance, eating and drinking property of the house of Israel, and you do not care about your brothers ». In a letter in Aramaic, Bar-Kohba orders Yehude bin Menashe from Kiryat Aravaya to deliver to him «four species » (arbaa minim) of fruits and plants used during religious rites on the Sukot holiday, and reminds him, obviously, of the collection of tithing. Such statements give rise to the conclusion that,despite the war and the dangers, the people of Bar-Kohba strictly adhered to such commandments of Judaism as the holiness of the Sabbath, offerings to the Cohens and Levites, and the performance of festive ceremonies.

Judging by the names of the settlements mentioned in these documents, there were vast territories under the control of Bar Kokhba, including border areas in the Judean Mountains, the Beth-Guvrin region (Ir-Nahash) and a number of areas of the Judean desert. It can also be assumed that Bar-Kohba maintained contact with territories located east and south of the Dead Sea. The survivors of the uprising fled to the Judean desert, which turned into a rebel center. Traces of Roman military camps found in the Nahal-Hever cave area indicate that Roman legions besieged the last rebels who hid with their families in these caves. Surrounded by the Romans, they found their death there.

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4 Jesus Christ — the greatest of all historical figures of world history, the founder of Christianity, in Christian eschatology – God or the son of God, the Logos of God, the integral part of the Trinity, the Messiah, etc. For Muslims, he is recognized as a prophet, although in the Qur'an al-Masih = Meccia is named 7 times.

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5 Joseph Flavius (Joseph bin Mattiahu; approx. 38 – after 100) — Jewish historian and one of the main representatives of Jewish-Ellinist literature, commander.

Joseph Flavius was born in Jerusalem in an aristocratic priestly family and, by mother, was related to the Hasmonites. At the age of 16, joining a certain Bannus, a member of one of the many ascetic sects at that time (possibly the Essei sect), spent three years in heraldry. At the age of 26 (at 64) Joseph Flavius was sent to Rome with the order to secure the release of several Cohens (priests) arrested and sent to Rome by the prosecutor Felix. Joseph Flavius managed to fulfill the order. Rome made an indelible impression on young Joseph Flavius.

When the Jewish War I (66) broke out, Joseph Flavius was sent by the Jerusalem authorities to lead the rebel forces in Galilee — the most important site in the first stage of the war. Local leaders, primarily Johanan Gischalsky, did not want to obey the Jerusalem Emissary, and conflicts between them continued until the arrival of Vespasian (in 67).

The rebels, taken aback by the outbreak of hostilities, failed to take the initiative into their own hands: the Galilean cities, strengthened by Joseph Flavius, could only defend themselves without forming a single defensive system operating according to the general plan. Resistance in Galilee was finally suppressed when, after a six-week siege of 1 Tamuz 67, Iotapata (Jodfat) fell. Joseph Flavius, who led the defense of the city, took refuge in a cave with 40 other rebels. According to the story of Joseph Flavius himself, when the rebels decided to kill each other so as not to be captured by the Romans, he, skillfully casting lots, managed to be one of the last two survivors by cunning, and then convinced his comrade-in-arms to leave the cave and surrender to the mercy of the winner. Vespasian enclosed Joseph Flavius in shackles, but saved his life, obviouslyintending to execute the rebel leader at the end of the campaign during his triumph in Rome.
In an effort to preserve life and gain freedom, Joseph Flavius used the Messianic prophecies that were widespread in Judea and the East and not unknown to the Romans, that the lord of the world would leave Judea, and addressed the meaning of this prophecy to Vespasian. When Vespasian's legions, after the death of Nero, began to speak out about the candidacy of the emperor, Joseph Flavius, speaking with his «prophecy », provided Vespasian with a huge propaganda service, which he did not forget about later. After the proclamation of Vespasian as emperor in Caesarea, shackles were removed from Joseph Flavius. When Titus succeeded his father, who was serving in Rome as commander in chief, Joseph Flavius joined him and, during the siege of Jerusalem, repeatedly appealed to the defenders of the city with a proposal to lay down their arms; during one of these

appeals to the rebels, he was wounded.After the capture of Jerusalem, Titus allowed Joseph Flavius to save what he wanted from the ruins of the city, and Joseph Flavius saved the scroll of the Torah.

Instead of the estate confiscated by the Romans near Jerusalem, Joseph Flavius received land from Titus in the Jezreel Valley. After the war ended, Joseph Flavius settled in Rome, where he was granted Roman citizenship, granted money and the right to live at the court of the emperor; he never visited his homeland again. Joseph Flavius's relationship with the Jews was extremely tense: hating Joseph Flavius for betrayal during the uprising, the Jews took every opportunity to harm him and undermine his position at court.

The historical essay «The Jewish War » (full name «The History of the Jewish War against the Romans ») was, apparently, the payment of Joseph Flavius to the emperor for his freedom and welfare. The book was written in two versions of — Aramaic and Greek; The Aramaic version of the essay has not been preserved. In the introduction to his essay, Joseph Flavius states that he impartially described the Jewish war against the Romans; it is obvious that Joseph Flavius sought to follow the historiographic concept of Polibia, according to which historical work should be strictly factual in nature. However, Joseph Flavius did not always adhere to the principles declared by him: depending on the Flaviev dynasty, the author, driven by personal interests, often hides facts or falsifies them.Joseph Flavius writes about his own reprehensible actions in vague terms or completely ignores them; there is no hint of the author's failures as a military leader in the book, but, on the contrary, there is unreasonable praise. In his image, Roman methods of warfare look impeccable; the idea is being held that the Romans sought to avoid excessive bloodshed and cruelty and save the Jews, but their efforts were unsuccessful. According to Joseph Flavius, the Jewish people did not want the war imposed on him by rebel robbers. The anti-Jewish Roman historian Tacit writes, however, about a total anti-Roman war, in which even women took part. To prove that the anti-Roman uprising was the work of very limited circles and thereby justify the Jewish people as a whole in the eyes of the Romans,Joseph Flavius deliberately distorts the size of the Messianic movement in the country and its role as the inspirer of the uprising.

Despite the shortcomings, the «Jewish War » is a valuable historical document: Joseph Flavius writes on the basis of his own observations and information received from defectors, and also uses Roman military reports. The undeniable and artistic merits of the book.

The second significant work of Joseph Flavius, «Jewish antiquities », is written in Greek. Faced with the hostility of the Gentiles towards the Jews, Joseph Flavius concluded that the only source of hatred was their ignorance of the religion of Israel. Believing that attitudes towards Jews will change, if we clarify the meaning of Judaism, Joseph Flavius undertakes to teach a lesson in Jewish history and explain to the Gentiles their fallacies. The name «Jewish antiquities » is undoubtedly an allusion to the composition of the

historian of the era of Augustus Dionysius of Galikarnassky «Roman antiquities »; at the same time, the very name of the book reveals the goal of Joseph Flavius — to refute the allegations of slanderers and prove the antiquity of the Jewish people.

In the presentation of biblical events, built in accordance with the aesthetic norms of Hellenistic literature, Joseph Flavius uses the Greek text of the Septuagint in a version significantly different from the current one. Joseph Flavius accompanies the biblical stories with aggadic interpretations, and some of them survived only from him. The «Jewish Antiquities » also addresses halachic issues; The 4th book of composition contains solutions different from the existing Galakhi, which, apparently, belong either forgotten over time or rejected by the halachic tradition. The absence in «of the Jewish antiquities » of the references to the books of the prophets is apparently due to the fact that the composition was intended mainly for the Hellenistic Hebrew reader, to whom the spirit of the Jewish prophecy was alien and incomprehensible.

A description of the Persian era in Eretz Yisrael shows that only a few of the sources that reached the population were known to Joseph Flavius. Having almost no information about the period of Ptolemey's dominion, Joseph Flavius tries to fill this gap with the help of Aristey's message and history about tax collector Joseph bin Tovia. The main source for the Hasmoneev era is Joseph Flavius's 1st book. However, there are indications that in the presentation of the history of the Hasmonean house until the death of Salomei-Alexandra (or, possibly, only until the end of the reign of Alexander Yannaya), Joseph Flavius also used extensive historical composition (unreserved), written in Hebrew and subsequently translated into Greek. As a fan of Rome, Joseph Flavius included a number of documents in his essay,testifying to the benevolent attitude of the Roman authorities towards the Jewish communities of the diaspora as opposed to hatred by the Greeks and the Hellenized population of the empire.

Peru Joseph Flavius also owns 2 small compositions — «Life » and «Against Apion, or On the antiquity of the Jewish people ». «Life » is an autobiography written in response to attacks by Jewish historian Justa Tiberias, who accused Joseph Flavius of abuse of power when he was commander in Galilee. «Against Apion » is a response to anti-Jewish insinuations of anti-Semites; the first part of the book is polemic in nature, and the second reveals the high values of Judaism and shows its ethical superiority over Hellenistic paganism.

There are two opposing Jewish assessments of the personality of Joseph Flavius. Some believe that Joseph Flavius was a traitor who left his people in trouble and moved into the camp of the enemy, an apologist for Rome, falsified historical truth and falsely described the events he witnessed. According to others, the basis of Joseph Flavius's behavior was the Pharisee faith in the future of the Jewish people, who would survive only by submitting to Rome; and only in order to devote himself to higher service to his people, Joseph Flavius resorted to shameful salvation.

The name of Joseph Flavius is not mentioned either in the Talmud or in midrash, his works for many centuries were not known in the Jewish environment. However, vague traditions about the life of Joseph Flavius and his historical works gave rise to the legend of Joseph bin Gorion, a warrior and writer of the Second Church, who was credited with the authorship of the anonymous work of the X century. «Sefer Ioseifon », where much is borrowed from «Jewish antiquities » and «Jewish War » Joseph Flavius. The merit of preserving the works of Joseph Flavius belongs to the Christian church, which was attracted mainly by the so-called Flavian testimony of the supernatural nature of Jesus (« Jewish antiquities », book 18:63 – 64; many scholars consider this a late insert). Through the efforts of the church in the VI century. were completely translated into Latin «Jewish antiquities » and «Against Apion »;the Latin retelling «of the Jewish War » was called «Hegesipp » (or «Hegesipp », IV c.).

The works of Joseph Flavius are the main source of information about the period of the Second Temple, a source of paramount importance, without which the reconstruction of the historical picture of this era would not have been possible.

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6 Johanan Gishalsky (Johanan, son of Levy of Gush Halava, John Giskalsky) — one of the leaders of the anti-Roman uprising 66 – 70 years. e. and one of the 2 main leaders of the defense of Jerusalem during the siege of the city of Titus in 70 Information about Johanan Gischalsky is contained in the writings of Joseph Flavius, who, being sent to Galilee in 66 to prepare for the reflection of the Roman invasion, came into conflict with Johanan Gishal. However, Joseph notes the courage of Johanan Gischalsky and his activity in the defense of Galilee.

Before the uprising, Johanan Gishal was engaged in the production of olive oil.

He repeatedly organized punitive expeditions against the Syrians who robbed Jewish villages in Galilee. So when his hometown of Giskala was taken by attack and burned by gadarenas, baragans and Tyrians, he called his fellow citizens, armed them, defeated the conquerors and rebuilt Giskalu (Gush Halav) again, so the city became much more beautiful than it was before.

With the beginning of the uprising, Johanan Gishalsky surrounded Gush-Khalav with powerful fortifications, which, however, could not prevent the capture of the city by the Romans (67 g.).

400 fugitives from the Thira region (the capital of Phoenician, now the territory of Lebanon) gathered around Johanan; their number quickly increased to 4500 – 5000 people .. He raised a lot of money by selling Jewish merchants his oil in Caesarea Filippova, and used this money to pay salaries to his soldiers. He asked Joseph Flavius (see below), at that time the former viceroy of Galilee, for permission to seize bread from the supplies of the emperor; and when Joseph, not wanting to break with Rome, refused him, he took bread with the permission of Joseph's fellow delegates and, thus providing the army with food, immediately built the walls of Giskala. These legates, outstanding people and patriots, trusted Johanan, and from that began the feud between Johanan and Joseph, which all grew and became more serious.

The gap between Joseph and Johanan occurred after the first case with the youths of Daberat, who robbed the wife of the royal official Ptolemy; etc. Joseph Flavius took looted things to himself, then the young men spread a rumor about him that he wants to pass Galilee into the hands of the Romans; Johanan was the first to suspect him. Because Joseph was in the absence at that time, Johanan took the opportunity to convince the population of Tiberias to fall away from Rome; Joseph's sudden return alarmed him very much.

Joseph began to persuade the people to his side; but when he heard that Johanan had already chosen several of the 1000 people who were with him to kill him, Joseph immediately fled to Tarihei. Johanan, seeing that he was working in vain, returned to Giskal and wrote a letter to Joseph, in which he assured him that he had not incited the population to rebel.

Now Johanan began campaigning against Joseph in Jerusalem itself. He sent his brother Simeon and Jonathan bin Sisena, with 100 armed men to Jerusalem, to ask for the removal of Joseph. Simeon bin Gamliel, who headed the Pharisees, was a friend of Johanan; Joseph was supported by high priestly families. However, the priests decided to recall Joseph. At this time, Joseph intercepted letters in which Johanan tried to bring the population of Galilee against him. Johanan and the Jerusalem Commissioners gathered in Tiberias; they hoped to capture Joseph, but they failed, and a few times later Johanan returned to Giskal.

According to Joseph, the Galileans wanted to seize Johanan and extradite him to the enemy; but Joseph refused this, fearing a civil war. Meanwhile, Joseph was in great danger, as Johanan went to him in Tiberias with an army and forced him to flee to Tarihei a second time, after which Johanan returned to Giscal. The latter, however, managed to raise the population of Tiberias against Joseph.

Joseph was forced to oppose Tiberias with armed force, 4,000 or 3,000 followers of Johanan surrendered to him, he himself remained with only 1,500 or 2,000 people.

Since that time, he has remained in Giskal. Johanan proved to be a true patriot and hero in

the open struggle with the Romans much more than in this small clash with Joseph.

When Joseph Flavius was defeated and all Galilee was in the hands of the Romans, Giscala held heroically. Titus, on behalf of his father Vespasian, besieged the city with 1000 horsemen. Johanan did not dare to enter the battle, because on his side were only his fellow citizens, peaceful farmers. Under the pretext of approaching Saturday, he asked for a one-day truce, which was given by Titus. But Johanan secretly left the city at night, and the next day the citizens opened the gate. Titus was so indignant at this that he sent several people after him; but Johanan took refuge in Jerusalem.

With the fall of Gush Halava, the conquest of Galilee by the Romans ended, and Johanan of Gishal fled to Jerusalem, with the leaders of the rebels in which he had a long-standing relationship. Following Johanan Gischalsky, many of his fighters and thousands of Galilee residents arrived in Jerusalem, of which Johanan Gishal formed a militia devoted to him.

Johanan urged the people that it was better to reflect the Romans because of the fortified walls than to die aimlessly in the small cities of Galilee. His like-minded people, numbering several thousand, entered Jerusalem under the name "galleys"; they were distinguished by uncontrollable courage; in the city there were more than 2000 from one Tiberias. Joseph accuses them of robbery and robbery. Johanan. became the first person in Jerusalem, which then broke up in the party, and to the end remained the first in the war. His main apartment was first on Ophel, and from this position he made the Zealots return to the temple. He connected with the Idumians who remained in Jerusalem.

At the very beginning of the uprising, Johanan Gishal held relatively moderate views, however, already in Jerusalem, he began to lean toward the radical wing, eventually joining the Zelots, implacable fighters for the independence of Judea. The Zealots, among which was Johanan Gischalsky, focused on the Temple Mount, where they were besieged by opponents belonging to the temperate wing. The siege was lifted with the help of the Edomites, and the Zealots, led by Johanan Gischalsky, having executed a number of leaders of their enemies, took possession of Jerusalem.

However, the rivalry between Johanan Gishal and the other leader of the Zelots, El‘azar bin Shim‘on, and then Shim‘on Bar-Giora, led to bloody clashes in the Zelot camp. The Jerusalem Party of the World called on the city of Shim‘on Bar-Giora with the army; but it was death for them, because now, instead of one tyrant, two of them were ordered. At this time, another party rebelled. El‘azar bin Shim‘on, fell away from Johanan and occupied the courtyard of the Temple. This failure greatly weakened the power of Johanan, especially because the Idumites called to help them were no longer in the city. The latter killed high priest Anan bin Anan.

Three parts of Jerusalem have now attacked one another. Johanan fought with Bar Giora and with El‘azar. He reflected the accomplices of the first from the colonnade of the

temple, and the shells that El‘azar supporters threw from the Temple, he stopped using devices for the construction of which he used a forest intended for the needs of the Temple. On the occasion of the last Easter, which the Jews always celebrated in the Temple, El‘azar let the people gathered there; but Johanan’s followers made their way there and attacked Al‘azar’s accomplices. Johanan took possession of the Temple. Now he had 8,400 accomplices, including 2,400 Zealots in this number. They burned part of the city lying between the troops of Johanan and Shim‘on, so that it would be more convenient to fight; both Johanan and Shim‘on bar-Giora did not unite at all times, while the Romans stood at the gates of the city. Then they so distributed their forcesthat Johanan’s accomplices defended part of the wall near Anthony and the northern part of the Temple, while Shim‘on’s accomplices defended most of the city. When the siege machines were brought in, Johanan from the inside led the horseshoe under the space located against the tower of Anthony and under the most besieged cars; a collapse occurred, and Roman structures fell into failure.

In the spring of 70, when the siege of Jerusalem by the Romans began and famine raged in the city, Johanan Gischalsky, who controlled the Temple Mount and the fortress of Anthony adjacent to it, ordered the distribution of temple oil to the starving. For the needs of defense, he also used the treasures of the Temple.

After the fall of Jerusalem, captured Johanan of Gischalsky was held among other captives in the triumphal procession of Titus in Rome and, apparently, died in custody.

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7 Zenovia Septimia Augustus (Zenobia, Bat Zabbai) — Queen Palmyra (267 – 73), wife of King Palmyra Odenat.

In 267 – 268, after her husband was killed, the young son of Zenobia – Waballat was declared king and even Roman emperor, and she – regent.

In fact, she ruled the country, especially since she was not at all inferior to military talents to her husband, who was accompanied in all his campaigns. She inherited power from Odenat over a large part of the Roman East and made a plan to seize the western half of the empire and subjugate Rome; these plans also found support among her associates, between whom was the famous critic Longin. At the same time, she tried in every possible way to show her loyalty to Rome.

Zinobia accepted the title of Augustus and founded the city of her name at a distance of 3 days from the city of Kirkezia, near the Euphrates.

One of her first exploits was a complete victory over the detachment of the Roman army sent by Emperor Gallien to the East. Taking advantage of the fact that the successor of Gallien, Claudius, was busy with the war with the Goths, she (and commander Zabdas) captured Arabia and Egypt, including Alexandria (269). Moreover, her troops threatened Halkedon, separated from Byzantium by a strait.

In 270, Aurelian became emperor. Having finished with alemannas, Goths, vandals, he 273 went against Palmyra and captured Apamey, Larissa and Arefus. The Zenobia army, which reached 70 thousand people, retreated and in a bloody battle with Emess Zenobia managed to take the Roman cavalry to flight, but the legions still won.

Zenobia, hiding behind the walls of Palmyra. Aurelian invited her to give up in exchange for life, but Zenobia replied that she would prefer, like Cleopatra, to commit suicide to captivity. In addition, she threatened a joint coalition of Persians, Arabs and Armenians who were going to help her. But she was mistaken: in different ways, Aurelian bowed the Armenians and Arabs to his side. When all the supplies in the city were depleted, Zenobia on a camel ran to the Euphrates to save herself to Persia.

At that moment, when she boarded the ship, she was captured by the cavalry of Avrelian and solemnly taken to the camp. Palmyra surrendered, and Zenobia, along with her treasures, was taken to Rome. The captive queen adorned the triumph of Aurelian and soon died in Tibur, in the estate donated to her by the emperor.

Zenobia spoke Latin, Greek, Egyptian and Syrian, knew the history of the East, surrounded herself with philosophers, scientists and artists. She was distinguished by beauty and wisdom exalted by modern Roman writers.

The descendants of Zenobia in Italy were famous.

Christian sources claim that Zenobia was Jewish. There are fragmentary reports in Jer about the close relations of Zinobia with the Jews. Ter., VIII, 46b. Jews were not favored by the Palmyra government (cf. Ib., 16b, 17a; Kid., 72b), because her husband Odenat was an anti-Semitic butcher: Jewish sources (Sherira, "Little Chronicle", "Seder Tannaim") attribute the destruction of Nagardei Papa bar-Natsor, – in 259 Zenovia defended the Jews: she restored the destroyed synagogue in Egypt, and according to the inscription from Lower Egypt, the queen and the king (according to Mommzen, Zenovia and her son Waballat) ordered the resumption of the old inscription, the main content of which was that King Ptolemy Everget declared the synagogue inviolable, that is, guaranteed her the right of asylum.

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8 Zosim (Zismus al-Ibri, approx. 300 AD; originally from Panopolis) — Egyptian chemist. He wrote an encyclopedia of 28 books in which there is information about arsenic; a description of the production of lead acetate is given, it describes the deposition of copper on iron objects when immersed in solutions of copper salts, «Imut », which refers to the origin of alchemy; «About the good quality and composition of waters » etc. We are angry.

It is Zosim who first mentions «chemistry » as such, that is, introduces this term.

Zosima's sister, Theosebia, was also engaged in alchemy.

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9 Maccabees (Hasmonei) — leaders of the Jewish uprising that began in 167 BC. e. v. Selevkid Syria: Mattiyahu bin Johanan Makkaway, Yehuda Makkaway, Shim‘on Hasmonei, Jonathan Hasmonei and members of their reigning house, mentioned at Joseph Flavius, The Hasmonites came from the priestly family of Jehoyariv, who lived in Modi‘in, which was located on the border of Judea and Samaria.

9.1 Mattiyahu (Mattafiya) — Khasmoneev cohen, initiator and first leader of the beginning in 167 BC uprising caused by the persecution of the ruler of Seleucid Syria Antioch IV Epifan.

The 1st book of Maccabees and Joseph Flavius contains — with minor discrepancies — the same version of events. Syrian officials arrived in the Modi‘in settlement (near Jerusalem) to monitor residents' compliance with the royal ban on sending a Jewish religious cult. Mattiyahu, who enjoyed great authority among the villagers, was ordered to sacrifice the altar of the pagan deity, but he refused. Moreover, Mattiyahu killed a apostate who volunteered to obey the order, and one of the officials. Together with 5 sons and a group of like-minded people, Mattiahu fled to the Jewish desert. After a group of rebels (about 1000 people) was destroyed without resisting the enemy because of the impossibility of violating the holiness of the Sabbath, Mattiyahu allowed to defend himself with weapons in his hands on that day,based on the principle of the value of human life.

Mattiyahu led the uprising for only a year and before his death transferred the leadership to his two sons — Yehude Mackaway and Shim‘on Hasmonay. The youngest son of Mattitahu, Jonathan Hasmonay, became the high priest in the Jerusalem temple, and the

descendants of Shim‘on — the kings of the new Hasmonaeus dynasty.

9.2 Yehuda Mackaway (d. In 161 BC) — the third son of Mattiahu Hasmonei, who accepted, according to the dying will of his father, the leadership of the Jewish uprising against Antioch Epifan.

At the initial stage of the uprising, Yehuda Mackaway followed the tactics of constantly delivering unexpected ambushes to the enemy, avoiding a decisive battle.

Already at the very beginning, Yehude Mackaway managed to defeat a small detachment of Syrians under the command of Apollonia; Of great importance was his success in the battle of Beth-Horon (northwest of Jerusalem), in which Yehuda Mackaway defeated the unit of the Syrian military commander Seron. The choice of the battlefield and the skillful deployment of the forces that the rebels had, discovered the brilliant commander-in-chief talent of Yehuda McQavea.

To an even greater extent, the military abilities of Yehuda Makkavei manifested themselves in a battle in which significant regular forces of the Syrians took part under the leadership of an experienced military leader, Gorgius. Thanks to the quick night transition, Yehuda Mackaway slipped away from Gorgia, who intended to capture the enemy in his camp, and then, while Gorgius was looking for rebels in the mountains, unexpectedly attacked the Syrian camp near Emmaus (southern Beth-Horon); Gorgy, with the remnants of his troops, was forced to retreat to the coastal plain.

The defeat of Gorgia made it obvious to the Syrians that we are talking about a serious and protracted war.

The royal governor Lisiy spoke out against Yehuda Makkavei at the head of significant military forces. In the battle of Beth Tsur (south of Jerusalem), Yehude Mackaway managed to break the numerically superior enemy forces and open the way to Jerusalem. Entering the city, he cleansed the desecrated Temple, in which then, after a three-year break, the traditional service was restored. In honor of this, the Hanukkah holiday is celebrated.

The news of the attacks on Jewish settlements in Gil‘ad (Zaiordan) and Galilee forced Yehud Makkavei to perform north. He sent his brother Shim‘on to Galilee, and he, together with his other brother, Jonathan, went to Gil‘ad, where he defeated the Arabian nomads who besieged the fortified cities of the Jews. Then, moving south, Yehuda Mackaway defeated the Edomites, after which he took Hebron and, going down to the sea, headed for Jerusalem. There he besieged the Syrian garrison in the Akra city fortress. Lisius and the young king Antioch Evpator, who succeeded the deceased Antioch Epifan, brought a strong army to help the besieged; Syrian forces entered Judea from the south and besieged Beth-Tour. Yehuda Mackaway addressed the enemy, but, having been defeated

near Beth Zkharia, returned to Jerusalem. Taking Beth-Tour,Syrians approached Jerusalem and besieged Yehud Makkavei on Temple Mount.

The situation of the besieged was extremely difficult, but the situation suddenly changed: the Syrian camp heard that Philip, the former commander in chief of Antioch Epifan, intends to seize power in Syria. Lisiy offered Yehuda Mackaway a compromise that he agreed to: the edits of Antioch Epifan, aimed at Hellenizing Jewish religious life, were canceled and the religious freedom of the Jews was restored.

However, the completion of the struggle for religious freedom did not bring the country of the inner world: after the conclusion of the agreement, a struggle began in the country between advocates of religious orthodoxy, led by Yehuda McQavei and pro-ellinistic circles. The strengthening of the former forced the Hellenistic party to seek patronage from the new king of Syria, Demetrius I.

Demetrius sent troops to Judea led by Bakhid. Syrian troops took possession of Jerusalem. The ruler of Judea was appointed a prominent military leader, Nicanor.
Despite military successes, the Syrians were ready to compromise, but Yehuda Mackaway decided to continue the struggle.

Military operations resumed, and in 161 BC. e. (13 adar) in the battle of Adasa (9 km north of Jerusalem) Yehuda Mackaway defeated the forces of Nicanor and again occupied Jerusalem. In memory of this victory, the annual celebration of «Nicanor Day » was established.

Seeking to achieve full political independence, Yehuda Mackaway sent ambassadors to Rome. In 161 BC e. an agreement was concluded between Judea and the Roman Republic, according to which Rome maintained friendly neutrality with Judea, and therefore recognized Judea as a sovereign state.

A few months after the defeat of Nicanor, Demetrius sent new forces to Judea under the command of Bakhid. This time, the Syrian forces were so numerically superior to the troops of Yehuda Makkavei that most of his soldiers left the battlefield, inviting Yehuda Mackaway to follow their example and postpone the battle to a more favorable situation.

However, Yehuda Mackaway decided to accept the battle that happened near Elasa (near Beth-Horon), where Yehuda Mackaway and the soldiers who remained faithful to him fell in battle.

The body of Yehuda McQavea was taken away from the battlefield by his brothers and buried in Modi‘in.

One of the greatest Jewish commanders, Yehuda Mackaway became a symbol of the hero

leader who gave his life for the freedom of his people in the fight against the foreign yoke. The source of information about the life of Yehuda Makkavei are the Books of Maccabees and Joseph Flavius.

9.3 Jonathan Hasmonei (d. In 143 BC) — the youngest son of Mattiyahu. Together with his father and brother Yehuda Maccavei participated in hostilities against the Greek-Syrian forces from the very beginning of the Hasmonay uprising. After the death of Yehuda continued to lead the uprising with his brother Shim‘on and managed to inflict significant losses on the enemy. Having become the actual leader of the uprising, Jonathan Hasmonay took advantage of internal strife in the Seleucid monarchy and in the struggle for the Syrian throne between Alexander Balas and Demetrius I supported the latter, for which he withdrew the Greek-Syrian forces from Jerusalem. Entering the winner in Jerusalem, Jonathan Hasmonei immediately set about strengthening the city. Following this, Jonathan Hasmonei began supporting the enemy Demetrius, Alexander Balas, in appreciation of which he appointed Jonathan Hasmonei as high priest,which meant the recognition of Jonathan Hasmonei as the legal head of the Jews. In Sukkot 152 BC e. Jonathan Hasmonei began to serve as high priest, thereby laying the foundation for the high priest dynasty of the Hasmonites, which held office for 115 years. Later, Alexander Balas approved Jonathan Hasmonei as the civilian and military ruler of Judea, and also gave him the city of Ekron with its surroundings in his personal possession.

With the invasion of Syria by the son of Demetrius I, Demetrius II (147 BC), Jonathan Hasmonei provided Alexander Balas with active military support. However, having emerged as a winner from the struggle for the throne, Demetrius II protected Jonathan Hasmonay from his status as high priest and head of Judea, and also approved the annexation by Judea of areas inhabited mainly by Jews in southern Samaria. When the struggle for the throne broke out again in Syria, this time between Demetrius II and Trifon, acting on behalf of the young son of Alexander Balas, Jonathan Hasmone at first supported Demetrius, but soon sided with Trifon because of Demetrius' refusal to give him the fortress Akko, as was promised earlier. As a reward, Trifon appointed Brother Jonathan Hasmonei, Shim‘on, ruler of the coastal strip Eretz-Israel,stretching from Rosh ha Nikra in the north to the Egyptian border in the south.

Not content with the military-political successes, expressed, in particular, in expanding the borders of the country, Jonathan Hasmonei began to strengthen Jerusalem and other strategic centers, and also renewed his alliance with Rome and established friendly relations with Sparta. Trifon regarded the strengthening of Judea as a threat to his power; knowing that the victory over Jonathan Hasmonei in an open battle is doubtful, Trifon cunningly captured Jonathan Hasmonei during the latter's visit to Acre. After an unsuccessful attempt to take possession of Jerusalem, when the Jewish forces under the command of Shim‘on were no less combat-ready than under the command of Jonathan Hasmonei, Trifon in a rage ordered the execution of Jonathan Hasmonei.

9.4 Shim‘on Hasmonei (d. In 134 BC) — commander and statesman, ruler of Judea in 143 – 134 BC e. The youngest son of Mattiahu.

With the start of the uprising under the leadership of Mattiyahu (167 BC) Shim‘on Hasmonei became one of the leaders of the rebels. Leading the detachment sent by Yehuda McQavei (the elder brother of Shim‘on Hasmonei) to help the Jews of Galilee, he entered the battle with the Selewkid military commander Nicanor and was defeated. After the death of Yehuda (161 BC), the role of Shim‘on Hasmonei increased: as the closest assistant to Jonathan Hasmonei, he took an active part in the fight against the Seleucids, who tried to restore their power over Judea, in particular, forced military commander Bakhid to lift the siege from the fortress Batbashi.

Around 145, the entire coastal strip of Eretz Yisrael — from the Tyr ladder to the border with Egypt was transferred to Shim‘on Hasmonei, and when Jonathan made a trip to Galilee, Shim‘on Hasmonei actually became the ruler of Judea; during this period, he conquered Beth Zur.

In 143 Jonathan was treacherously captivated by the Trifon, one of the candidates for the Selewkid throne, and Shim‘on Hasmonei took command of all the armed forces of Judea; strengthening Jerusalem and Jaffa, he thwarted Trifon's attempts to invade the country. At the same time, Shim‘on Hasmonei did not leave an attempt to redeem his brother; when Trifon, retreating from Eretz-Israel, executed Jonathan, Shim‘on Hasmone buried him in Modi‘in and erected a magnificent monument on his grave.

Supporting Demetrius II, the rival of Trifon, Shim‘on Hasmonei in 142 obtained from him recognition of his sole authority over Judea and permission not to pay tribute; as a result, the Jewish state gained full independence.

Shim‘on Hasmonei conquered Gezer (where all goi and supporters of Hellenization were evicted), expelled the Selewkid garrison from the fortress of Acre that dominated Jerusalem, and resumed relations with Rome and Sparta. In 140, the people's assembly assigned Shim‘on Hasmonay and his descendants the posts of high priest, etnarch and commander in chief; t.o. the Hasmonee dynasty was founded, which remained in power in Judea until 63 BC. e. (formally — until 37 BC) The tablets with the text of this decision were installed in the courtyard of the Temple.

Antioch VII The seat, replacing Demetrius II on the Selewkid throne, initially recognized Shim‘on Hasmonei as an etnarh, agreed to leave all the conquered cities behind him and allowed him to mint his own coin. However, several years later, the Selewkid army again invaded Judea; she was defeated by the sons of Shim‘on Hasmonei Shim‘on, Yehuda and Johanan. In 134, the son-in-law of Shim‘on Hasmonei Ptolemy treacherously killed him and his two sons, Shim‘on and Yehud, in Jericho (possibly at the instigation of Antioch VII). The ruler of Judea was the third son of Shim‘on Hasmonei, Johanan, known as

Girkan I Johanan.

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10 Maria Gebra — the founder of alchemy, originally from Jerusalem, lived in Alexandria of Egypt I or in the III century. AD She invented a furnace in which volatile substances were separated due to sublimation (« Maria's furnace »), water and sand baths, which are still used; opened salt acid. She wrote treatises on alchemy.

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11 Poppea Sabina — wife of the Roman emperor Nero. In the first marriage, the wife of the Roman rider Mark Salvia Oton, a comrade of the Nero orgy. Rich, beautiful, smart and ambitious, she soon attracted the attention of Nero. To possess her unhindered, he sent Oton as a governor to Luzitania and made Poppea his mistress. Not content with this situation and wanting to be the emperor’s wife, Poppea could achieve this only after she managed to remove Agrippin’s mother, Nero’s mother (59), and Octavia, his wife (62) from the road. Sly and flirty, she managed to keep Nero's location for a long time. At 63, she had a daughter born of Nero, who received the title of Augustus with her mother; but she lived only 4 months. Having recovered from the blow inflicted on him by the death of his daughter, Nero indulged in revelry and artistic amusement; the charm of the family hearth has disappearedand Poppea was forgotten. Insulted by her husband’s inattention, she decided to turn to him with reproaches; annoyed Nero kicked her in the stomach, and this caused her death, as she had new birth (65). The slave people and the Senate determined the late unheard of honors; Nero himself praised the beauty of Poppei, her virtues and the merits rendered to her by the Roman people in public speech. With the death of Poppei, a new era of executions began. With the death of Poppei, a new era of executions began. With the death of Poppei, a new era of executions began.

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12 Filon of Alexandria (Philon of Judea; p. approx. 25 BC – mind, apparently, at 50 g.) — Jewish-Ellinist philosopher. Belonged to the noblest Jewish family in Alexandria, associated with the Iroda dynasty and Roman courtiers. Joseph Flavius mentions the

brother of Philon of Alexandria, Alexander, a wealthy financier and senior official whose son, Tiberius Julius Alexander, was also a famous person. However, the life of Philon of Alexandria is known from the only source «Embassy to Guy », where he described his trip to Rome as the head of the delegation of Alexandrian Jews to Emperor Caligula in 40 years with a request against the placement of emperor statues in the synagogues of Alexandria and in Jerusalem temple. The works of Filon of Alexandria are written in Greek and reveal perfect language skills,a deep knowledge of Greek literature and philosophy and an excellent personality of speech. Obviously, Filon of Alexandria was educated in Greek schools. The source of his extensive knowledge of Judaism is unclear, since there is no evidence of the existence of Jewish schools in the diaspora during this period; it is not known how Philo of Alexandria owned Hebrew. However, there is no doubt that Filon Alexandria grew up in a family deeply devoted to Jewish faith and traditions. In his writings, Filon Alexandria makes extensive use of Midrash. It is known about one pilgrimage of Philon of Alexandria to Jerusalem. Thanks to the Christian church, numerous works of Philon of Alexandria devoted to biblical themes and philosophy reached us in the Greek original, and some — only translated into Armenian /and some — only translated into Armenian /and some — only translated into Armenian /and some — only translated into Armenian /that Filon of Alexandria was educated in Greek schools. The source of his extensive knowledge of Judaism is unclear, since there is no evidence of the existence of Jewish schools in the diaspora during this period; it is not known how Philo of Alexandria owned Hebrew. However, there is no doubt that Filon Alexandria grew up in a family deeply devoted to Jewish faith and traditions. In his writings, Filon Alexandria makes extensive use of Midrash. It is known about one pilgrimage of Philon of Alexandria to Jerusalem. Thanks to the Christian church, numerous works of Philon of Alexandria devoted to biblical themes and philosophy reached us in the Greek original, and some — only translated into Armenian /that Filon of Alexandria was educated in Greek schools. The source of his extensive knowledge of Judaism is unclear, since there is no evidence of the existence of Jewish schools in the diaspora during this period; it is not known how Philo of Alexandria owned Hebrew. At the same time, there is no doubt that Filon of Alexandria grew up in a family deeply devoted to Jewish faith and traditions. In his writings, Filon Alexandria makes extensive use of Midrash. It is known about one pilgrimage of Philon of Alexandria to Jerusalem. Thanks to the Christian church, numerous works of Philon of Alexandria devoted to biblical themes and philosophy reached us in the Greek original, and some — only translated into Armenian /since there is no evidence of the existence of Jewish schools in the diaspora during this period; it is not known how Philo of Alexandria owned Hebrew. However, there is no doubt that Filon Alexandria grew up in a family deeply devoted to Jewish faith and traditions. In his writings, Filon Alexandria makes extensive use of Midrash. It is known about one pilgrimage of Philon of Alexandria to Jerusalem. Thanks to the Christian church, numerous works of Philon of Alexandria devoted to biblical themes and philosophy reached us in the Greek original, and some — only translated into Armenian /since there is no evidence of the existence of Jewish schools in the diaspora during this period; it is not known how Philo of Alexandria owned

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In his writings on biblical topics, Filon of Alexandria interprets biblical legislation and offers allegorical philosophical interpretations of the Pentateuch. In the treatise «On the creation of the world », which reveals the influence of the philosophy of stoicism, Filon Alexandria points out that although the Pentateuch is a code of laws, it opens with a history of the creation of the world to show that these laws are in perfect harmony with the laws of nature, and their implementation makes people citizens of space. This treatise is followed by biographies of three patriarchs (Abraham, Isaac, Jacob) and Joseph. Filon of Alexandria interprets their images in terms of the philosophy of platonism as archetypes, which served as models of the Moses law. In the biography of Moses, focused on a non-Jewish reader,Filon of Alexandria sets forth the history of his life and presents his activities as a legislator, prophet and clergyman. Two treatises are devoted to the presentation and interpretation of the Ten Commandments and, in connection with them, — of all biblical legislation. 18 of the surviving treatises are devoted to the philosophical eczieges of the first 17 chapters of the book Genesis. Here, Filon of Alexandria is completely abstracted from the narrative nature of the biblical text and, using an allegorical interpretation, seeks to present it as a combination of philosophical and mystical concepts. Among other works of this kind — treatise (only Armenian translation has been preserved) «Questions and answers to the books Genesis and Exodus ». The treatise is written in the form of an Hellenistic philosophical commentary, in which each paragraph begins with the formulation of an eczegetic problem,followed by a brief literal and lengthy allegorical explanation.

In purely philosophical treatises, some of which are written in the form of dialogue, Jewish motives appear only sporadically. At the center of the philosophical discussions of Philon of Alexandria are questions corresponding to his religious worldview, — the eternity of the world and Divine providence. Filon’s two works on contemporary events also survived: «Against Flacc » (on anti-Jewish unrest in Alexandria in 38) and «Embassy to Guy » (see above). The treatise of Filon of Alexandria «About contemplative life » — is the only source of information about the sect of therapists.

The philosophical concept of Philo of Alexandria developed under the strong influence of stoicism and platonicism. Following Plato, Filon of Alexandria contrasts the sensual world and the incomprehensible sphere of being, only within which you can comprehend the truth; the material world — is the area «opinions » (or «probabilities »), it occupies a middle position between truth and falsehood. Based on this, Filon Alexandria always places abstractions higher than individual phenomena, the judgments of which, if necessary, are only probabilistic and not quite definite. By interpreting the Bible, Filon Alexandria seeks to identify abstractions that «hint at » or which «represent » specific biblical characters or events. The true purpose and benefit of man — liberation from bodily needs and pleasures and the achievement of a spiritual contemplative life.However, a person acquires the right to such a life only after he conscientiously fulfilled his earthly duty in society. Therefore, according to Filon of Alexandria, Moses freed the Levites from public duties only when they reached the age of fifty. In fulfilling the biblical requirements, Filon Alexandria sees only the external requirement of the law, while the true purpose of the law — is to comprehend its symbolic meaning. Nevertheless, Filon of Alexandria extensively argues for the highest moral, educational and social value of Moses' law in the sensory world. According to the inner meaning of the Holy Scriptures, revealed by allegorical interpretation, Moses — philosopher. However, Philon does not always see philosophy as the highest achievement of the spirit, sometimes he talks about the even higher spiritual state of — wisdom.The Platon concept of soul ascension from a sensual world to an incomprehensible world «ideas » Filon Alexandria complements with another step of spiritual upsurge — from the world «ideas » to God himself. Thus, Filon of Alexandria recognizes only two ultimate realities — God and soul, the timeless connection between which is the content of his mystical philosophy.

The concept of God at Philon of Alexandria is characterized by extreme transcendence, surpassing even Platonovskaya: God is higher than virtue, higher than knowledge, higher than absolute good and beauty. According to Philon of Alexandria, at the lowest level of abstraction, God is credited with goodness and other attributes, at the highest level of abstraction, God has no qualities, does not have a name and is unknowable. Nevertheless, although the true essence of God is unknowable, its study — is highly blessed.

The transcendental concept of God is combined with the immanent — stoic in origin — by the concept of God's attitude to the world and to the soul: divine power acts as an immanent principle of things and, first of all, the soul. Such a look leads Philon of Alexandria to the ontological differentiation — to the distinction between God and His Logos, which Filon of Alexandria sometimes identifies with Divine thought, and sometimes interprets as something that makes the connection between God and man, — the principle symbolized by the high priest. Although Filon of Alexandria accepts the biblical thesis about the creation of the world by God, he seeks to avoid the conclusion that God was in direct contact with the professional properties of matter, and therefore postulates the mediating «world-giving force » — Logos.

The philonic concept of man is characterized by dualism: the spiritual principle connecting man with God, and the carnal, belonging to the material world. Therefore, a person inevitably faces a choice between reason and carnal life. This choice of Filon Alexandria formulates in terms of stoicism as establishing control of the mind over emotions; thus, the ethics of stoics becomes an integral part of the worldview of Philon of Alexandria. Achieving harmony between the human soul and God Philon represents both as the ascension of the soul to God, and as the condescension of God into the human soul. The fundamental identity of the human and divine spirit, postulated by the philosophy of stoicism, takes the form of mystical doctrine of the unity of the soul with God from Philon of Alexandria. To prepare himself for unity with God, a person must be freed from earthly bonds,leave «your land, your relatives and father's house », that is, forget the body, feelings and human speech. Unlike the ideal of stoics — wisdom as the power of the mind over feelings, delivering serenity, — Filon of Alexandria describes unity with God as an exalted mystical experience: in search of more than rational knowledge of God, the soul is filled with the Divine spirit and abides in ecstatic bliss. Three patriarchs symbolize three ways to achieve unity with God. Abraham goes from knowledge (Agar) to virtue (Sarra), Isaac, being perfect by nature, does not need the mediation of an intermediate intellectual goal, and Jacob is rewarded for his asceticism with the fact that for him «Lord » (Justice) becomes «God » (Mercy). Here again, the concept of mediation forces comes to the fore.The soul cannot reach God himself, but it can reach one of His «forces », the number of which in Philon of Alexandria varies in different treatises. Insisting that the only proper attitude of the sage to God — love, Filon Alexandria resorts to the Platon concept of philosophical «erotica » and is close to «erotic » teachings of Hellenistic mysticism. Sometimes Filon of Alexandria speaks of this love as a gift of God, through which a perfect sage becomes attached to His nature. Filon Alexandria resorts to the Platon concept of philosophical «erotica » and is close to «erotic » teachings of Hellenistic mysticism. Sometimes Filon of Alexandria speaks of this love as a gift of God, through which a perfect sage becomes attached to His nature. Filon Alexandria resorts to the Platon concept of philosophical «erotica » and is close to «erotic » teachings of Hellenistic mysticism. Sometimes Filon of Alexandria speaks of this love as a gift of God, through which a perfect sage becomes attached to His nature.

For Jews, Philon of Alexandria’s appeal to Greek pagan philosophy was unacceptable: in ancient Jewish sources, with the exception of Joseph Flavius, the name of Filon of Alexandria is not mentioned, although in some of them (in particular, in several midrash) the influence of his ideas is noticeable. Only in the 16th century. direct interest in the personality of Philon of Alexandria and his ideas is manifested in the work of Azariah bin Moshe dei Rossi «Meor Einaim » (« Sheep Light »).

The philosophy of the Philo of Alexandria greatly influenced the formation of the philosophy of neoplatonism and, in particular, Christianity. For Christian authors, the work of Philon of Alexandria served as a fundamental example of the synthesis of Jewish and

Greco-Roman thoughts, and his concept of Logos formed the basis of the Christian doctrine of Jesus as an intermediary between God and man. The authority that Philon of Alexandria enjoyed among Christians is evidenced by the legend of his meeting with the apostles Peter and John. Although the question of the influence of the ideas of Philon of Alexandria on the Gospel of John has not been sufficiently studied, the messages of the apostle Paul, first of all, his «Epistle to the Jews », reveal a stylistic and ideological resemblance to the works of Philon of Alexandria. Especially deep influence of Philon of Alexandria on the fathers of the church, primarily Clement of Alexandria,Origen and Amvrosia of Mediolansky, who borrowed many of his ideas and his allegorical method of biblical eczieges.

12.2 Alexander Lisimakh — alabarch (from Greek «sea », that is, «prevailing in the seas » – the leader of the Jews was called that, which indicates the predominance of Jews in maritime trade), the brother of the philosopher Philon of Alexandria (see above) and the father of the commander of the commander. He held this position under the emperors of Tiberias and Claudius. Caligula imprisoned him, but Claudius released him and returned him to his duties. At the mother of Claudius, Anthony, he served as manager. Alexander Lisimakh once refused a loan to Iroda Agrippe I, who always needed money, but gave money to Agrippa's wife, Kipros. The doors of the temple were decorated with gold and silver.

12.3 Tiberius Julius Alexander — Roman commander I century AD

Tiberius Alexander was the son of a rich Jew Alexander Lisimakh (see above) and the nephew of the Jewish philosopher Philon of Alexandria.

Alexander, being the nephew or cousin of Filon of Alexandria, left the faith of his ancestors and reached a high social position, he was accepted into the estate of horsemen.

In 46 AD Emperor Claudius appointed Tiberius Alexander as prosecutor of Judea. He marked his two-year reign in Judea with persecution of Jewish patriots; he executed two sons of green (green – fighters for the independence of the Jewish state) Judah of Galilean.

At 63, during a trip to the Parfyan, Tiberius Alexander was, already a rider, assistant to the famous Roman commander Korbulon, according to Mommsen, he was the chief of staff. I met during this trip with Tiridat – the brother of the Parfyan king Vologez.

Subsequently, Nero gave Alexander the title of Roman rider and appointed in 66 the post of prefect of Egypt; Agrippa hastened from Jerusalem — where the — uprising had just flared up to Alexandria to congratulate Alexander.

The appointment of the apostate from Judea to the post of prefect was fatal for the Alexandrian Jews: when they started the war with the Alexandrian Greeks, Alexander

brought out the Roman legion and devastated the Jewish quarter, Delta, killing about 50 thousand people:

... In Alexandria, the Jews lived in Egypt since the founding of the city, — since Alexander the Great, as a reward for the assistance provided to him by the Jews against the Egyptians, allowed the Jews to settle in this great city.

Fighting and stabbing between Jews and Greeks in Alexandria took place more than once. Once at the amphitheater, where the Greeks gathered, preparing to go to the embassy to Nero, representatives of the Jews also arrived. The Greeks killed them.

Joseph Flavius, a Jewish historian and commander, wrote: «All Jewry then rose to revenge. In the beginning, they threw stones at the Greeks, but then they collected torches, rushed with the whole crowd to the amphitheater and threatened to burn the whole assembly alive. They would have done it if the head of the city of Tiberius Alexander had not curbed their fury ... Tiberius moved two Roman legions against them along with another 5,000 soldiers ... Jews rallied closely together, pushed forward better than their armed people and thus defended the place of battle for a long time ... »

As the prefect of Egypt, Tiberius Julius Alexander is known for its edict, — valuable for the history of the economy of Egypt in the middle of the 1st century. document.

At the 21st year of the reign of Antonina Pia, Tiberius Alexander erected a statue of the goddess Isis in Alexandria.

During the struggle of Vespasian and Vitellia for the imperial throne, Alexander, having received a letter from Vespasian, forced (July 1, 69) Egyptian troops to take the oath of allegiance to the latter. This was probably done at the instigation of Vespasian’s son’s mistress – Titus, – Jewish women of Berenika, who was a relative of Alexander.

It was Tiberius Alexander, according to Lightonia and Tacit, who was the first to recognize Vespasian as emperor.

As a reward for this service, Alexander was appointed to accompany Titus (the son of Vespasiana, also the poor emperor) during the Judean War as the prefect of the — "the chief of the army" prefect; in 70 he participated in the siege and capture of Jerusalem. At a military council near Jerusalem, Alexander voted to preserve the Temple. Joseph Flavius calls him the commander of the Roman army, who fought against the rebellious Jews, and an adviser to Titus.

In 1838, an inscription was found in Arad, in which the council and population of Arady express respect for both Pliny the Elder and Alexander. The following titles of Alexander are listed in this inscription: "Eparh of the Jewish army", "rule of Syria", "eparh of the

22nd Egyptian legion."

He was also dedicated to the pseudo-arist essay "On the Universe",written by a certain Alexandrian Jew.

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13 Esther (Esther) — lover of the Persian king Artaxerxes. With her favorite, the Jews managed to deal with anti-Semites: Jews, under the auspices of the king, executed 75 thousand Persians with women and children.

The story of the forerunner Naina Josephna began this way: the Persian king Akhashverosh removes the queen of Vashti from herself for her refusal to appear at the – feast to show her beauty to the guests. To choose a new girlfriend, the king gather beautiful girls from all over the kingdom. The choice of the king fell on the beauty Esther, an orphan who was brought up by y Mordechai. The king’s favorite, convinced cowardly anti-Semitic Haman, wants to destroy the Jewish people. On the 13th day of the month of Adar, a beating is scheduled. Then Esther decides to appear in the king’s chambers, although without an invitation. The king accepts her graciously, and she invites him to the feast. At night of that day, the king does not sleep, he orders to read him a chronicle. One of the pages speaks of saving the life of King Mordecai, who was not, however, rewarded for this. Aman invited to the feast feels at the top of the government and is preparing to execute Mordechai.But the king tells him to spend Mordechai in a solemn procession around the city. At the feast, Esther reveals to the king that she is Jewish, and asks for mercy for her people. Aman's machinations are exposed, and he finds death on a gallows prepared by him for Mordechai. The royal decree allows Jews self-defense and even the right to life and property of enemies. Then many go to Judea. Jews took advantage of the royal decree to eradicate their enemies. In memory of this event, Esther and Mordechai set the holiday "Purim" on the days of the 14th and 15th months of Adar.The royal decree allows Jews self-defense and even the right to life and property of enemies. Then many go to Judea. Jews took advantage of the royal decree to eradicate their enemies. In memory of this event, Esther and Mordechai set the holiday "Purim" on the days of the 14th and 15th months of Adar.The royal decree allows Jews self-defense and even the right to life and property of enemies. Then many go to Judea. Jews took advantage of the royal decree to eradicate their enemies. In memory of this event, Esther and Mordechai set the holiday "Purim" on the days of the 14th and 15th months of Adar.

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Tell me, not enough?

The fact is that only Jews are described here, but Jews / Canaanites known in Ancient times as the Phoenicians gave the world another sea of geniuses, such as the commander Hannibal, philosophers Zenon Kitii, Porfiry, Klitomah, lawyer Ulpian, writer Terence Afr, etc. – see My article «Phoenicians – are Jews! ».

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13 Famous Jews of Kievan Rus and Moscow

Andrey Zelev

1) Anbal Yasin — the key of Prince Andrei Bogolyubsky. Originally from Ossetia. Anbal and brother-in-law Andrei, Kuchkov, were the inspirers and leaders of the conspiracy against the prince. They killed him on the night of June 29, 1174. When the naked corpse was thrown into the princely garden, Kuzmishche, one of the servants who remained faithful to the prince, begged Anbal to give him something to cover up the corpse, reminding him that he (Anbal) was wearing rags when he entered the service of the prince and only thanks to the generosity of the latter now walks in velvet. Anbal eventually fulfilled the request.

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2) Stefan von Gaden (Danilo Zhidovinov) — doctor, Polish Jew. Boyarin Vasily Vasil. Buturlin sent him to 1657 from Kiev to Moscow, where he began medical activities as a barber; Gaden subsequently gained popularity and was appointed "sub-doctor" (1667), and then doctor (1672) of Tsar Alexy Mikhailovich. According to Richter, Gaden did not have a university degree, but he received his diploma from the king in view of his merits (in the affairs of the Aptekar order he was called the "Bachelor of Medicine"). However, according to Kilburger, Gaden, who took Lutheranism, Catholicism and Orthodoxy in turn, was considered the most popular doctor at the Moscow Courtyard. The king gifted Gaden with all sorts of mercies and, by the way, allowed him to go to Smolensk (then owned by Poland) to his mother, which was rarely allowed to foreigners. In the 70s 17th centuryhis relatives moved to Gaden and, according to his modern traveler in Russia, thanks to Gaden, "the number of Jews in Moscow has significantly increased." Gaden was in close relationship with the only educated boyarin of that time, Artamon Matveev. Gaden died during the uprising of the gunmen (1682), accused of poisoning Tsar Fedor Alekseevich; together with another German doctor, they were barbarously executed on Red Square: the mob, looking for objectionable boyars, demanded the extradition of a doctor who was

accused of poisoning the king. Stefan and his son Michael (Cvi Hirsch) were torn to pieces by rebels; the intercession of Queen Martha saved the life of only Stephen's wife. Gaden was in close relationship with the only educated boyarin of that time, Artamon Matveev. Gaden died during the uprising of the gunmen (1682), accused of poisoning Tsar Fedor Alekseevich; together with another German doctor, they were barbarously executed on Red Square: the mob, looking for objectionable boyars, demanded the extradition of a doctor who was accused of poisoning the king. Stefan and his son Michael (Cvi Hirsch) were torn to pieces by rebels; the intercession of Queen Martha saved the life of only Stephen's wife. Gaden was in close relationship with the only educated boyarin of that time, Artamon Matveev. Gaden died during the uprising of the gunmen (1682), accused of poisoning Tsar Fedor Alekseevich; together with another German doctor, they were barbarously executed on Red Square: the mob, looking for objectionable boyars, demanded the extradition of a doctor who was accused of poisoning the king. Stefan and his son Michael (Cvi Hirsch) were torn to pieces by rebels; the intercession of Queen Martha saved the life of only Stephen's wife. demanded the extradition of a doctor who was accused of poisoning the king. Stefan and his son Michael (Cvi Hirsch) were torn to pieces by rebels; the intercession of Queen Martha saved the life of only Stephen's wife. demanded the extradition of a doctor who was accused of poisoning the king. Stefan and his son Michael (Cvi Hirsch) were torn to pieces by rebels; the intercession of Queen Martha saved the life of only Stephen's wife.

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3) Ephraim Moizic — court Andrei Bogolyubsky, and his killer.

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4) Luka Zhidyata — 2nd ever bishop of Novgorod (1st floor. 11th century). Despite the prevailing influence of the Greek clergy at that time, Prince Yaroslav elected Luke as the successor to the first Novgorod bishop of the Greek Joachim. Information about the life and work of Luke Zhidyata is extremely scarce: it is known from the annals that he occupied the pulpit in Novgorod in 1034; in 1051 consecrated the Sofia Temple; shortly afterwards he was slandered in front of the metropolitan, as a result of which he was detained in Kiev for 3 years and died on the road. His translations from the Greek language did not reach us. The only work of Luke, known in ancient Russian writing, is a very brief "Teaching the fraternity." It is of significant historical and literary interest, as the 1st actual Russian work of spiritual literature. They assumethat the Novgorod saint

delivered his teaching at the very entrance to the pulpit. The preacher, in the simplest, most accessible terms, gives initial instructions in the truths of faith and morality, which his flock needed, still little imbued with Christian teaching. The preacher had to recall the symbol of faith, indicate the need to fulfill the most basic duties of a Christian in relation to God, the church and his neighbors. The mysterious nickname "Zhidyata", which it is called in the chronicle lists (Lavrentievsky and Ipatievsky), and the Old Testament motifs with which the "Teaching to the Brotherhood" penetrated made the Jewish origin of Zhidyaty undoubted. He could be forcibly taken from the Jews along with other Khazar boys and forcibly baptized under Vladimir, then taken to princely youths,given to book training and determined for church service. Therefore, when the Grand Duke put his son Yaroslav on the principality in Novgorod, the latter took Zhidyat with him.

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5) Zachariah de Guizolfi — Prince Tamansky P-Ova, founder of the Zhidovite sect, a descendant of Simeon de Guizolfi, a Genoese Jew who married Princess Vihahanim and became the owner of the P-Ova in 1419 under the auspices of the Genoese Republic.

Settled by the Turks in 1482, Guizolfi with his Circassian subjects escaped on the island of Matrix, from where he notified the directors of the Bank of St. George in Genoa asked him to send 1,000 ducats in order to enlist the assistance of his allies, ready: if he does not receive support from the republic, he will go to Wallachia, where the governor Stepan offered him a castle. Despite the fact that the Turks occupied Tanu (Azov) and most of the former Khazar kingdom, Guizolfi continued to fight against about. Matrix, but not very successful.

The Grand Duke Ivan III Vasilievich, learning about his desire to leave for Russia and being glad of the opportunity to attract Circassians, ordered his envoy under the Tatar khan Mengli-girai, Nozrevatom, to send a letter "with gold seal" to Kafu to "Zakhar (Skare) Zhidovin", where it says: "By God's mercy is great os Zakharya Yureyanin. He wrote to us with our guest with Gavril Petrov so that we would be. And you would go to us. And you will be with us, you will see our self-pity. And you want to serve us, and we want to pity you, and you don’t want to be with us, but you want to go from us to your land, and we will let you go voluntarily without having beaten you. "

In a letter written in a “Latin letter” in Conario on June 8, 1487 signed by “Zaharya Guil Gursis”, Guizolfi said that on the way to Russia, the governor Stepan attacked him, robbed and tortured him, so he decided to return; but nevertheless he is ready to go to Russia, if only the Grand Duke sends him a guide. Then the prince asked Mengli-girei to send two

people to Guizolfi in Cherkasy, and ordered Dmitry Shein to send another Tatar, "to spend Zachariah with them together."

The guides were supposed to arrive at the mouth of Miush and Taigan, where Guizolfi had to appear a month after Easter (1490); but waiting until the day of St. Nikolai, they learned that G. could not go because "the name is great for them" and "that the man of Zakharya is heavy, the family is great, it is hard for him to rise." Prince Romodanovsky, a messenger at the Crimean court who reported this to the Grand Duke in May 1491, found that Mengli-girai could, out of friendship with the Grand Duke, invite Guizolfi and benefit from him for the prince, but, under the protectorate of Turkey, he does not dare to do this, since Guizolfi fought with the Turks. Subsequently, Guizolfi did enter the service of Khan; nevertheless, negotiations with the Grand Duke through his Crimean messengers continued.

In Russia, Guizolfi, already known as Skharia / Zachariah, began to spread Judea, laying the foundation for the so-called. heresy of the living.

The correspondence of Ivan III with Zachariah caused concern of the church. A message of a certain alien of Savva to the boyar Dmitry Shein, one of the royal messengers to Zachariah Gwisolfi, has been preserved: the foreigner begs the boyar to be careful and «to postpone all the words » Zhidovina «so as not to comprehend his fate of Novgorod priests, » learning of Jews

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6) Yitzhak from Chernigov Itskhe [Itskhak / Isaac] from Chernihiv — Russian rabbi 12th century. In the dictionary of Moses bin Isaac from London, "Sefer ha-Schoham" provides an explanation of Yitzhak for one word ";;;" indicating similar Russian expressions, which gave rise to Tsuntsu, and then A. Garkavi, to claim that the Jews who lived in Russia in the era of Yitzhak have already spoken Russian. Yitzhak — is one of the first Russian Jews mentioned in Jewish literature. In English monuments (Pipe-Rolls, 1180 — 82) Isaac from Russia is mentioned, and Jacobs correctly identifies him with Yitzhak from Chernihiv. Jacobs believes that Isaac from Russia, a student of Judah Hasid, is also identical with Yitzhak. In this case, Yitzhak left England and moved to Germany or Bohemia, where, according to Tsunts, the anonymous author lived with whom Yitzhak entered into close relations.

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7) Kazarin Ivan Zakharovich — governor of Vladimir Monomakh, was in 1107 (1113) the leader of the Russian-Khazar army, fighting the Polovites at the mouths of the Dnieper.

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8) Jose Kokos — an influential Jew from Kafa, a merchant through whom the Grand Duke of Moscow Ivan III Vasilievich (1462 — 1505) concluded and supported an alliance with the Crimean Khan Mengli-Girei (see "Instructions of the Grand Duke to Baryina Nikita Vasilievich Beklemishev of 1474"; his own "Instructions to Baryin Semyon Borisovich from 1486", "Regestes and Inscriptions", I, 193, 197; cf. ib., 194 — 19 His letters in Hebrew were delivered to the court of Ivan III by brother-in-law Kokos Isup, who came to Moscow on commercial matters. So, who went to Crimea in March 1474, Ambassador Nikita Vasilievich Beklemishev was ordered to convey to Kokos a bow from the bike. the prince and ask him to slam the Khan "the label is final", for which Kokos promised "his salary"; the ambassador should also ask Kokos: "if he would be sent a letter to the Grand Duke about what matters, and he would not write letters in a Jewish letter, but would write diplomas in Russian or non-Bermain. " Coconut must use his influence, "so that there is no guest robbery over the Grand Duke in Cafe." In 1486, we find in the instructions of the Grand Duke a battle of Semyon Borisovich, sent with the embassy to King Mengli-Gireus: "May Cocos live from the Grand Duke ... as if he had served us before him and looked at our good, and you would have served us now; and we will already give God want you to pay. " Ambassador Semyon Borisovich was ordered to turn to Kokos with a request to remain faithful to the Grand Duke and to place the Khan to the latter.Coconut must use his influence, "so that there is no guest robbery over the Grand Duke in Cafe." In 1486, we find in the instructions of the Grand Duke a battle of Semyon Borisovich, sent with the embassy to King Mengli-Gireus: "May Cocos live from the Grand Duke ... as if he had served us before him and looked at our good, and you would have served us now; and we will already give God want you to pay. " Ambassador Semyon Borisovich was ordered to turn to Kokos with a request to remain faithful to the Grand Duke and to place the Khan to the latter.Coconut must use his influence, "so that there is no guest robbery over the Grand Duke in Cafe." In 1486, we find in the instructions of the Grand Duke a battle of Semyon Borisovich, sent with the embassy to King Mengli-Gireus: "May Cocos live from the Grand Duke ... as if he had served us before him and looked at our good, and you would have served us now; and we will already give God want you to pay. " Ambassador Semyon Borisovich was ordered to turn to Kokos with a request to remain faithful to the Grand Duke and to place the Khan to the latter.and you would serve us now; a God already gives you want to be miserable. " Ambassador Semyon Borisovich was ordered to turn to Kokos with a request to remain faithful to the Grand Duke and to place the Khan to the latter.and you would serve us now; a God already gives you want to be miserable. " Ambassador

Semyon Borisovich was ordered to turn to Kokos with a request to remain faithful to the Grand Duke and to place the Khan to the latter.

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9) Leon (Mistro Leon Zhidovin) — Jewish doctor from Venice, who arrived in Moscow in 1490 among other masters and artists. Leon was a leib-medic of the Grand Duke John III Vasilyevich. He is — the first medic to come to Russia from Western Europe. When the son of the Grand Duke, John, fell ill, Leon volunteered to treat him, cursing his life for success. But the young Grand Duke died on March 7, 1490, and then Leon was executed "in Balvanovka on April 22," "since then they believed in the infallibility of medicine, and in poor treatment results they saw only the guilt of the doctor."

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10) Lzhedmitrius II (« Tushinsky Thief ») — impostor who pretended to be the son of Ivan the Terrible Tsarevich Dmitry and, accordingly, for the one who escaped on May 17, 1606 Lzhedmitry I.

Immediately after the death of Lzhedmitry I, Mikhail Molchanov (one of the killers of Fedor Godunov), who fled from Moscow towards the western border, began to spread rumors that another person was killed instead of «Dmitry », and the king himself was saved. Many social forces were interested in the emergence of a new impostor, both associated with the old and simply dissatisfied with the power of Vasily Shui.

For the first time, Lzhedmitrius appeared in 1607 in the Belarusian place of Propoisk, where he was captured as a scout. In prison, he called himself Andrei Andreevich Nagim, a relative of the murdered Tsar Dmitry, hiding from Shui, and asked him to be sent to Starodub. Soon from Starodub, he began to spread rumors that Dmitry was alive and there. When they began to ask who Dmitry was, friends pointed to «Nagogo ». He first unlocked, but when the townspeople threatened him with torture, he called himself Dmitry.

Gradually, supporters began to gather at Lzhedmitry in Starodub. These were both Polish adventurers and South Russian nobles, Cossacks and the remnants of the defeated Bolotnikov army. Gathering up to 3,000 soldiers, he defeated the royal troops near Kozelsky. After this, his army, having received military booty, almost fell apart, only the appearance under his banners of princes Adam Vishneviksky, Lisovsky, Roman Rozhinsky

and his people supported the impostor, who, however, became a puppet in their hands. The greatest influence on Lzhedmitriya was exerted by Rozhinsky.

In May 1608, he defeated the Shui troops under the Volkhov and in early June approached Moscow, camping in Tushino (hence his name Tushinsky thief). On July 25, Vasily Shuysky entered into an agreement with the ambassadors of King Sigismund III, according to which Poland was to withdraw all the Poles supporting the impostor, and Marina Mnishek should not recognize the new impostor as her husband. However, Rozhinsky and others refused to leave the work they started, moreover, the army of Lzhedmithria continued to be replenished with Poles, and in the fall Jan Sapieha came with his people.

Upon learning that the Mnisheks were released from Yaroslavl to Poland in pursuance of the treaty, Lzhedmithri decided to recapture them from the accompanying royal army. This was done, however, Marina did not want to join the camp of Lzhedmitry for a long time, staying with Sapieha, and Yuri Mnishek agreed to recognize him as his son-in-law only after receiving the record that Lzhedmithrius, having received power, would give Yuri 30 thousand rubles. and the Northern principality with 14 cities. Finally, the Mnisheki recognized Lzhedmitriya. Moscow, however, did not give up, and in Tushino I had to build a whole city with a «royal » theorem. At the same time, the impostor was increasingly losing real power, in December 1608, 10 elected Polish mercenaries stood at the head of the camp.

Lzhedmitriya is recognized by many cities: the Great Luke, Pskov, Suzdal, Uglich, Rostov, Yaroslavl, Vladimir and many others. Metropolitan Filaret (Romanov), made by the patriarch, was captured in Rostov. However, the siege of the Trinity-Sergiev Monastery, begun by Sapieha in September 1608, ended in failure, Sweden acted as an ally of Vasily Shui, all the storms of Moscow ended in failure, the victories of Skopin-Shuysky threatened the very existence of the Tushinsky king. In 1609, dissatisfaction arises with the policy of Lzhedmitry, especially with natural and monetary requisition in favor of his troops, the distribution of land and serfs to his adherents — a number of cities are getting out of control of an impostor, some units of his army are rebelling.

In the summer of 1609, Poland began an open intervention against Russia, the Poles (including Rozhinsky) left Lzhedmitriya and joined the army of Sigismund. In December 1609, Lzhedmitriya from Tushino fled to Kaluga, taking advantage of the defeat of Vasily Shui near Klushin in June 1610, along with Sapieha, he moved to Moscow and became a camp in Kolomenskoye, although in July Shuytsky was overthrown, a split began in the camp of Lzhedmithria, he fled to Kaluga again, where he was killed by his guard

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11) Moshe bin Y‘akov from Kiev (Moshe Kyivsky II, Moshe ha-Gole; 1449, Sheduva, Lithuania, – 1520 ?, Kafa, now Theodosius) — Talmudist scientist, Bible commentator, pirate author and Kabbalist. After traveling to Istanbul, where he became close to both Arab Jews and Karaites, Moshe bin Y‘akov settled in Kiev, where he wrote an anti-Karai polemical treatise. During the attack of the Crimean Tatars on Kiev (1482), the children of Moshe bin Y‘akov were captured, and he bought them for money collected in Jewish communities. Between 1482 and 1495. Moshe bin Y‘akov compiled Hebrew grammar «Sepher ha-dikduk » (« Book of grammar ») and wrote a treatise on the Jewish calendar «Jesod ha- ‘ ibbur » (« Wisokos In 1495, Lithuanian and Ukrainian Jews were expelled.During the years of wandering, Moshe bin Y‘akov wrote a treatise dedicated to Kabbalah «Shushan sodot » (« Lilia of secrets ») and Kabbalistic compositions «Ozar ha-Shem » (« Treasurer ») and < In 1506, while in Lida, Moshe bin Y‘akov was captured by Tatars who attacked the city and stolen in Crimea. He was bought out by the local Jewish community of Solhat, settled in Cafe, where, having received the post of rabbi, he became the head of the community. Moshe bin Y‘akov played an important cultural and religious role in the life of Crimean Jewry. His prayer book, known as «Minhag Kafa » (« Kaf Liturgy »), was received by all Jewish communities in Crimea. Moshe bin Y‘akov was captured by Tatars who attacked the city and stolen into Crimea. He was bought out by the local Jewish community of Solhat, settled in Cafe, where, having received the post of rabbi, he became the head of the community. Moshe bin Y‘akov played an important cultural and religious role in the life of Crimean Jewry. His prayer book, known as «Minhag Kafa » (« Kaf Liturgy »), was received by all Jewish communities in Crimea. Moshe bin Y‘akov was captured by Tatars who attacked the city and stolen into Crimea. He was bought out by the local Jewish community of Solhat, settled in Cafe, where, having received the post of rabbi, he became the head of the community. Moshe bin Y‘akov played an important cultural and religious role in the life of Crimean Jewry. His prayer book, known as «Minhag Kafa » (« Kaf Liturgy »), was received by all Jewish communities in Crimea.

It is very possible that Moshe bin Y‘akov was a p student. Jacob bin Meira Tama, as some data indicate that he knew him personally (see Sefer ha-Jaschar p. Tama, № 522, p. 93a). Moshe bin Y‘akov was in correspondence with Samuel bin Ali, head of the Academy in Babylon. Repons p. Samuel, sent by him by Moshe bin Y‘akov, was preserved in the manuscript "Jichuse Tannaim we-Amoraim", the author of which, apparently, is Judas bin Kalonimos from Speyer. He is probably identical with Moses the Russians, referred to in Sefer ha-Schoham.

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12) Simeon — the founder of the Zaporizhzhya Cossacks: "the army began their beginning from 948 through a certain person who then left Poland, named Simeon, a family of Khazar, who supposedly for fishing and caught a beast at the mouth of God – the river, in her estuary, we chose a place from there, and where his fellow countrymen joined him and first made up a man out of a hundred or more than 13 through that gang. "

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13) Y‘akov bar Hanukkah — merchant; his letter – the first written source from Kiev. From this, the so-called Kiev letter from the genius of Cairo, it is known that at the beginning of the 10th century. a Jewish community existed in Kiev (under the letter — the signature of 12 people); there was also a Khazar governor in the city who controlled the correspondence. Under the auspices of the Khazar rulers, trade between East and West has flourished. It was carried out, in particular, by Jewish merchants — radonites who owned, according to the geographer of the 9th century. Ibn-Khurdadbih, in several languages, including Slavic. Radanites traded slaves, silk, furs and weapons, as well as oriental spices. Perhaps the signatories of the Kiev letter were descendants of the radonites. «Hero » letters Y‘akov bar Hanukkah and his unnamed brother, killed by robbers on a trade trip, were rich merchants.Some Kiev Jews wrote Khazar (for example, Manar, Manas) and Slavic (for example, Gostyat) names by letter.

The letter from Y‘akov bar Hanukkah is a valuable source on the history of Jews, Russia, Khazaria; and also sheds light on ancient Russian law.

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Malka (Malusha) — the mother of Vladimir I St. is also apparently Jewish or Khazarka, as indicated by her Jewish name.

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Not named by the name «Zhidovin » was a tax collector after the capture of the city of Kashin (Rostovsky principality) by the Tatars and, according to the chronicler, «introduced the townspeople as a burden ».

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One of the documents of Prince Fedor Smolensky (1284) is certified by a seal made by the engraver Moses — according to historians, a Jew.

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The disgraced patriarch Nikon complained in a letter to Tsar Alexei Mikhailovich (1671) about two such novices of the Resurrection Monastery, Demyan and Mishka, who returned to «Jewry » and «seduced » young monks. Some of the monks of Jewish origin achieved recognition as masters of painting: Ivan Bashmakov, selected as a child by his parents, painted the Kremlin's Granovite Chamber in the last third of the 17th century. and enjoyed the grace of the king; the icons of Vasily Poznan (about 1655 – after 1710) not only aroused the admiration of contemporaries, but Among the closest associates of Nikon himself was a monk of Jewish origin Arseny Grek, who founded a school in Moscow in 1653, in which Greek language and Latin were taught.

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13 Famous Jews of the Middle Ages

Andrey Zelev

1. Amatus Luzitan (1511 – 1568) — doctor, one of the largest Jewish authors of the first half of the 16th century, who wrote on medical topics.

In 1536 he wrote a book on pharmacognosia (medical botany) – «Index Dioscorides », in 1540 – 7 he lectured on medicine at the University of Ferrara, in 1549 – 61 he published 7 collections (centuria) of medical history «Centuries » Amatus are a storehouse of information in the field of medical history and everyday life of the 16th century. and contain a lot of biographical data on individuals. He was invited several times to Rome to treat Pope Julia III. In 1549 he completed comments on the work of Dioscoridus on pharmacognosia and published it in Venice under the name «In Dioscoridis enarrationes » (1553), – this is one of the first books on pharmacognosia.

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2. Grigory Bar Gebrei (Abulfaraj ibn-Garun) — syriets-yakobit, doctor, historian, philosopher and theologians; recognized crown of the Jacobites and generally shone the entire Syrian literature.

Born in Malatia (Asian Turkey) in 1226, mind. in Maraga (Persia) in 1286.

Gregory initially studied medicine under the guidance of his father Aaron, a Jew who converted to Christianity; later he devoted himself to theology and philosophy, while at the same time doing other sciences. Bar Gebray was successively Bishop of Guba, Lakaba and Aleppo, and then bishop-primas of the eastern Jacobites with a residence in Tekrit on the Tiger. His works (number 31) show that, although he was a connoisseur of the languages of Syrian, Arabic and, perhaps, Greek, he hardly studied the language of Jewish; on the contrary, at the beginning of his annals, he produces such biblical names from the Syrian as Noah, Jacob, etc. Likewise, there is no indication that his studies are influenced by

Judaism, although he undoubtedly discovers an introduction to Jewish teachings.

Bar Gebrei was a very prolific writer. Some of his works are written in Arabic, most of – in Syrian. The following works of his are especially known: Syrian grammar ("Ketaba de Semche)," Chronicle "in 2 parts (church and political) and similarities to the Old and New Testaments ("Auzar Raze"). In the last of the named works, Bar Gebrei simultaneously quotes Samaritan texts; It is curious to note that in a similarity to the second book. Tsar., 17, 28 he says: "The law (Pentate) of Samaryan does not coincide with the Torah of the Jews, but with the Septuagint."

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3. Dahiya al-Kahina — Queen of the Berber-Jewish principality in North Africa during the Arab conquests.

Even in the time of Solomon, and even earlier, the Jewish development of western Africa and southern Spain began.Gradually, these colonies rallied around Carthage.

After the death of the Roman Empire, 9 Jewish principalities – Borion, Nafusa, Ores, Ludalib, Al-Kurdan, Shiva, Talmesan, Wad Draa, Tahir reappeared in these territories.

The cruel ruler of the principality of Ores (southeast Algeria) fell in love with one poor girl who lived in the same village – Dahiyaal-Kahina bint-Tabitu. Kahina did not want him, but he began to terrorize her fellow villagers. In the end, the elders who had taken to extremes went with weeping to Kakhin and began to belittle her to save her native village and succumb to the harassment of the voluptuous prince. Dahiya lost, but on the first night after the wedding she killed her husband, inheriting his post.

By the time of the Arab invasion, Kakhin was already the leader of all 9 Judeo-Berber principalities, and when the head of the Berbers, Prince Kotsilla, died in 694, all Jewish and Berber principalities recognized her as the queen of the united Berber state – of the African kingdom.

In 698, angry Arabs sent a large army against the African kingdom under the command of commander Okba ibn Nafi. Kahina herself chose an ambush. Before the fight, she confused her warriors: "Lions of Africa and Judea! Show the Arabs that you will never let Islam enslave yourself! Our beloved Africa will remain free! Let our ancient call of the Zealots be our battle cry: "Freedom or death!"

The Okba army was ambushed, and was utterly defeated, its remnants in a panic retreated to Tunisia, persecuted by the volatile detachments of Kakhina.

The Arabs did not calm down, sending a new 40,000 army against the African kingdom under the command of one of their best commanders – Hassan ibn Numan. On the way, this army easily broke the Byzantine garrison from Karfagen.

Realizing that meeting face to face with such a power is fraught with defeat, Kakhina, avoiding the general battle, went to the Arabs in the rear and went up to the city of Bagia, held by the Byzantine garrison. The Byzantines and the Christian population of the city met the army of Dahiya as allies, opened the gate for them and let them into the city. Having received information that the army of the African kingdom hung over the communications of the Arabs, Hassan was forced to stop the offensive and turn back to Bagia, but when he, having set up a siege camp around the walls of the city, was already sure that now the capture of Kakhina is only a matter of time, it turned out that both Berbers and the Byzantine garrison, and all the townspeople left the city through the underground passage. Hassan's cavalry rushed in pursuit of the fugitives, but Kakhina provided for this:in Wadmini's rocky gorge, the vanguard of Hassan was ambushed and was pretty shabby. With great difficulty, he managed to hold out to the approach of the main forces, who caught up with their cavalry shortly before the sunset of the Sun, but here in the darkness descended on the exhausted by the long transition of the Arabs, the main forces of the Jewish queen – the Berber cavalry, the Byzantine infantry, and armed citizens from Bagia collapsed.

The Arab army was completely defeated and fled in a panic. The African kingdom went into a counterattack, freeing the lands occupied by the Arabs, destroying the invaders. Carthage was released, which became the capital of the new state. Kakhin was met as a liberator and Berbers, and Jews and Christians. The bishop of the city of Bula Regia, meeting Dahiya, laid the ground with flowers in front of the hoofs of her battle horse.

The African kingdom began to gradually stabilize, turning from an amorphous conglomerate of nomadic and semi-nomadic tribes into a clearly structured organization with a state apparatus, cities, trade, and crafts. The Kakhina army went from victory to victory. Hassan ibn Numan left no thought of conquering the African kingdom. But now he preferred not to tempt fate in a direct clash with the Jewish-Berber armies, but to go for cunning. Hassan said the Arabs no longer cherish plans to conquer the African kingdom. He offered Cahin peace and alliance against the Westgot kingdom in Spain.

Hassan offered Kahina a seductive plan: the Arab and Berber armies jointly invade Spain and share it among themselves, and the Jews of the Arab part will be given full rights or the opportunity to move freely to Africa. The Berber kingdom was required to pass the 60,000 Arab army through its territory. Queen Kahina agreed. Soon, however, it turned out that the Arabs not only pass through the territory of the kingdom, but simply conquer it.

But now the Jews could still measure their strength with the Arabs – if not for betrayal.

The young Arab aristocrat – Khalid ibn Iezid el Kaisi, captured by the Berbers during the 1st Arab-Berber War, for the species he switched to their side, but secretly continued to remain true to Arab affairs. He managed to somehow rub in confidence in Kakhin and regularly informed Hassan about the plans of the Berbers.

At 703, in the area of the modern city of El Jern, the Berber and Arab armies met in the last desperate battle. Shortly before the battle, Khalid El Qaisi fled from the Berber camp and led one of the largest units of the Arab army. The Jewish queen understood that in this battle she would die, however, Kahina did not shy away from the battle "because giving her country to the invaders would be a shame for her people."

According to the Arab historian Ibn Nuvayri, the Jews and the Berbers fought with the courage of despair, and only overwhelming superiority allowed the Arabs to hold up. Dahiya al-Kahina fought with a sword in her hands at the head of her soldiers and died in battle. Her severed head was sent to Khalifa Abd al-Malik. The people of the African kingdom were asked to choose – to accept Islam or die. Among the many who accepted the Muslim faith were two adult sons of Dahiya – claim that before her death, she ordered her followers, in case of defeat, to accept Islam for the species in order to save the people from extermination. About 50 thousand people refused to change faith, and were killed.

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4. Christopher Columbus.

Columbus was a clear Jew.

About Columbus said in the pre-revolutionary Jewish encyclopedia: «At a meeting of the Madrid Geographical Society, the scientist Don Celso Garcia de la Riese in his message about the life and work of K. indicated that Christopher Colon, and not K., as he did not correctly pronounce, was a Spaniard, not an Italian, moreover from a Jewish woman. Based on the episcopal acts in Pontevedra (prov. Galicia) found that between 1428 and 1528. in this city lived the Colon family, whose members married members of the Fonterozas family, undoubtedly Heb. origin. K.'s mother was called Susanna Fonterozas. Garcia also pointed out that in his writings K. used Jewish writing. Judging by the early portraits, the features of K. wear a Jewish type ».

There were many Jews around Columbus. In addition, he himself considered himself a descendant of King David. His last name, as recorded in the materials of King Ferdinand and Isabella, was "Colon", a Jewish version of the more common name "Colom" or "Colombo" in Spain. In his notes there are references to Jews. For example, instead of “destruction” or “the fall of Jerusalem”, he used the phrase “the fall of the Second House”

to describe the destruction of the II Temple, while using a literal translation from the Bayit Hebrew. Columbus also mentioned the Jewish date – 68 AD, not 70 AD The description of his 1st expedition (1492 – 93) Columbus began by mentioning the expulsion of Jews from Spain (completed on July 31, 1492), and he postponed the departure from August 2 to 3, 1492, not wanting to go on the road on August 9,which was on that year on August 2. Baptized Jew Luis de Santagel (d. In 1498; Chancellor of Aragon; loaned money for the 1st expedition of Columbus), oligarch, gave the crown 17,000 ducats on credit so that the ships of Columbus could go sailing on time until August 2. In general, the patronage of the imperial court Columbus achieved with the support of «new Christians » – the aforementioned L. de Santangel and State Chancellor G. Sanchez (d. In 1505). The translator of the expedition L. de Torres, who converted to Christianity shortly before the departure, 1st set foot on the land of the new continent. In swimming, Columbus used astronomical tables A. Zakuto and the navigation device of his student I. Visigno (end of the XV century). Columbus' 1st official letter about his trip to America to King Ferdinand and Isabella began as follows: "Thus,after the expulsion of all Jews from all your kingdoms and dominions, in the month of January, Your Majesty. "

He did not know how to write in Italian. He never considered himself a Genoese, even fought against Genoa at Cape St. Vincent in 1497.

Columbus wrote: «Let them call me whatever they like. After all, David, the most prudent of the kings, being a simple shepherd, became king of Israel. And I serve the very God who exalted him ».

From his will: « ... half of the silver mark – to the Jew who lives at the gates of the Lisbon ghetto ».

Some Spanish biographers of Columbus (Garsia de la Rhys, S. de Madaryaga and others) believe that Columbus was a native of the Marran family (secret Jews), who fled at the end of the XIV or early XV centuries. from Spain to Italy. They are based mainly on what was discovered at the end of the XIX century. a document from which it can be concluded that the mother of Columbus, Susanna Fonterosas, came from marranes.

In the middle of the XX century a new document was found on the possible origin of the Columbus family with about. Mallorca and its belongings to the Marranes.

The son of Columbus, Fernando (from his wife from the Marran family Enriques) wrote in his father's biography that he came from the «royal house in Jerusalem ».

Columbus manuscripts often refer to the Old Testament (which is not typical of the Catholic tradition of those times). In the preserved fragments of the latest book of Columbus (the so-called «Book of Prophecies ») there is a statement that the key to his expedition is the verse of the psalm (14: 7): "Who will give Zion salvation to Israel!",

Which in the eyes of the Marranes had a special mystical-messian meaning. The signature of Columbus – is unique, very similar to the inscriptions engraved in many Jewish cemeteries in Spain and southern France. In the upper left corner of his letters to his son, Diego Columbus wrote letters in Hebrew, meaning the Jewish blessing "Ba Ezrat ha-Shem" ("May the Lord help you").

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5. Zachariah de Guizolfi — Prince Tamansky P-Ova, founder of the life-giving sect, a descendant of Simeon de Guizolfi, a Genoese Jew who married Princess Vihahanim and became the owner of the P-Ova in 1419 under the auspices of the Genoese Republic.

Settled by the Turks in 1482, Guizolfi with his Circassian subjects escaped on the island of Matrix, from where he notified the directors of the Bank of St. George in Genoa asked him to send 1,000 ducats in order to enlist the assistance of his allies, ready: if he does not receive support from the republic, he will go to Wallachia, where the governor Stepan offered him a castle. Despite the fact that the Turks occupied Tanu (Azov) and most of the former Khazar kingdom, Guizolfi continued to fight against about. Matrix, but not very successful.

The Grand Duke Ivan III Vasilievich, learning about his desire to leave for Russia and being glad of the opportunity to attract Circassians, ordered his envoy under the Tatar khan Mengli-girai, Nozrevatom, to send a letter "with gold seal" to Kafu to "Zakhar (Skare) Zhidovin", where it says: "By God's mercy is great os Zakharya Yureyanin. He wrote to us with our guest with Gavril Petrov so that we would be. And you would go to us. And you will be with us, you will see our self-pity. And you want to serve us, and we want to pity you, and you don’t want to be with us, but you want to go from us to your land, and we will let you go voluntarily without having beaten you. "

In a letter written in a “Latin letter” in Conario on June 8, 1487 signed by “Zaharya Guil Gursis”, Guizolfi said that on the way to Russia, the governor Stepan attacked him, robbed and tortured him, so he decided to return; but nevertheless he is ready to go to Russia, if only the Grand Duke sends him a guide. Then the prince asked Mengli-girei to send two people to Guizolfi in Cherkasy, and ordered Dmitry Shein to send another Tatar, "to spend Zachariah with them together."

The guides were supposed to arrive at the mouth of Miush and Taigan, where Guizolfi had to appear a month after Easter (1490); but having waited until the day of St. Nikolai, they learned that G. could not go because "the name is great for them" and "that the man of Zakharya is heavy, the family is great, it is hard for him to rise." Prince Romodanovsky, a messenger at the Crimean court who reported this to the Grand Duke in May 1491, found

that Mengli-girai could, out of friendship with the Grand Duke, invite Guizolfi and benefit from him for the prince, but, under the protectorate of Turkey, he does not dare to do this, since Guizolfi fought with the Turks. Subsequently, Guizolfi did enter the service of Khan; nevertheless, negotiations with the Grand Duke through his Crimean messengers continued.

In Russia, Guizolfi, already known as Skharia / Zachariah, began to spread Judea, laying the foundation for the so-called. heresy of the living.

I note that Lzhedmithrius II turned out to be a Jew.

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6. Rashid al-Din Fazlullah ibn Abu al-Khair Ali Hamadani (Rashid al-Doule; Rashid at-Tabib; approx. 1247, Hamadan — July 18, 1318, Tabriz) — Iranian statesman, doctor and encyclopedist scientist; a veterinarian of the state of Iran's ilkhans (1298 — 1317), historian. He entered the civil service during the reign of Abaka Khan (1265 — 1282). He belonged to the family of Hamadan Jews who served in the administration of the Ilkhanids (his father was a pharmacist), received a brilliant education for his time, knew several languages, poetry, literature, botany, history, medicine, mathematics, astronomy, theology and management of public affairs. Under Ghazan (1295 — 1304) he advanced to leading roles, became the veil of the Highest Sofa and implemented the most important economic reforms. With Khan Oldjate (1304 — 1316), he was actually the first person in government.At the beginning of the reign of Abu Said (1316 — 1335), due to intrigues of political opponents, he lost power, and then was executed on false charges.

composed of historical work in the Persian language Jami 'at-tavarih (« Collection of chronicles »), which is the most important historical source, especially in the history of the Mongolian Empire and Iran Hulaguids. The correspondence of Rashid al-Din is also of great source.

Rashid al-Din Fazlullah ibn Abu al-Khair Ali Hamadani was born around 1247 in the Iranian city of Hamadan. It is believed that he came from an unfamiliar family of learned Jews. Grandfather Rashid al-Dina, the doctor Muwaffik al-Doule, was surrounded by the Nizarite Imam Rukn al-Din Khurshah. After the fall of the Ismaili fortresses in late 1256, he transferred with his son (the father of Rashid) to the service of the Mongolian Khan Khulag.

Rashid al-Din before moving to Islam (about 1277, the date is controversial) was known as Rashid al-Doule. After the execution in 1318, his head was worn according to Tabriz, «leading about the execution of „the unfaithful Jew "».

Rashid al-Din entered the civil service during the reign of Abak Khan (1265 — 1282). He probably served in the financial department, and at the same time was a court doctor. Medicine in the Middle Ages was not separated from other natural sciences, which, like mathematics, alchemy and astrology, were especially appreciated by Mongolian ilhans. The reputation of the most learned doctor and botanist greatly contributed to strengthening the authority of Rashid al-Din.

As the court doctor of Ilkhan Ghazan (1295 — 1304), Rashid was able to use the disgrace and execution of the velor Sadr al-Din Khalidi, who shortly beforewards carried out an unsuccessful reform of the circulation of paper money, and became the closest adviser and one of the two vesians of the Supreme Sofa (1298) of the main government of the state. Nominally, the first vesicle and keeper of the state press was Sa'd al-Din Savedzhi, but in fact for two decades, Rashid al-Din ruled all the affairs of the state.

Reforms of Gazan Khan:

By the beginning of the reign of Gazan Khan, the state was in a deep economic crisis. Realizing the need for change, Ghazan, even before joining the throne, on the advice of Emir Nouruz, converted to Islam, and then made it the state religion. This step allowed him to achieve rapprochement with the Iranian spiritual and official nobility, interested in strengthening the central government. The same goal was the nomination for the highest post of the hereditary official Rashid al-Din.

The sovereign of Islam Gazan Khan, may God strengthen his dominion forever and extend his justice and mercy forever, devoted blessed intentions to what is pure good and true justice, and all high thoughts directed to correct the flaws that have been declared in state affairs, and completely eliminate innovation and atrocities.

Rashid al-Din ascribes all the merits of the reforms exclusively to Ilkhan. However, Rashid's correspondence shows that the political ideas of his watch were the basis of the reforms of Gazan. Rashid al-Din was a supporter of the strengthening of central authority. His political ideal was the state of Seljuk from the time of Nizam al-Mulka and Malik Shah. Rashid considered it necessary: the assimilation by the ilkhan and the Mongolian elite of the traditions of Iranian statehood; the fight against the centrifugal aspirations of the Mongolian-Turkic nomadic nobility; solid fixing of the size of the rent-tax and improving the financial apparatus to facilitate the position of the Ra'Iyats — peasants and poor citizens — and raising their supply system

The most important reforms were carried out in the tax sphere. The distribution of berets (albeit temporarily) was prohibited (at least temporarily), which gave the buyers the right to receive salaries from the amount of taxes of a particular area, which led to the complete ruin of the peasants and the impoverishment of the treasury. Now government officials

should have been involved in tax collection. In this regard, strictly fixed dimensions of the haraajj (land serve) and the merchant (pushroom serve) from each region in money or crop shares were established. Feeding schedules sealed were stored in Tabriz, and in each area, a handwritten painting knocked out on iron sheets, stone slabs or walls of mosques should have been submitted for general information. It was forbidden to demand a tax from the population in excess of that listed.
Silver Dirham Gazan Khan

Hansham, Tsarevichi and private individuals were forbidden to send state messengers (Ilchi) with their own instructions, which was previously widespread, and ruined the treasury. The decent service (nusul), which brought the peasants to complete impoverishment, was also abolished. The costs of the royal hunt were reduced.

The monetary system was streamlined, as well as the system of measures and weights (according to the Tabriz standard). Instead of various coins minted in different areas, a single dirham for the whole state was introduced, weighing 2.15 grams of silver. 6 dirhams were silver dinar, and 10 thousand dinars — the counting unit of fog. The reformed monetary system was so convenient that it was soon introduced in the neighboring state of Chagataidov.

Great irrigation work was carried out and measures were taken to populate abandoned lands. For example, by order of Rashid al-Din, his son Jalal ad-din, the ruler of Rum, was supposed to hold a canal from the Euphrates River in the Malatya region to irrigate 10 settlements in the new Gazan Khan estate. It is known that Rashid himself spent up to 700 thousand dinars to restore the dam on the Karun River (apparently, Band-i-Kaisar — «Caesarean dam » — in Khuzistan).

At the same time, the peasants' attachment to the land was confirmed, a period of 30 years was established, during which it was possible to search and return the runaway peasants. The use of slave labor in agriculture continued, and artisan slaves in Karhan (state workshops) were transferred to the vow, since the rations previously issued for their maintenance were stolen by managers, the production was unprofitable.

Under pressure from the Mongolian army, Gazan Khan was forced to distribute land plots (ikta') to warriors with a special label (1303). Entire districts stood out to the thousands who, by lot, distributed the land between the centurions, those, in turn, in the same way allocated plots to the tens. As a result, each ordinary warrior received a small allotment (population or part of it).

As a result of the reforms, the country's economy experienced some growth. This can be judged not only by Jami 'at-tavarih and correspondence of Rashid al-Din, but also by reports of other historians, for example, Hafiz-i Abru and Muhammad ibn Hindushah Nakhchevani. Hamdullah Mostoofi Kazvini in the geographical work of Nuzhat al-kub

(about 1340) paints a picture of the economic boom in several regions of Iran. The total revenue of the state increased from 17 million to 21 million dinars per year (however, it did not reach the size of the Domongol time, when it was at least 100 million dinars). The beneficial effect of the reforms was felt even during the time of the Jalairids (about 1360). According to historians, it is the reforms of the Gazan Khan and Rashid al-Din that the state of the Khulaguids owes a few more decades of existence. At the same time, large-scale land distribution in hicta 'became one of the main reasons for the future collapse.

The situation at Oldjate:

Under the brother and heir of Gazan, Ilkhan Oldjaitu (1304 — 1316), the political line laid by the reforms remained. Rashid al-Din also retained his influence. Through intrigues common to court officials, he managed to eliminate his political opponents. So, Rashid removed Hibetullah's move from the yard. The first vizier of Sa'd al-Dina Savedzhi, with the support of his supporters, tried to push Rashid al-Din away from power. In response, using the influence of the — larynx of a large trading company — Taj al-Dina Alishah Gilyani, charged Sa'd al-Din with embezzlement of the funds executed. By order of Oldjate, Sa'd al-Din was arrested. During the yoke (trial), he first managed to justify himself, but then he was still executed along with several supporters near Baghdad on February 19, 1312.Tajj al-Din Alishah was appointed the comrade Rashid al-Din Alishah by vezar. Rashid became the first vizier of — his signature in the documents stood in front of the Taj al-Din signature.

During the reign of Oldjate, Rashid al-Din traveled to India to the Delhi Sultan Ala al-Din Hilji (1296 — 1316). The purpose of the trip is unknown, but from Rashid's correspondence you can find out that the Sultan gave him many values (silver, gold, spices, clothes) and granted four comfortable villages in the Delhi Sultanate to the eternal soyurgal (inheritance of fire). Revenues from them were to be sent annually to Rashid al-Din with trusted people in the city of Basra. In addition, he was granted part of the proceeds from the province of Gujarat.

Loss of power and execution:

Abu Said Bahadur Khan, son of Oldjaitu, entered the throne after the death of his father at the age of twelve (December 1316). The actual ruler with him was Emir Choban, who came from the Mongolian tribe of the Sulduz. Thanks to the support of Choban, the second vizier, Taj al-Din Alishah, intensified. With intrigues, he removed Rashid ad-din from power (1317). Rashid, as before Sa'd al-Din, was charged with embezzlement of state funds. Then he was charged with ordering his son Ibrahim, the Sherbetdar (the handsome) Khan, to poison Oldjate. Father and son were arrested by Choban, convicted and executed (cut in half with the sword) on July 18, 1318.

The last words of Rashid al-Din were:

«Tell Alishah that without guilt he slandered me. Let fate give him the same punishment for this with the only difference that my grave will be older than his ».

Rashid's desire did not come true — Taj al-Din Alishah Gilyani died his death in 1324. After the execution, all the property of Rashid al-Din was confiscated or looted, the Tabriz quarter of Rub'-and Rashidi, which he owned, was also looted, his rich library was plundered. As A. showed AND. Ali Zade, the reason for the execution of all the highest persons in the Hulaguid state, starting with Shems al-Din Juveini, was the intrigue of opponents who wanted to put their hand on their vast wealth.

After the execution of Emir Choban in 1327, during the vezar of his son Rashid al-Din Guillas al-Din Muhammad Rashidi, who followed the political traditions of his father, the estates were returned to his relatives, and a good name was restored. However, in 1407, under the ruler of Western Iran, Miranshah, the son of Timur, the remains of Rashid al-Din were removed from the Muslim cemetery of Tabriz and reburied in Jewish.

Family:

Confirmation of the significant influence of Rashid al-Din in Ghazan and Oldjaytu is the fact that most of the provinces of the state were under the control of members of his family — the many sons and nephew of Maruf. The freedman Rashid Sunkur Bavarchi was a khakim (recipient) of Basra. In the will of Rashid al-Din, four of his daughters — Firman-Hand, Ay-Khatun, Shahi-Khatun, Khadiyah-Mulk — and 14 sons are mentioned:

Rashidi Canal Plan near Mosul. The villages he irrigated are named after Rashid and his sons (from a letter from Rashid al-Din to the population of Diyarbakir):

* Nuts;
* Humam;
* Alishah;
* Majd al-Din;
* Ali, governor of Baghdad;
* Mahmoud, the governor of Kerman;
* Ahmad, Viceroy of Ardebil;
* Pir Sultan, governor of Georgia;
* Jalal al-Din, governor of Rum;
* Abd al-Latif, governor of Isfahan;
* Shihab al-Din, governor of Touster and Ahvaz;
* Sa’d al-Din, governor of parts of Cilicia (Tarsus) and Syria (Antakya, Kinnasrin, Avasim).
* Ibrahim Izz al-Din (1302 — 1318), governor of Shiraz, the handsome ilkhan Oldjaitu;
* Guillas al-Din Muhammad, governor of Khorasan, later (1327 — 1336) — vizier Abu

Said;

In addition to them, one of the letters mentioned the son of Abd al-Mumin, the governor of Semnan, Damgan and Khuvar.

Ownership:

Over the years of his veterinarian, Rashid al-Din has accumulated enormous wealth, which consisted, first of all, in land ownership. These were estates in the districts of Basra, Mosul, Kerman, Bama, Tabriz, Khuzistan, in Asia Minor and others. Rashid al-Din owned 12,770 feddans (plow plots) on the rights of the cartoon (unconditional property), which amounted to approximately 70-80 thousand hectares of arable land (for comparison, — in the inju, that is, the personal property of Ilkhan Gazan was 20,000 feddans), he owned about 7 thousand His possessions were not limited to the territory of the Hulaguid state. Lands in Syria, Yemen and India were bought or granted to him by local rulers.

Rashid al-Din owned many gardens and vineyards, 39,000 thousand date palms, 250,000 thousand sheep, 30,000 horses, 10,000 camels, 10,000 cows, 1,000 bulls, 2,500 mules, 1,000 poultry. He owned approximately 3,500 — 4,000 slaves. Two hundred of them engaged in trading operations brought him an annual income of 10,000 dinars each.

Of the 35 million dinars, the states of 2.5 million were in its treasury, the remaining 32.5 were invested in partnerships of large wholesalers — urtaks. Rashid al-Din received his share of income in the form of furs, textile, perfumery and medicinal products. In addition to cash, he owned precious stones, fabrics, gold, valuable utensils.

In Tabriz, Rashid al-Din belonged to the whole quarter of Rub'-and Rashidi (« Rashid quarter ») in a quarter of the city, built by him on his own funds. In this quarter, according to a letter from Rashid al-Din to his son Sa’d al-Din, there were up to 30 thousand houses (that is, families of residents; this figure is unlikely), 24 caravanserai, 1,500 shops, weaving, beautiful, paper workshops, many gardens, baths, warehouses, mills and a mint. For the irrigation of the quarter, a large channel called Rashidi was specially conducted.

Artificial artisans gathered from different cities and countries worked in the carhan (workers) of Rub'-and Rashidi. A thousand students studied at the quarter madrasah. In the quarter there was a special «street of ulema », inhabited by theologians, muezzins, readers of the Koran. The Darush-Shifa Hospital (« House of Healing ») employed the 50 best doctors from India, China, Egypt and Syria — oculists, surgeons, and chiropractors. Each of them trained 5 young slaves Rashid al-Dina. There were 60,000 books in the library of Rub'-and Rashidi in the exact sciences, history, poetry and theology, including a thousand lists of the Koran made by outstanding calligraphers. After the execution of Rashid, the library was looted, some of his works stored there were killed.

Near Tabriza Rashid al-Din restored five desolate villages, settling in each of them 20 slaves and slaves of the following peoples: Georgians (Gurdzhian), Kurds (Kurdiyan), Abissinians (habeshan), blacks (Zengiyans) and Greeks (Rumiyyan). Slaves served two large gardening farms Rashid al-Dina. The villages were named Gurgiyan, Kurdiyan, Habeshan, Zengiyyan and Rumiyyan.

In the summer capital of the Ilkhanov city of Soltaniye, completed by Khan Oldzhaytu in 1313, Rashid al-Din also belonged to the Rashidiya quarter with 1,500 houses built on personal funds.

Literary heritage

Rashid al-Dinom compiled the encyclopedic work of Kitab al-ahya wa-l-asar, containing information on natural science, agricultural technology and construction. His pen belongs to the commentary on the Koran Miftah at-tafasir and three more works on the Shafiite theology translated into Arabic and known under the general title of Majmu'a-i Rashidiya (« Rashid's work collection »).

Mukatibat-i Rashidi (or Munshaat-i Rashidi) — Rashid al-Din's correspondence — contains valuable information about the history of Iran, about the political ideas of the author and his economy. It consists of 53 letters, including 4 letters to Rashid al-Din from different faces, the rest — letters addressed to them by sons, various Muslim clergy, military and civilian officials. They were collected and combined into a book called Savanih al-afkar-i Rashidi (« The Houses and Reflections of Rashid ») by his secretary Muhammad Abrokhi during the period of the Ghiyas al-Dina Muhammad Rashidi (1327 — 1336). Of greatest interest is the letter in which the testament of Rashid al-Din with a listing of estates and property is given. The style of letters is heterogeneous, perhaps some part was written by the secretaries of the vezir. There were poorly substantiated doubts about the authenticity of the correspondence.

Of greatest value is the historical work of Jami'at-tavarih, composed by Rashid al-Din.

Jami at-tavarih:

Gazan Khan, a former polyglot and connoisseur of history, paid special attention to the history of his own people. In 1300/1301, he ordered Rashid al-Din to bring together all the information regarding the history of the Mongols. The bulk of the work, called Ta'rich-i Gazani (« Gazanova Chronicle »), was brought to Oldjate Khan in 1307. Completely the work was completed by 1310/1311.

Several people worked on Jami'at-tavarih under the leadership of Rashid al-Din himself. First of all, these are the two secretaries of the vizier — historian Abdullah Kashani (who wrote and self-work «History of Oldjate Khan »), and probably Ahmed Bukhari. They,

apparently, were drafters of the draft text of at least Section III of Part I of Ta'rich-i Gazani, that is, the history of the state of the Ilkhans. Emir Pulad Zheng-syan, who came to Persia from China in 1286, an expert on Mongolian history and customs, also took part in the work. According to the poet Shems-ad-din Kashani, Rashid al-Din and Pulad Zheng-syan studied together every day as a teacher and student: «a happy emir told, the scientist recorded from his words ». A lot of historical information was received from Gazan Khan and from other Mongols.

In addition, to compile chapters related to the history of China, Rashid al-Din had two Chinese scientists; for the history of India — Buddhist monk Kamalashri from Kashmir. There are indications that the French Catholic monk also took part in the work.

In addition to the amazing information received from history experts, the following sources were used in the work on Jami at-tavarih: Divan-i lugat at-türk (« Collection of Turkic adverbs ») Mahmoud Kashgari, Turkic encyclopedist of the 1st century; Tarih-i-jahangush « written in the Mongolian language of the official history of Genghis Khan, his ancestors and successors, preserved in the archives of the Ilkhans.

There are skeptical points of view on the role of Rashid al-Din in the compilation of Jami' at-tavarich. They are based on the fact that after the execution of Rashid al-Din, one of his secretaries — historian Abdullah Kashani — claimed authorship of Ta'rich-i Gazani. However, as indicated by B. AT Bartold, Kashani's style of presentation, known for his composition «The story of Oldjate Khan », is not similar to the style of Rashid al-Din. This applies to those cases when they, not using Persian written sources, tell about the events they modern. Rashid, and setting forth the Mongolian traditions and personally citing well-known facts to him, writes in the simplest language without «jewelry in the spirit of the requirements of Persian eloquence ».

The basis of Jami 'at-tavarih was a plan of two main parts. The first includes the history of the Mongols and the states they founded, including Iran Khulaguids. The second part included world history: a universal history before Islam (written in Islamic historical tradition); the history of the caliphate and subsequent Muslim states before the Mongolian invasion — Gaznevidov, Seljukids, Khorezmshakhs, Gurids, Islamists of Alamut; the history of non-Muslim peoples and states — China, ancient Jews, <TA

Despite the fact that the annals of some nations, which are the wrong and idolaters, are not consistent with the reason [due to] empty fabrications and misleading stories, [but] they [in this work] are given for the reason that people are insightful [this] would be a reason for trust [to the fullness of history], and the followers of Islam and faith in reading such [discusses] would be aware of vicious beliefs evading the truth, and, evading this essence, would be in the discharge of duties of praise to Allah for the grace of leadership on the path of true faith ...

The third part was also conceived, which was supposed to contain a geographical description of «seven climates » of the world, as well as all trade routes of the Mongolian Empire. She was either not written or died in the looting of the Tabriz library of Rashid al-Din after his execution in 1318.

The work of Jami 'at-tavarih presented the last word of the Persian historiography of his time. According to I. P. Petrushevsky, he was «among the historical works of this period in Persian, one of a kind in design and implementation of ». The novelty of labor was an attempt to write a truly world history. Prior to this, none of the Persian historians even set themselves such a task, the whole history of the pre-Islamic world (« from Adam to Muhammad ») was thought only as the background of Islam, the history of non-Muslim peoples was completely ignored. Rashid al-Din employees realized that the history of Arabs and Persians is, according to Abdullah Kashani, only one of the rivers that flow into the sea of world history.

Jami'at-tavarih was supposed to include the history of all the peoples known at that time from «francs » in the West to the Chinese in the East. The need to study the history of non-Muslim peoples in their tradition and according to their sources was recognized. Although in the form of Jami 'at-tavarih — is a traditional description of states and dynasties, the presence of ethnic, cultural and domestic information is a great advantage of labor.

At the same time, labor is not historical in the modern sense of the word, since «about the tasks of historical criticism ... the editor of „Chronicles Collection “ had no idea ... His goal was to outline the traditions of each people in the form as they are told by representatives of this people ».

Rashid al-Din provided patronage to scientists who served under his leadership in the financial department of the state. The authors of the historical works of Vassaf and Hamdallah Mostoufi, who advanced thanks to his assistance, are known.

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7. Roman Sladkopevets — the famous Byzantine hymnograph, the author of chants called kondaks and still used in the Orthodox Church (for example, "Two days of the Excessive gives birth"; "My soul, my soul, rise").

Roman was a baptized Jew, a native of the Phoenician city of Emes; he served as a deacon first in Berit (Beirut), and under Emperor Anastasia I (491 – 518) he arrived in Constantinople, where he may have taken a monastic vow. He lived in the era of Emperor Justinian I (527 – 565). We got 85 (out of 1000) condaks of Roman. In the Greek original, Roman’s hymns had a special poetic size (tonic), which he is considered a distributor.

The Orthodox Church ranked Roman as a saint.

The German Byzantine Krumbacher, who published the full collection of Roman's hymns, admits that by poetic talent, inspiration, depth of sense and elevation of the tongue, he surpasses all other Greek chants.

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8. Sa'd al-Dawla (Sad al-Daul; ?, Abhar, Iraq, – 1291, Baghdad) — statesman, great vizier from 1289 to 1291 under Argun Khan (1284 – 91), ruler of Persia. Sa'd al-Dawla lived in Mosul, then moved to Baghdad, where he practiced as a doctor (1284). He knew Arabic, Mongolian, Turkic and Persian. He was a merchant, tax collector in Baghdad. For successful service, he was appointed a mousarith in the financial department. Having gained fame as the owner of various talents, including financier, Sa'd al-Davla in 1285 was introduced into the city government of Baghdad. In 1288, he became the personal doctor of Ilkhan, Buddhist Argun, and lived in the capital Tabriz.

Having made a quick career (was the general financial controller of Baghdad, and then the entire state), Sa'd al-Davla in 1289 was appointed chief minister (great vizier) of the Khulagid state.

He was guided by Sharia in civil matters and issued a number of decrees aimed at increasing the revenue of the treasury; the tax system has received a solid foundation.

It is possible that he tried to establish diplomatic relations with Europe.

In the new administrative apparatus created by him, Christians and Jews played a significant role, along with the Mongols. The governor of Baghdad was the brother of Sa'd al-Davly – Fakhr al-Davla; Viceroy of Mosul, Diyarbakir and another 2 cities – another brother, Amin al-Davla. Azerbaijan was run by Jew Labid bin Abi-r-Rabi, the head of the administration of the capital Tabriz and his district was the medic Jew Muhaddib al-Daul (Muhazzim al-Dawla). With them, state finances "were in order, management was carried out according to law and justice, the population was prosperous, the paths of pilgrims to Mecca remained safe."

According to the Persian historian Abdallah Wassaf Shirazi (XIII – XIV centuries), the activities of Sa'd al-Davla as chief minister significantly contributed to the streamlining of the administrative and financial system of ilkhans.

When Ilhan became seriously ill, Sa'd al-Dawla was accused of poisoning and executed. His immediate family suffered the same reprisal. Following this, a wave of Jewish

pogroms swept through a number of cities in the country.

The reason for this was that Argun Khan patronized Buddhists, Christians and Jews at the same time. Through his first vezir, Sa‘d al-Davly, Argun Khan drew up a plan to destroy the influence of the Muslim, i.e. Iranian and Turkic civil bureaucracy. Sa‘d al-Dawla developed a plan for a conquering campaign against Mecca in order to convert K‘ba to «idolatry temple ». But the fight against a strong Muslim bureaucracy was not in force for Sa‘d al-Davle, especially since his draft financial reform also affected the interests of the Mongolian military nobility. The fall of Sa'd al-Davly caused a wave of Jewish pogroms in cities organized by Muslim official and spiritual nobility (1291). Later, the final triumph of Islam in the Gazan Khan caused two new waves of Christian and Jewish pogroms (1295 and 1297),Buddhism was outlawed.

According to another version, the reason for the discontent of Sa‘d al-Davloy, and subsequent Jewish pogroms, was that as a vizier, Sad al-Daul was an extortionist and bribe taker.

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9. Sabriel (Bulan, Savriil) — the famous Khazar commander, political and religious figure. In 718 he captured Derbent from the Arabs. In 721 – 722 he made a campaign against Armenia and Azerbaijan, having won a number of major victories. So, in Armenia, he defeated the army of Muslims led by Zubight on-Nahrani.

After that, he, under the influence of his religious wife Serakh, decided to restore the Jewish religion, which was largely forgotten (before that, the Khazars were limited only to circumcision and celebration of Shabbat). He removed idolaters and fortunetellers. He also introduced among Khazar the study of «books of the law of Moses ». He conducted disputes with Christians and Muslims, from which he emerged victorious.

Proclaimed by the king of Khazar. Concluded a peace treaty with the Alans. This first Khazar written peace treaty that came to us was concluded with Alanya Sabriel in order to: "No matter how indignant the peoples are against the war of us and also not join our enemies."

Sabriel-Bulan is mentioned not only in Jewish-Hazar correspondence, but also in the Bulgarian (Tatar) annals of Bakhshi Iman, and possibly Yakubi under the name Yazid Bulash. It is believed that Bulan – is the heir to the Khorezmian ruler who fled to Khazaria.

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10. Thomas Torquemada — great inquisitor. Burned more than 8 thousand people on bonfires. He insisted on the expulsion of Jews from Spain.

On October 17, 1483 he was appointed general inquisitor. One after another, tribunals were established in Cordoba, Haen and Tsiudad Real (this tribunal was moved to 1485 in Toledo). And soon bonfires fluttered here. Among the victims were outstanding marans (secret Jews); one of them, Juan Gonzales Escogido, was considered a rabbi and "Confessor de los confesos". Published by Torquemada Inquisition. The constitution "Compilacion de las Instrucciones" of 28 articles, to which new ones later added, was aimed at strengthening the tribunal and introducing uniformity. She appointed a deferral of 30 or 40 days for the Jewish Marans; those who voluntarily repented during this time retained their property by paying a small fine and giving gifts to the royal treasury.

Torquemada introduced the Inquisition in Catalonia.

Torquemada accused even bishops of Jewish origin of Judea, such as Juan Arias Davila, Bishop of Segovia and Pedro de Arand, Bishop of Kalagorra. For 15 years, he awarded more than 8,000 Jews and marans to be burned and more than 6,000 to the correspondence execution.

His successor, the Dominican scientist Diego Desa, was no less cruel general inquisitor. Walking through his mother from the Jews, he, despite his hardheartedness to the latter, was himself accused of being a Jew.

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eleven. Shmuel ha-Nagid (993, Cordoba, – 1055 / or 1056 /, Granada) — poet, statesman, military leader, leader of Spanish Jewry, halachist and grammar.

According to Avraham ibn Daoud (XII century), in 1013, when the Berbers captured Cordoba, Shmuel ha-Nagid was forced to flee the city, settled in Malaga and engaged in spice trading. Ibn al-Arif, secretary of Abu al-Abbas, the vizier of Granada, hired Shmuel ha-Nagid as a compiler of business letters. Thanks to his studies, impeccable style and handwriting, the vizier recommended that Khalifa Habus, the Berber ruler of Granada, accept Shmuel ha-Nagid to the service. He was appointed tax collector, then (after the death of Ibn al-Arif) became the secretary of the vizier, his personal assistant, and in 1027 he became a vizier, after which the Granada Jews elected him as their leader, and the gahon Hai bin Srira, the head of the Pumbedite Yeshiva, assigned him the title of nagid. After the death of Khalifa Habus (1038), 2 of his son, Badis and Bulujin, led the struggle

for the throne.In the summer of 1041, Ha-Nagid helped Badis suppress the uprising raised by his cousin, the last Yadir. He, in alliance with 2 Andalusian aristocrats, attacked Aragon, they killed the city ruler and captured many fortresses in the district. Ha-Nagid stood at the head of the Badis army and defeated the rebels in a fierce battle, then caught the Yadir trying to escape to Cordoba and stabbed him to court. In gratitude for his loyalty, Ha-Nagid was appointed commander in chief of the royal army. Since Badis was almost not involved in public affairs, Shmuel was the actual ruler of Granada. then he caught trying to escape to Cordoba Yadir and stabbed him to court. In gratitude for his loyalty, Ha-Nagid was appointed commander in chief of the royal army. Since Badis was almost not involved in public affairs, Shmuel was the actual ruler of Granada. then he caught trying to escape to Cordoba Yadir and stabbed him to court. In gratitude for his loyalty, Ha-Nagid was appointed commander in chief of the royal army. Since Badis was almost not involved in public affairs, Shmuel was the actual ruler of Granada.

Under his leadership, the grenadian troops launched extensive offensive operations aimed at ensuring the caliphate of a dominant position in the south of the Iberian P-Ova.

Already in 1038 he defeated the ruler of Almeria Zugir, who wanted to destroy all Spanish Jewry, and in 1039 he won a difficult victory over Ismail ibn Abbad from Seville, one of the main rivals of Granada, who planned to immediately destroy the Jewish community of Granada. Elul 1039 Schmuel defeated himself. In 1045, Shmuel launched a campaign against Ronda, in 1047 his horsemen destroyed the city of Tascarnu (?) To the ground, in 1049 he was fighting against Malaga, in the 1st half of the 1050s he again fought with Seville.

From 1052 to 1054, Ha-Nagid led 3 military campaigns, this time against Seville and Rhond conspirators trying to capture the entire territory of Granada Caliphate – the area between Malaga, Ronda, Seville and Elisana. The conspirators entered into an alliance with the French and defeated the Granad army led by Schmuel, forcing him to hide in the walls of Elisana, which was besieged. However, Shmuel led the city militia west of the city and waited 5 days for an opportunity, and for 5 nights he suddenly hit and swept the entire western side of the siege, forcing the enemies to settle in the mountains and hills. Then, deploying an army, he flew over the French and Ibn Abu Amar standing from the east, fleeing them. But the enemies again entered into an agreement with the Berbers, the French, and with the personal enemies of Ha-Nagida, seizing in Seville and waiting. Between the allies, quarrels began,Seville's ruler even threw many of his former friends into prison. Then Ha-Nagid entered Seville with a strong army and crushed the riot. Of the more than 17 years of Schmuel's tenure as commander in chief, only 2 years were peaceful.

The Arab historian Ibn Hayan (988 – 1076) wrote about him: "This villain was one of the most perfect people in his knowledge, wisdom, understanding, quick wits, fidelity, courage, cunning, ability to enrich himself and be generous with his people, be grateful

with friends and please enemies, humble them

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12. Judith — Queen of the Falas.

After the baptism of Ethiopia, the Jews were expelled from the borders of the country. The exiles settled in Symen, Woager, Wallcayte, Last, where they began to be called phales, i.e. «wanderers », «wanderers ». They once arrived from Jerusalem to Aksum, then, expelled from Aksum, went to Symen and Wauger and eventually settled in Symen, a mountainous and inaccessible area, which was a natural fortress. There they gradually settled down, even chose King Gideuon for themselves.

The daughter of this Gideuon was the extraordinary beauty of the great Queen Judit (Ester, Esato-Gudit, Terdae-Gabac, Isat, Yeudit), nicknamed "Asagatu" ("flaming fire") which at the end of the X century. (or, more likely, the 9th century.) crushed the kingdom of Aksum.

This happened this way: a Christian lord from Bugyn (in Last) named Zera-Yaykob, seeing her, kindled with love for her. He took her as a wife, not knowing that she was a Falash. She entangled him with love spells, incl. he renounced Christianity, moved to Judaism and changed his name to Salomon.

Just at that time (about the 2nd quarter of X century), Tsar Aksum Degnazhen died, and his young son Anbes-Yddym inherited the throne. Upon learning of this, Judith gathered an army from the inhabitants of Symen and Lasta and went to conquer Aksum. The Aksum princes, wanting to save the royal descendant, fled from the Tiger to the Shoah, and the beautiful but cruel and hated Christians Judit took possession of the throne.

Thus, this queen from Semien expelled all the princes of the reigning house (leading the clan from Solomon), excluding one who was able to hide in Shoah. Her bloody rule, during which churches were burned and axum monuments were destroyed, lasted 40 years. This victory of the Falash over Aksum should apparently be associated with the fact that the Arab caliphate deprived him of access to the Red Sea.

In «The stories of the Alexandrian patriarchs », in a letter from the Abissin king to the Christian king of Nubia, the Ethiopian ruler asked the Nubians to help the Alexandrian patriarch send a new abune faster, because the queen of the people of Beni Hamuyah with sudden raids devastates the country, burns the church

After the death of Judith, her daughter – Judit (Jedith) II ascended the throne, who, like her

mother, waged continuous wars and forcibly converted the vanquished to Judaism.

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thirteen. Yakub ibn Killis — vizier of the Egyptian caliph Alazis Nizar of the Fatemid dynasty, the founder of which was the Jew of Ubeidulla al-Mahdi.

Yakub was born in Baghdad in 930, mind. in Cairo in 991. His parents were Jews, and Ibn-Killis himself professed Jewry during the 1st half of his life.

Learning writing and arithmetic, Ibn-Killis went from Mesopotamia to Egypt. Here he met one officer, on the recommendation of which he was appointed Khalifa Kafur al-Ikshidi in the palace administration. Then he was entrusted with more important government posts in which he discovered such abilities and such honesty that he soon became the trusted minister of Kafur (960); all public spending was under his control.

This high position of Ibn-Killis caused envy, and he was forced to accept Islam (967).

His influence continued to grow until the death of Caliph Kafur, when he was arrested by order of the visor Ibn al-Furat, whose envy Ibn-Killis repeatedly aroused. Friends stood up, however, for him, and he received freedom.

Ibn-Killis then went secretly to Magreb, where he entered the service of Al-Muiz al-Ubaid. Soon he gained the trust of the new owner; when he conquered Egypt and founded the Fatimid dynasty, and appointed Ibn Killis as head of the civil administration (978). After the death of Al-Muizza (979), his son and heir Alaziz Nizar appointed Ibn-Killis as a visor, which position he held until his death.

Historians paint Ibn-Killis as one of Egypt's most experienced and honest visitors. He loved science very much, and his palace was open to scientists and poets. He wrote the legal work "Kitab fi al-Fikh" ("Ar-Risala al-visia") interpreting the Ismaili doctrines.

After his death, state institutions were closed for 18 days and trading activities were suspended. For a whole month, the grave of Ibn-Killis was a place of pilgrimage, poets sang the virtues of the deceased, and the crowd sang the verses of the Koran day and night.

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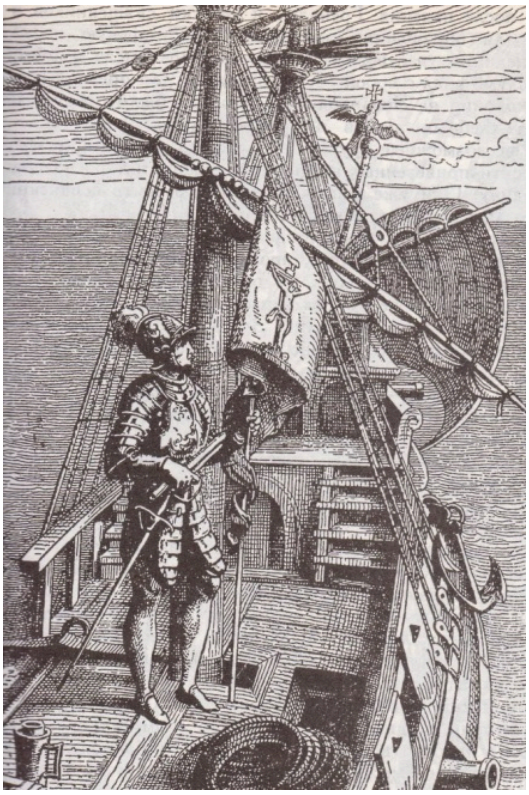

America is to blame

Alexander Resin

As you know, we have all the problems from America. Either Obama will offend, then Chavez, with some Modura, strive for free to profit from the bounties of Russia. But where did it start? With Columbus.

Decent people like the Vikings who discovered America long before it sat and were silent in a rag. And this one, instead of honestly sailing to India, opened America to us and also boasted of it. Yes, and brought from there a bunch of all sorts of things, from which we now suffer.

We lived without this America, did not know any potatoes and tomatoes for you, and nothing, no one really suffered. And now? As I look at the plate with my favorite fried potatoes, and even with tomatoes you just don't know what to do. Only the biggest patriots

can withstand this temptation and do not eat this yummy for patriotic reasons.

This is especially true now, when, thanks to the wisdom of management, it will no longer be possible to continue eating genetically modified foods. Trofim Lysenko joyfully welcomes the authors of this law from the grave. It remains only to watch the poor Americans who eat them on both cheeks and increase their average life expectancy every year. That is why they banned GMOs in order to keep the pension fund for the budget. It was seen that scientists had the average life expectancy in the Stone Age, when there were no GMOs yet, received an answer of 30 years and decided that there was something to strive for.

Since Columbus is to blame for everything, I decided to find out all his ins and outs.And what turned out to be? Oh, he was not simple. This is what the Jewish Encyclopedia of Brockhaus and Efron writes.

Christopher Columbus was born between August 26 and October 31, 1451 in Genoa, as is now considered — in a family of Jewish origin.

Father — Domenico Colombo, mother — Suzanne Fontanarossa. In the family, in addition to Christopher, there were other children: Giovanni (died in childhood, in 1484), Bartolomeo Columbus, Giacomo, Biancella (married Giacomo Bavarello). According to the works of Dr. of Historical Sciences Abraham Haim from the University of Tel Aviv, the Columbus family fled from Castile to Genoa after the pogroms of 1391.

Surname Colon and Colonimus met with Sephardic and Italian Jews; some believe that Columbus came from Portuguese Jews, as Columbus has a Portuguese accent. His cartography and calligraphy classes were characteristic of Jews of those years.
Columbus himself considered himself a descendant of the Israeli king David. The son of Columbus, Fernando Columbus (from Beatrice Enriques de Arana, wife of the Marran family Enriques) wrote in the biography of his father that he came from the «royal house in Jerusalem ».

Spanish biographers of Columbus, such as Garcia de la Rhys (Celso Garcia De La Rig), Salvador de Madaryaga and others, believe that he was a native of the Marran family who fled from Spain to Italy in the late XIV century or early XV century. They are based mainly on a document discovered at the end of the 19th century, from which it can be concluded that the mother of Columbus, Susanna Fonterosas, came from marranes.

At a meeting of the Madrid Geographical Society, the scientist Don Celso Garcia de la Riese, in his message about the life and work of Columbus, indicated that Christopher Colon, and not Columbus, as they say incorrectly, was a Spaniard, not an Italian, and from the mother came from Jews. Based on the episcopal acts in Pontevedra (prov. Galicia) found that between 1428 and 1528. in this city lived the Colon family, whose members married members of the Fonterozas family, undoubtedly of Jewish origin. Columbus's mother was called Susanna Fonterozas. Garcia also pointed out that Columbus used Jewish writing in his

writings.

Gerald Feinstein writes: The question of the Jewry of the discoverer of America, Christopher Columbus, was posed not only by Jewish researchers, but also by most Spanish and Vatican historians who agreed on the Jewish origin of the traveler ... Columbus clearly liked to mention memorial dates for Jews and use Jewish phrases. For example, instead of «destruction » or «the fall of Jerusalem », as well as to describe the destruction of the Second Temple, he used the phrase «the fall of the Second House » while using the literal Hebrew translation «Byte » (as it is said in Talmud). Columbus also mentioned the Jewish date of — 68 AD, not the Christian — 70 AD.

In the middle of the 20th century, a new document was found on the possible origin of the Columbus family from Mallorca Island, the Balearic Islands, and its affiliation with the Marranes. Columbus carefully concealed this fact, since in his youth he was the captain of the Korsar ship and fought against King Aragon, the father of the future creator of the Spanish state Ferdinand. Since there was a large community in Mallorca «Marranes » — Jews who externally observed Christianity (their descendants — Chuetas — have survived so far) — this could explain «Jewish motives » in Columb's notes. As a confirmation of this hypothesis, it is reported that it was Italian that Columbus never used in his letters.

The description of his first expedition of 1492-1493 Columbus began with the mention of the expulsion of Jews from Spain (completed July 31, 1492): «Thus, after the expulsion of all Jews from all your kingdoms and dominions, in the month of January, Your Majesty », and he moved the departure from August 2 to 3 which was on that year on August 2.

Columbus manuscripts often refer to the Old Testament, which was not typical of the Catholic tradition of that time, and the Second Temple is called «Second House » (literal translation of its name in Talmud, «byte » — «house »).

The mysterious signature of Columbus, which he bequeathed to use one of his sons, according to scientists, including Cecil Roth, can be interpreted as Hebrew.

Columbus often quoted the Old Testament, which may indicate that he honored the God of Israel, for example:
«Let them call me whatever they like. After all, David, the most prudent of the kings, being a simple shepherd, became king of Israel. And I serve the very God who exalted him ».

Estelle Erizari of Georgetown University, USA, relying on the written sources of Columbus himself, on certain specific features of the Columbus language, suggested that Columbus spoke Jewish dialect.
Howard M. Sakar: noted that «Columbus counts on the Jewish calendar » in his diary.

In his will, Columbus indicates giving one tenth of his fortune to the poor without specifying the name of the victim. Both are the traditional form of Jewish «» (donations).

Characteristically, in his will, Columbus indicates giving «half of the silver mark — to the Jew who lives at the gates of the Lisbon ghetto ».

The record that the long-awaited land was discovered by the expedition «on the holiday of Sukot » is curious in Columbus's diary.

In the upper left corner of his letters to his son Diego, Columbus wrote in Hebrew letters «; »; ", meaning the Jewish blessing of «Ba Ezrat ha-Shem » (« With God's Help »).

In 1940, a book was published by the Spanish historian and philosopher Salvador de Madariaga, where he proves the Jewish origin of Columbus on five hundred pages.

Researchers emphasize Columbus’s craving for a Jewish and Marran society. Columba's advisers and cartridges were: Joseph Diego Mendes Visinho, Portuguese Jew, scientist and astronomer, head of the committee of experts on sea travel at the Portuguese royal court; Abraham Seneur, Chief Justice of the Jews of Castile, the most influential person in the Spanish court; don Isaac Ben Yehuda Abrabanel, one of the leaders of the Spanish Jews, former treasurer of the Portuguese king Thanks to the support of «new Christians » — Luis de Santangel (looked money — 17 thousand ducats — on the first expedition of Columbus), the royal chamberlain Cabrero and the state chancellor Gabriel Sanchez.In swimming, Columbus used the astronomical tables of Abraham Zakuto and the navigation device of his student Joseph (Jose) Visigno.

Cecile Roth in «Jewish Contribution to Civilization » Cecil Roth «Jewish contribution to civilization » 1938 notes: Jews were very closely associated with his company from the very beginning. The most outstanding of these was the very educated Diego de Desa, the future General Inquisitor, who, despite his Christian zeal, grew up in a family that belonged to the Jewish faith in the past; the latter introduced Columbus to Abram Zakuto — to the astronomer, whose discoveries were subsequently very well used by the discoverer. Direct contrast to Dese was Don Isaac Abrabonel, the last statesman of — a scientist of Spanish Jewry, who held an important post in the financial administration of the country and devoted all his free time to studying Judaism and the history of the Jewish people. His colleague Abram the Elder,Castile's last royal rabbi was also an ardent supporter of the discoverer. Even more influential was Luis de Santangel, Chancellor and Comptroller of the Royal Economy, great-grandson of the Jew Noah Cinello Calatady. Gabriel Sanchez, another of the hottest supporters of the expedition, was also of Jewish origin. He was the son of the converts and the nephew of Alazar Yusuf of Zaragoza. Among the other patrons of Columbus was Alfons de la Caballeria, a member of the famous Marran family and vice chancellor Aragona, and Juan Cabrero, the royal manager-camerga. Of course, only one of the highest dignitaries, closely associated with the organization of the expedition, belonged to the «old Christian » home. This is the royal secretary of Juan de Coloma, whose wife, by the way, belonged to the Jewish clan De la Cabaleria. According to all this evidence,it can be stated without exaggeration that the opening of the New World earlier than 1492 would not have been possible without the help of the Jews.

In favor of the theory, it says that Spanish Jews give Columbus a lot of money (1,400,000 Maravedi).

In the preserved fragments of the latest book of Columbus — «Book of Prophecies » — there is a statement that the key to his expedition is the verse of the psalm: «Who will give salvation to Israel from Zion! » — which in the eyes of the Marranes had a special mystical-messian meaning.

Indeed, the fact that the Columbus expedition coincided with the year of the expulsion of Jews from Spain, and his expedition was financed by Jews, may indicate that the true goal of Columbus was to search for a fabulous Jewish kingdom inhabited by the missing tribes of Israel, as Simon Wiesenthal already believed in «Sailors of hope: the secret mission of Christopher Columbus » No wonder Columbus took with him the Jewish translator Luis de Torres.

Columbus wrote:
To sail to India, I did not need the arguments of the mind, mathematics or geographical maps. This was a simple fulfillment of the prophecy of the prophet Isaiah.

Bearing in mind the words of the prophet Isaiah: Do not be afraid, for I am with you; I will bring your seed from the East, and I will gather you from the West. I will tell the North: «Give it back! » and South: «Do not hold! » Bring My sons from afar and my daughters — from the end of the earth.
Some historians even claim that «Columbus's crew by a third (or even half) consisted of Jews ». These included translator Louis de Torres, surgeon Marco, ship's doctor Verzhal, sailors Alonzo de la Calle and Rodrigo Sanjes, a relative of the State Chancellor, Gabriel Sanges, who also took an active part in the implementation of the Columbus plans. He and Santangel Columbus were the first to send a detailed report on his voyage and discoveries. Gabriel Sanges was the first to receive the privilege of exporting grain bread and horses to America from the king.

Two ships were made available to Columbus. The third was equipped by wealthy shipowners from Palos — the Pinson brothers. Both of them were from «new Christians ». That is what they called Jews who were saved from persecuting the Inquisition by a change of faith. The older brother, Martin Alonso Pinson, became the captain of the caravela «Pinta ». And the youngest, Vincent Janes Pinson, operated the smallest ship — «Ninh » (« Baby »).
Columbus himself led the flagship «Santa Maria »

The monks of the Franciscan order were aware of the Jewish origin of Columbus. For example, Father Juan de Traziera wrote to the cardinal: «Your Holiness, there was a case ... to free this land from the nest of King Pharaoh. Try not only to him, but none of the people of his nationality ever arrived on these islands ».
Jews contributed a lot to Columbus' travels undertaken by him to open a new mainland: both to draw up a plan, giving many astronomical books, such as «De luminaribus et diebus

criticis » Abraham ibn Ezra, and directly — the invention of tools for astronomical observations. A star observation tool called the Jacob's Staff was invented by Levy bin Gerson. Abraham Zakuto used such a quadrant on the expedition, with the goal of determining the latitude, ignoring the meridional height of the sun — which is possible only during the day, — and using the height of the Polar Star at night to determine the position of the ship. The eternal almanac of Gerson (in Latin, subsequently translated into Spanish), as well as astronomical tables, brought Columbus great benefit; once this almanac saved the lives of Columbus satellites.

And so what did we get thanks to Columbus, except for my favorite potato?

From the New World (America) to Europe, the Old World, the following plants were brought:
Corn
Sweet potatoes (batat)
Tomato
Sweet and bitter pepper
Soul pepper
Cocoa
Vanilla
Beans
Zucchini
Pumpkin
Manioka
Avocado
Walnut
Pecan (reminents walnut, used in gastronomy)
Walnut Cashew (Cacheu)
Guava
Pineapple
Sunflower
Tobacco
Coca
Petunia
Black-eyed Susanna (rudbekia, lat. Rudb; ckia, — flowers)
Georgina
Velvet
Cynium (zinnia)
Punsettia

None of the above before the swim of Columbus in the old world knew. So the epic with corn that Nikita Sergeevich Khrushev wanted to spread everywhere, can also be attributed to Columbus.

True Nikita Sergeevich was not lucky, then there were still genetically modified varieties of corn, and therefore communism did not come in 1980.

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Another 13 famous Jews of Antiquity

Andrey Zelev

1 Alexander Zelot — one of the leaders of the political party of the Zealots in Judea, about 50 AD An armed crowd of Jews led by him and his comrade Eleazar bin Dinai attacked the city of Samaria, ruthlessly killing old people, women and children and burning their homes. The motive for this bloody affair was revenge for the murder in the Samari village of Geme (Ginea) of a large number of Galilean Jews who went on a pilgrimage to Jerusalem. Roman prosecutor Kuman immediately set off to chase the Zealots. Alexander seems to have escaped unscathed, while many of his accomplices were either killed or sent to Rome.

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2 Alexander Yannai — Jewish king from the Hasmonay dynasty. Born in Galilee around 126 and was the third son of John Girkan I of his second wife. Father, not wanting to have his heir, raised him in Galilee, away from the capital. When his son from his first wife reigned after the death of Girkan I, Aristobul I, Alexander Yannai was thrown into prison as a dangerous rival, along with the other two brothers. The early death of Aristobul I saved him from imprisonment a year later, when the widow of the latter, Alexander Salomei, freed the imprisoned prince and proclaimed the eldest of them, Alexander Yannaya, to the king of Judea and the high priest. Apparently, she became his wife, since his wife, who reigned after his death, was called Alexandra-Salomei, which can only be explained by the fact that he married the widowed queen. If so, then it was a levirate marriage,which was only subsequently forbidden to the high priests; it is possible that this marriage took place even before the new king adopted the high priest's dignity. According to Flavius, Alexander Yannai immediately killed one of his brothers, who was power-hungry, and poured mercy on another, far from political life, upon entering the throne.

Alexander Yannai was an extreme spokesman for the conquest policy initiated by his father and grandfather: like them, and he sought to expand the limits of Judea to the borders of «Palestine » and to restore the kingdom of David; First of all, he took care of the conquest of independent coastal cities «Palestine ». To this end, he went camping against the coastal city of Ptolemaida (Akko), bordering the recently conquered by the Jews of Galilee. The Syrian kings could not help the inhabitants of Ptolemaida, because at that time they challenged the throne from each other (Antioch VIII Grip and Antioch IX Koziken), and therefore they called for the help of the Egyptian prince Ptolemy Latour, whom his mother, Cleopatra, deprived of the throne and forced him to flee from Egypt.

Ptolemy, who was then the ruler of Cyprus, hastened to the call, but in the meantime, the inhabitants of Ptolemaids changed their minds and, fearing the city's joining the kingdom of Ptolemy, closed the gate before his army. The appearance of a hostile army forced Yannaya to resort to cunning: he lifted the siege of Ptolemaida and held talks with Ptolemy to conclude an alliance; but at the same time he secretly sent ambassadors to Cleopatra and asked for her help against her son. As soon as Ptolemy found out about this betrayal, he moved his army to Galilee, took the city of Asochis there, from where he took several thousand prisoners and a lot of prey; then he attacked the nearby city of Sepphoris, but failed and headed against Alexander Yannaya.

Under the Asofon on the Jordan, both troops met; at first, the victory clashed toward the Jewish king, but he made a strategic mistake, giving the army of Ptolemy, led by Philostephan, to cross the Jordan in the hope of then destroying the crossing over the river and making the enemy a retreat impossible. But Filostefan fell on one part of the Jewish army and, forcing it to retreat, thereby fleeing the entire frightened Jewish army. The army of Ptolemy began to brutally persecute the runners; in order to inspire the Jews with particularly strong fear, it, having captured villages crowded with abandoned women and children, began to cut children and throw them into boiling boilers. Ptolemy conquered, meanwhile, Ptolemaida and Gaza, and all Judea, in danger of losing such an expensive price of purchased independence.

But then Cleopatra intervened in the case, who feared that her son, becoming omnipotent in Palestine, would go to Egypt; she sent a fleet and an army against him — the last under the leadership of two Jewish military leaders, Helki and Hanania. The army of Cleopatra was taken by the attack of Ptolemaida. The queen, on the advice of some close associates, was already thinking about returning to Egypt the province of — Judea, which he lost 100 years ago, destroying its political independence. But against this rebelled the commander of Hanania, an ethnic Jew who proved to the queen that by this she would restore against herself not only the Palestinian, but also the Egyptian Jews, who were the pillar of her throne. Then Cleopatra agreed to enter into an alliance with Alexander Yannai in Skitopol and returned to Egypt (c. 98).

Jews could not, of course, be satisfied with the idea of their king, who endangered

everything that his ancestors acquired thanks to the heroic efforts of the whole nation.

Alexander Yannai tried to recover the losses in the north of «Palestine » by conquering the city of Gadara and the Amata strong fortress in the northeast of «Palestine », in Zaiordan.

But the commandant Amata, a certain Theodore, attacked the Jews from an ambush and killed, according to Joseph Flavius, 10,000 people, seizing the convoy of the Jewish king. The latter, not embarrassed by this failure, took a new campaign against the coast, took Rafia, Antedon and, finally, after an almost one-year siege, also Gaza, which he, together with her temple of Apollo, betrayed with flames and robbery for the inhabitants of her calling Ptolemy (96).

But the victories did not reconcile the Jews with their king. The people, indignant at the king's mockery of the decisions of the Pharisees, shouted that Alexander Yannai was the son of a prisoner of war and, thus, was not worthy of the dignity of the high priest, i.e. he was thrown in the face of the same accusation with which the Pharisees once insulted his father, John Girkan. The angry king ordered his hired soldiers, Pisidians and Cilicians to attack the people and kill anyone without mercy. And that day, according to Joseph Flavius, about 6,000 people were killed. In addition, he ordered the seat of the altar and priests with a wooden wall. — The riot was suppressed by force. But the Jewish people could not forgive Alexander Yannai for the outrageous massacre of unarmed people on the holy holiday and only waited for a convenient moment to take revenge on his cruel king.

A convenient moment soon introduced itself. Alexander Yannai conquered the Moabites and Gileadites and destroyed the already conquered by him, and then the lost fortress of Amat; but, involved in the war with the Arab (nabatei) king Obed, he fell into the narrow Zaiordan Gorge, lost his entire army and fled to Jerusalem. Here he was expected by an open popular uprising: with his many opponents, with the Pharisees at the head, the defeat that befell him on the battlefield was used. A fierce war began between the people and the king, which lasted as long as 6 years and cost the Jews, according to Flavius, 50,000 people. During these years, the reins of government were often seized, apparently, by the leaders of the Pharisees, among whom stood out Judas bin Tabay, Simon bin Shetah and Joshua bin Perahia.

The queen, who, according to Talmud and Midrash, was the sister of Simon bin Shetah, stood on the side of the Pharisees. Since the latter had on their side the majority of the people, they had enough soldiers to fight with their own king. But the king, who used the mercenary army, had in the army a significant number of Jewish soldiers who remained faithful to him. The king's war with the people turned into a civilian civil strife that devoured all the forces of a young state. Yannai, tired of the struggle, repeatedly tried to reconcile with the people, but to no avail. When he finally asked the opponents that he could reconcile them, he received in response: "Your death!" — Fearing the ruthlessness of the king after such an answer, the people called for the help of the Syrian king Demetrius

III Evker (approx. 88). The people with the Pharisees at the head came tothat he preferred the restoration of the Syrian yoke of political independence under the scepter of the cruel king from the Khasmoneev dynasty; calling on Selevkid, the leaders of the uprising committed treason.

Under Shechem, the Jewish militia joined the Demetrius army. But Alexander Yannai also had much more Jewish soldiers than mercenaries. Since the Demetrius army was more numerous, the victory remained behind him, and Alexander Yannai was forced to flee to the mountains. But something unexpected happened here: the Jews changed their minds, felt sorry for their king and their independence, and 6,000 of the Jewish allies of Demetrius sided with Alexander Yannaya. Then the Syrian king considered it necessary to leave, no longer relying on the Jews remaining in his army. But the latter themselves came out as a war against Alexander Yannaya. They were defeated and fled to the city of Betome or Bemeselis; the king took this city by attack and took away the soldiers taken from there to Jerusalem. Here, according to the story of Flavius, he committed incredible cruelty:he ordered about 800 captives to be crucified on the city square, among which, apparently, there were many Pharisee scientists, and while they were still alive, he ordered to kill their wives and children in front of their eyes; tradition adds as if during these executions the king was drinking cheerfully with his mistresses.

This unprecedented cruelty brought such a panic fear on the opponents of the king that on the same night 8,000 of them fled from Judea and did not dare to return to their homeland before Yannai died. Among the fugitives were Judas bin Tabbay, maybe Joshua bin Perahia, who fled to Alexandria, and undoubtedly Simon bin Shetah.

By suppressing the revolution, Alexander Yannai again set about strengthening and expanding Judea. But this was not easy after the internecine wars shook the entire Jewish state. When Antioch XII Dionis, heading against the Arabs (Grandfathers), wanted to go through Judea, the king tried to prevent him by building a tall shaft fortified with wooden towers and a breakthrough of a deep moat from Jaffa to Kefar-Saba. But Antioch burned the towers and fell asleep and freely passed through Judea to Arabia, where he fell in the war against the Arab king.

Since then, instead of the Syrians, Judea has dealt with Arabs who began to show conquering aspirations under the authority of their king Areth. This last one attacked Alexander Yannaya and defeated him under Adidpa, and then made peace with him, of course — not very profitable for Judea.

Soon, Syria became the prey of the Armenian king Tigran (83 — 69), and this was used by Yannai, who for 3 years (about 83 — 80) won the Hellenized cities of Pella, Dium, Gerasu, Gavlan, Seleucia and the strong fortress of Gamalu. And when he returned to Jerusalem, this time the people solemnly met the victorious king, firstly, because everyone worshiped his success, and secondly, because he had all the cities he had conquered.

Joseph Flavius says that Pella Alexander Yannai destroyed because her inhabitants did not want to accept Judaism.

In the last years of his life, a king who was not supported in the use of wine suffered severely from chronic fever; recovering, he sought oblivion in new wars. During the siege of the Ragaba fortress, in Zaiordan, he died in the 49th year of his life after the 27-year reign (76 BC).

Before his death, he appointed his wife as the ruler of the state and advised her to make all kinds of concessions to the Pharisees and even present at their discretion the burial of the body of the king hated by him; after this, the Pharisees, forgetting in their generosity the king's cruelties and pointing to the people only his merits, arranged a very solemn funeral for him in Jerusalem. The Talmud retained one saying that the Yannai was not an absolute opponent of the Pharisees: "King Yannai said to his wife: Do not be afraid of either the Pharisees or the Nepharisees, but only the hypocrites who act like Zimri and demand reward, like Pinchas."

Alexander Yannai not only withheld, despite the frequent defeats, all the regions conquered by his ancestors, but also expanded the borders of Judea, including they almost coincided with the borders of «Palestine ». In the south, she reached the border of Egypt (Ripokorura), including Idumea. In the north, the territory of Judea reached Seleucia. Almost the entire coast of the Mediterranean Sea from Egypt to Carmel (with the possible exception of Askalon) was in the hands of the Jewish king, who, so, owned almost all the significant harbors «Palestine ». This contributed to the enrichment of the country in all respects (trade, tribute and import duties). Zaiordan from Genisareth Lake to the Dead Sea was also attached to Judea, and, therefore, many centers of Greek culture, such as Hippos, Gadar, Pella, Dium, not counting Rafia, Gaza, Antedon, Azot, Yaffa, Apollonia, Abila, Filoteria, etc. were subordinate to her.These cities were more or less Judaized, i.e. partially inhabited by Jewish colonists, partly by indigenous people who accepted Judaism. The last — circumstance of paramount importance: thanks to it, almost the whole «Palestine » became Jewish, and not just its small area, the Domkkawai Judea. In this regard, Alexander Yannai, like his father, had tremendous merit.

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3 Alitur (Alytiros) — actor of Jewish origin, who played at the court of the Roman emperor Nero. Through him, Joseph Flavius gained access to Empress Poppee Sabina (a loving Jew who accepted Judaism), who especially patronized Alitura, and secured a pardon for those priests who were exiled to Rome by the prosecutor of Judea Felix.

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4 Asaf ha-Rofe (Asaf doctor; Asaf ha-Jehudi, Rabbenu Asaf, Asaf bin Berechia, Asaf ha-Jarhoni) — doctor, whose name is associated with the oldest medical treatise in Hebrew «Sefer Asaf ha-Rofe ». Judging by the data of the treatise, Asaf ha-Rofe lived in the VI century. AD somewhere between Upper Galilee and Babylon. The treatise was not written by the doctor himself, but by his students. Along with Asaf, he also mentions 2 other Jewish medical authority — Rabbi Johanan bin Zavda and Rabbi Yehuda ha-Jarhoni. The book is devoted to the description of various diseases, contains information about healing herbs and antidotes, hygiene, embryology, general human physiology. A significant impact on the compilers of the treatise was exerted by Dioscoridus, Galen and especially Hippocrates. One part of the treatise is the translation of the latest aphorisms. In a redesigned form in «Sefer Asaf Ha-Rofe » entered and «Hippocratic oath ».References to the treatise and mention of the name Asaf ha-Rofe are contained in the works of many Jewish and some Arab scholars of the Middle Ages.

Asafa ha-Rofe named a large Israeli medical center 3 km from Ramla.

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5 Gixos (« shepherd kings », or the Greek transformation of the Egyptian hekau khoswe – `tanks of alien countries`) — XV and XVI Egyptian dynasties (1785 – 1580 BC) of Jewish origin.

During the period of chaos that marked the end of the Middle Kingdom (approx. 1720), the hixos carried out an unexpected attack from the east, the Egyptians did not have time to gather strength and resist. They actually controlled all of Lower Egypt, Canaan and Syria to the Euphrates. Items belonging to one of their rulers were discovered even in Crete and Mesopotamia. The destruction of several «Palestinian » cities in the 16th century. BC, testifies to the Egyptian military campaign following the expulsion of hicks from Egypt. The power of the hicks in Canaan was accompanied by significant economic prosperity, large cities with powerful defensive structures arose, war chariots, a new type of swords and battle hatcheries were introduced. The power of the Hicksos king Hiana reached a significant scale,finds with the name of which are made in Knossos and in the area of Baghdad. About 1,570 hicks were expelled from Egypt and pushed to the south of Canaan, where their power lasted several more decades. According to the book of Maneon (d. in the III century BC) Egyptian, they were Phoenicians from Jerusalem. «Sati »

(residents of eastern Syria) of Egyptian monuments, they worshiped the god of desert and evil – Sethu, which resembles the then name of the Jews – Sutu, Sithium. The capital of the hicks was first Memphis, then Avaris (in the east of the Nile Delta). Some fortifications of the hicks and steels or a monument built under Ramses II were opened in memory of the 400th anniversary of the founding of the city by the Guixos ruler. Stela was erected in 1320 – 1300, which means that the city was founded in 1720 – 1700. The manefon calls the gicks courageous people; they burned cities, destroyed temples,cruelly and arrogantly treated the natives. «It is not known why God was angry with us: people of unknown origin appeared from the east unexpectedly. They went impudently against our country and easily conquered it without bi-tva. Having dressed the princes of the country, they mercilessly burned the cities and destroyed the temples. They treated all the locals extremely disliked: some were killed, others were enslaved to wives and children ... » Archeology data confirm this destruction. The restoration of the destroyed temples was proud of the Queen of Egypt Hatshepsut. In general, they accept it is Egyptian culture, and do not try to impose their own. According to Maneon, the first of these gypsum kings was called Salatis, which in Phoenician means "vlastelin", and this proves that the hicksos – are Phoenicians. The reason for the war was religious reformation, conceived by Apepi's hicks (Apophis),forcing the Egyptians to abandon their gods and worship Suteh (Seta). The war lasted three kingdoms: I Taaa and Razeken II Taaa successfully started it, Razeken III Taaa the Victorious expelled the guix from Delta and forced them to lock themselves into Avaris, from where he expelled them, in the amount of 240 thousand, the first king of the next XVIII dynasty, Aagmes I (description of this war has been preserved and The Hicksos left behind in Egypt the brightest memory and in the texts they are called names like: "beechies", "yields", "villain", etc., although Apopifis is recognized as legal pharaoh. This Apophis – Pharaoh, on the board of which, according to ancient writers, Patriarch Joseph the Beautiful arrived in Egypt and who may have lived in the 16th century. Joseph Flavius considers him 2nd,Julius African – 6th king of the XV dynasty (gixes). Monuments, however, explain this disagreement: it turns out that there were 2 rulers of the gix of this name with the royal titles 'A-knon and' A-userr;, obviously corresponding to the 2nd and 6th rulers of the gix dynasties. His reign continued, according to the monuments, for at least 33 years, and according to the testimony of Mafon – 49 years, until about 1570. Gixos graves are very similar to graves found in southern Israel. After exile, according to Manifon, the hickshaws settle in Jerusalem and Judea. The Christian tradition of the angel Samael (Schmuel = Shem-el) was identified with Satan. The identity of the word formation is also discovered: Sim (Shem) and Sim-El (Samael), on the one hand, and the Egyptian name of the god of the Seth gypsum with the addition of an – Setan (« god Seth » or Satan, Hebrew Shetn, Satan »),or Satn, Saturn, on the other hand. Strictly speaking, the name of the biblical patriarch is not Sim (Shem), but Shet, or, as translated in Septuagint, – Seth, from which Noah came. WITH. Lurie recognized Jews in hicksos.

With hicks, Egyptian art and literature continued to flourish. The famous mathematical papyrus is dated to the 33rd year of Apopi I; from the same king came to us a written device stored in the Berlin Museum, granted by him to the scribe Atu. The era of the hicks

includes the Westkar papyrus we know. The Ebers medical papyrus, written a little later, could not have been compiled if the era of the gixos was a time of break and stagnation. Finally, the preserved lower part of the colossal statue of Hiane and the golden barracks found in the tomb of King Camos (the predecessor of Yahmos) belong to the best works of Egyptian art. Hiana's scarabies also stand out from left hypoxos. An important inheritance of the hicks was horses and chariots, which the Egyptians of the Middle Kingdom did not know. The name of the horse in Egyptian is Semitic. T.o., A cavalry appears and,at the same time, a new line between the estates. The Egyptians borrowed from the hicks and winged sphinx (the motive inherent in the art of Mesopotamia – the image of Sheddou).

It is believed that the hicks acquainted the Egyptians with the manufacture of iron. It is believed that «shepherds of sheep and goats (hik (u) ameu) » brought to Egypt a new loom and new irrigation methods (plots practiced on the great rivers Mesopotamia). Ancient Egyptian masters adopted some of the construction techniques inherent in Mesopotamia. The dependence of the Egyptian system of measures and weights (adapted to the decimal system) on the Sumerian, – twelfth was found. From them, the Egyptians borrowed horses, chariots, Canaanan sickle swords and chain mail. The shepherds also brought pomegranate and olive trees and apple trees (settled residents of Canaan) to Egypt.

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6 Joab (Joab) — Jewish commander. The son of Cerui, the half sister of David. First mentioned as the leader of the Jewish army during the war with Ish Boshet and Abner. It is very likely that Joab joined David even at the time when Saul pursued the latter; as a relative of David, he fled to him from the persecution of Saul. His brother Abishai is indeed mentioned very early as an associate of David. In this struggle with Abner, Joab achieved great success, which later had very important consequences, namely — the accession of ten tribes to the Judin and Benjamin tribes and the emergence of the All-Israeli kingdom.

In this war, Joab insidiously killed Colonel Abner, partly taking revenge on him for the death of Brother Asael, and also seeing in his person a competitor to take up the post of commander in chief under the army of David. This murder aroused great anger in David's soul, and he cursed Joab and his entire family.

According to I Khron., 11, 6 Joab received for the outstanding courage shown by him during the capture of the fortress of the Jebusites, the lifelong rank of commander in chief of all the troops of David. He is repeatedly mentioned as David's closest associate and associate. As such, he is waging a successful war with ammonites and Syrians, taking on heavy duties and dangerous tasks, fulfilling only the desire to deliver glory to his king and

master. For this reason, he calls on David to take the capital of the Ammonites with an attack, so that the victory does not belong to him, but to David.

Later, he is an intermediary between the king and his son Absalom when he returned from exile, resorting to some cunning for this. However, when Absalom raises the banner of rebellion against his father, Joab firmly takes the side of David. In a big and decisive battle with Absalom, he commands one of the 3 armies sent to persecute the rebellious prince. Neglecting David's command to spare his beloved son, he, however, kills him with ruthlessness, because the case was about protecting David's power from a dangerous challenger. And for this reason, Joab severely condemns David for surrendering so much sadness to the murdered son of the — Abesealom rebel.

Joab killed his relative Amas, whom David ordered to suppress the dangerous uprising raised by Benjamin Sheba bin Bihri. Seeing that Amas did not return from the expedition, David sent Abishai with the soldiers for him; apparently, among the latter was Joab himself. Considering the delay of Amasa for treason to the king, Joab lured him to himself and treacherously pierced him with a sword.

Finally, Joab supported Adonia's attempt to secure a throne. In view of the fact that Joab, although he was betrayed to David, he went much further in his actions than the king — allowed him to kill, for example, innocent people like Abner and Amasu — David, without personally punishing him, laid it on his son: "Since he shed wounded blood in peacetime, then let the world of his gray hair." Joab was indeed killed, by a special order of Solomon, at the altar where he hid, hoping that the killer's hand would not rise here. He was buried "in his house, in the desert."

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7 Joseph bin Tobia — oligarch, Egyptian king of income, 220 – 198 BC; from the mother — nephew of the high priest Onia II; founder of the genus Tobiadov, who occupied a prominent place in the politics of Judea until the execution of the last of the Tobiades, Menelaus Cr.).

When, on the board of Ptolemy IV Philopator, Onia refused to pay the tax, Athenion was sent to Judea to demand payment. However, Onia persisted, and when it came to the crisis, Joseph bin-Tobia hastened from his native village of Fikola to Jerusalem, began to reproach his uncle that he jeopardized the fate of the people, and received permission to go to Alexandria in order to report on the state affairs of Ptolemy himself. Joseph bin-Tobia called the people in the courtyard of the Temple, reassured him, saying that the matter

would not reach the conflict, and achieved that he himself was proclaimed ruler. As such, he received the messenger Ptolemy with the greatest honors, gave him richly and convinced him to return to Alexandria, where he promised to arrive soon after him.

Without his own funds, Joseph bin Tobia borrowed money from his friends in Samaria in order to appear with proper dignity at the Egyptian court, and went to Alexandria. Already located in his favor with the praises of Athenion, Ptolemy was fascinated by the circumvention and mind of Joseph bin Tobia and asked him to consider himself his guest all the time in the capital of Egypt. Onia's misconduct was attributed to his old age, and Joseph bin Tobia was recognized as the political head of Judea.

Then he received the position of the main tax collector of Phoenician and Kelesiriya. 2 thousand soldiers were given by Ptolemy at his disposal, and he did not hesitate to apply the greatest severity in collecting serve. So, in Ascalon and Skifopol (the cities then covered mainly by the gays), he beheaded the 20 most respectable citizens for refusing to pay tax and confiscated their property in favor of the royal treasury.

Joseph bin-Tobia occupied the position of a tax collector or, rather, a ruler for 22 years and accumulated myriad wealth; his power was felt throughout Judea. But although his reign was materially beneficial for Judea, morally it was fatal: Joseph bin Tobia and his family members led that licentious and immoral lifestyle that distinguished the Hellenistic court of Alexandria. Poor Jewish farmers, suddenly became rich, began to imitate Greek customs. Disagreements arose between the seven sons of Joseph bin Tobiah from his first marriage and Girkan, his son from his second wife; these disagreements divided Judea into two hostile camps — Oniadov and Tobiadov.

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8 Herod I the Great (approx. 73 – 74 BC) — King of Judea (40 – 4 BC).

In 47 BC the father of Herod I, Antipatr II, as the ruler of Judea appointed his son ruler of Galilee. Herod I, suppressing an uprising against Antipatra II there, executed rebels without trial, for which he was brought to trial by the Sanhedrin. He tried to intimidate the judges by appearing in front of them surrounded by armed bodyguards, but to no avail, and fled from the threat of a death sentence to Syria, where the Roman governor appointed him ruler of Kelesiriya (a region east of the Jordan River) with a residence in the city of Shomron. This allowed Herod I, as a Roman official, to fearlessly return to Jerusalem, and Antipatra II was struggling to keep his son from revenge on judges.

After the murder of Caesar in 44 BC. e. Herod I joined Cassia, whose forces controlled the

eastern regions of the empire, and showed zeal in collecting the tax by which Cassius overlaid the population of Judea. At 43 BC Antipath II was poisoned by Malikh, one of the close associates of Girkan II, possibly with his knowledge. Herod I and his brother Ptsael (Fazail) appealed to Cassia with a complaint against Malikha, and the latter was killed. In the same year, the nephew of Girkan II, Antigon II, who claimed the throne of Judea, invaded Galilee, but Herod I managed to defeat him. Girkan II, who feared the revenge of his nephew, now saw his savior in Iroda I.

In 41 BC e. Mark Anthony, who arrived in the East, despite the protests of the opponents of Herod I, appointed him and Ptsael as the tetrarchs of Judea under Girkan II. The following year, Antigon II, with the help of the Parthians, invaded the country, captured Jerusalem and besieged the Khasmoneev Palace, where Herod I, Ptsael and Girkan II took refuge. Girkan II and Ptsael were cunningly captured. Ptsael committed suicide (or was killed), and Girkan II was taken to Babylon. Herod I and his family managed to escape to Masada. Leaving his family in the fortress under the protection of his brother Joseph, he went to Rome, where, at the request of Mark Anthony and Octavian, the Senate declared him king of Judea and promised support against Antigon P. Having recruited hired troops, Herod I unsuccessfully tried to capture Galilee. After passing the coast in Ed, he threw away parts of Antigone II that besieged Masad. The war lasted two years with varying success, and Herod I,not hoping to take possession of Jerusalem on his own, he turned to Mark Anthony for help, who, due to the end of the Parthian War, was able to send significant forces to Judea. In the spring of 37 BC e. after a five-month siege, the combined army of the Romans and Herod I took Jerusalem. Antigon II was captured and later (apparently, on the advice of Herod I) executed by the Romans. In the same year, Herod I married the granddaughter of Girkan II Mariamne, hoping that kinship with the Khasmoneev house would change the attitude of the Jews towards him as a stranger, the son of an Edomite. In the same year, Herod I married the granddaughter of Girkan II Mariamne, hoping that kinship with the Khasmoneev house would change the attitude of the Jews towards him as a stranger, the son of an Edomite. In the same year, Herod I married the granddaughter of Girkan II Mariamne, hoping that kinship with the Khasmoneev house would change the attitude of the Jews towards him as a stranger, the son of an Edomite.

Having established control over the country, Herod I executed 45 members of the Sanhedrin, supporters of the Hasmoneev party, thus undermining the political power of the Sanhedrin and turning it only into a religious court, which apparently did not have any influence on practical legislation. Herod I arrogated to himself the right to appoint high priests, putting and removing them by their own will.

Herod I remained faithful to Anthony until Octavian Augustus defeated him, and then managed to gain the location of the latter and reached the pinnacle of his power in his reign. The kingdom of Herod I included all the territories of the Hasmonean kingdom (except for some cities of Decapolis), as well as the areas of Kelesiriya adjacent to the

northeast borders. Being politically dependent on Rome, Herod I, however, had full autonomy in matters of domestic policy. Following the model of the Eastern Hellenistic monarchies, Herod I established an advisory council, which, like the highest administrative posts, appointed Hellenized Jews and even strangers. The Herod I army was predominantly hired, recruited from Thracians and Gauls. In contrast to the Hasmonean kings, who relied on traditional folk institutions, Herod I abolished these autonomous institutions,which actually meant a break with the authority of the Torah as the basis of the social structure of the country's life. Encouraging Greek elements and Hellenistic circles in the country, Herod I sought to include the kingdom in the orbit of Roman Hellenistic culture and thereby strengthen political ties with Rome.

In addition to political reasons, Hellinization was dictated by the king’s personal friendliness to Greek culture. Herod I founded a theater and a hippodrome in Jerusalem, and also built magnificent public buildings (portics, theaters, aqueducts, etc.) as a gift to Greek policies in Syria, Asia Minor, on the islands of the Aegean Sea. Herod I provided monetary support to the Gymnasiums in Greece, and his donations to host the Olympic Games brought him the honorary title of their lifelong chairman. In the eastern provinces of the empire, Herod I was considered one of the powerful rulers, and the flattering Greek writers gave it the title «the Great ». Herod I carried out extensive construction work in areas subject to it. However, the construction of settlements for foreign mercenaries of the tsarist army intensified the influence of Hellenistic ethnic elements in the country.Herod I rebuilt Shomron and gave him the new name Sebastian (Greek equivalent of the Latin Augustus) in honor of Emperor Augustus. A small settlement on the sea coast was turned by Herod I into a luxuriously rebuilt Greek city with extensive harbor, named after the Roman emperor Caesarea. To strengthen internal power and protect against invasions from the outside, Herod I restored or built a number of fortresses: Anthony, Herodion, Kipros near Jericho, Masadu, as well as Mihvar and Herodion in Zaiordan. By order of Herod I, royal palaces were erected in Jerusalem and other cities of the country. Apogea, the construction activities of Herod I achieved in the reconstruction and expansion of the Temple in Jerusalem, which from a relatively modest structure turned into one of the most magnificent monumental structures of the Ancient East.At the same time, watering on the facade of the Temple of the Roman Eagle was an insult to religious feelings, which was never blotted out of folk memory. For trying to bring down a hated image, 42 people paid with their lives. Herod I carried out construction in the form of community service, which gave a source of food to numerous workers. His settlement activities contributed to solving the problem of landless villagers. On the hungry 25 BC Herod I distributed food, clothing and seeds among those in need, and also halved taxes. His settlement activities contributed to solving the problem of landless villagers. On the hungry 25 BC Herod I distributed food, clothing and seeds among those in need, and also halved taxes. His settlement activities contributed to solving the problem of landless villagers. On the hungry 25 BC Herod I distributed food, clothing and seeds among those in need, and also halved taxes.

Despite all this, the attitude of the people towards the king was hostile, or even directly

hostile. A significant role in this was played by the morals of the Hellenized court of Herod I, typical of Eastern Hellenistic despotions with their endless dynastic intrigues. A frequent change of wives (Herod I had 15 children from 10 wives), the machinations of concubines and eunuchs created an atmosphere in which the courtiers easily used the suspicion and cruelty of the king soon for reprisal for personal gain. Having completely strengthened his power, Herod I exterminated all the members of the House of Hasmonites: the high priest of Aristobul III, Girkan II, his granddaughter (his wife) Mariamnu and her sons (Alexandra and Aristobula), as well as her mother Alexandra for trying to seize power. Herod I, already terminally ill, betrayed the execution of his firstborn and heir to Antipatra, the son of Doris, the first wife,convicted of conspiracy against the king. Approving this sentence, Augustus said: «Being a pig of such a person is better than being his son! » In Iroda I, the people saw not only an alien protege and destroyer of traditional institutions, but also a murderer usurper. The Talmud, listing some of the atrocities of Herod I, calls him «a slave to the Hasmoneev house ». As a reaction to oppression and the arbitrariness of its reign, the ideology of the future movement of the Zealots began to emerge. As a reaction to oppression and the arbitrariness of its reign, the ideology of the future movement of the Zealots began to emerge. As a reaction to oppression and the arbitrariness of its reign, the ideology of the future movement of the Zealots began to emerge.

4 days before his death, Herod I bequeathed the throne to Archel and appointed Herod Antipus and Herod Philip I as tetrarchs (died 34 AD). The petition of the Jews of Judea for their removal from power and the accession of the kingdom to the province of Syria was rejected by Rome, but Augustus appointed Archel as an etnarch, and two other tetrarchs, which meant the elimination of the throne.

The house of Herod I stopped with the death of childless Agrippa II. The material monuments of the reign of Herod I are the remains of structures (including the Western Wall and parts of the citadel in Jerusalem, the ruins of Caesarea and Masada, etc.), several inscriptions and coins. The main information about Herod I is contained in Joseph Flavius' book «Jewish War » and «Jewish Antiquities », fragmented — in the works of the Greek historian 1st century. e. and adviser Herod I, Nikolai Damascus.

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9 Judah the Galilean — leader of the popular uprising against the Romans during the production of the first qualification in Judea; in this uprising he died, and his followers were scattered.

Judas the Galilean was born in Gamal in Gavlonitida.

In the 6th or 7th year, when Quirin arrived in Judea to assess the property, Judas, along with Pharisee Tsadok, became the head of a large number of Zealots and showed him serious resistance.

Judah declared the Jewish state a republic that recognizes only God as king and ruler, and considers His laws supreme. The uprising continued to spread, and major clashes took place in several places.

Even after Judas died, his spirit continued to inspire his like-minded people. Two of his sons, Jacob and Simon, were crucified by Tiberius Julius Alexander (ethnic Jew – commander of the Roman army); the other son, Menachem, became the leader of the Sikarians and temporarily had great power; in the end, he was killed by supporters of the high priest's party.

Gretz and Schührer identify Judas the Galilean with Judah, the son of Ezekiel Zelot, who, according to Joseph Flavius, led the uprising during the time of Quintile Var. He took possession of the arsenal of Sepforis, armed his accomplices, who were very many, and soon confused the Romans.

9.2 Khizkiya (d., Apparently, at 46 BC) — the head of the detachment that raided Greek cities on the Syrian border during the initial period of Roman rule over Judea, Zelot, identified by some lawyers with Xizkiya bin Garon, referred to in Talmud. He fought for the freedom of the Jews and for the authority of Jewish law at a time when Herod was the ruler of Galilee (47 BC).

Hizkius was the father of Judah of Galilee.

Hezkia was apparently a supporter of the Hasmonites and his actions were rebel. This assumption is based on the fact that Joseph Flavius Khizkiya is called the archistes, that is, the `main thug" (the term of the stairs — the bandit — serves Joseph Flavius to designate the rebels fighting for the independence of the country) and its origin. Hizkiya belonged to a famous family, from which several scientists came out, as well as the head of the defenders of Masada El‘azar bin Yair.

When the Jewish king Aristobul, captured by the Romans, was poisoned by the adherents of Pompey, Xizkiya gathered the remnants of the royal army in the mountains of Galilee and waged a successful guerrilla war against the Romans and the Syrians, hoping to provoke a general uprising against Rome.

Pious people looked at him as an intercessor for the honor and freedom of the Jews. But Antipatra, who at that time was the ruler of Judea, and his sons, who considered themselves representatives of the Roman authorities, of course, treated this patriotic movement differently. In order to acquire the location of the Romans, Herod personally,

without taking permission from King Girkan, opposed Xizkiya, captured him and executed him without any trial — along with many adherents. This lawless act of Herod caused a storm of indignation among the patriots. The memory of the martyrdom of the patriot lived for a long time among the people.

The son of Hizkiya, Yehuda bin Hizkiya, who became one of the heads of the radical anti-Roman movement, is called by Joseph Flavius Sofistes, that is, a scientist.

9.3 Menachem bin Yair — leader of the Sikarians, grandson of Judah from Galilee, founder of the Zilot party. He knew how to hold in his hands the unbridled Sikarians; he attacked them at 66 in hr. Era on the Masadu mountain fortress, took possession of it and interrupted its Roman garrison. He then occupied Anthony, whose garrison was forced to retreat in front of Eleazar bin Hanania and his zilots. Success turned Menachem's head, he began to harass the supremacy in the party of zilots, dream of being recognized by the Messiah. Understanding the danger to the state of Sikari, Eleazar bin Hanania aroused zilots against Menachem; the latter fled to Ofla, but was captured and executed. The Sykarians recognized his brother Eleazar as his successor to him.

9.4 El‘azar bin Yair (I c.) — one of the leaders of the anti-Roman uprising in the 66 – 73 years, during the I Jewish War, the head of the Sikarii.

When the Romans took possession of all Judea, El‘azar bin Yair defended himself in the fortress of Masada and headed the Jewish garrison from the beginning of the siege of the fortress by the Romans until its fall in 73.

According to the «Jewish War » Joseph Flavius, El‘azar bin Yair was a descendant of Yehuda the Galilean. Although the author is very disapproving of the Sicaries, describing Masada’s siege and its fall, he speaks of El‘azar bin Yair with praise. Joseph tells that when the Romans managed to break a gap in the wall of the fortress, El‘azar bin Yair appealed to the defenders of Masada and their families to kill each other so as not to fall into the hands of the Romans.

Information about this speech by El‘azar bin Yair may be based on the testimony of one of the two surviving women, which belonged to the El‘azar bin Yair family and was saved from death due to the fact that she and five of her young children managed to hide in the catchment channel. Probably, the description of the heroic speeches of historical characters is a literary technique characteristic of ancient historiography. The narrative of Joseph Flavius is the only source in which El‘azar bin Yair is mentioned. However, during the excavations of Masada, a ostracon with the inscription «Ben Yair » was discovered.

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10 Lukuas (Luka) — leader of the rebellious Jews in Kiren (now Libya in Africa) at the end of the reign of Traian in that name. II Jewish War (113 – 115 AD). Dion Cassius speaks of the leader of the revolutionaries under the name Andreas. Some historians attribute both names to one person, symbolically explaining them (Lucuas — bringing light, Andreas — brave), but it is unlikely that the sources would pass over such an explanation in silence. In addition, Eusebius and Dion Cassius speak of different periods of rebellion. According to Abul-Faraj, Luke sought refuge in «Palestine », where Marcius Turbo was defeated.

According to Eusebius, Luke was proclaimed king of the Jews.

The Second Jewish War began during trips to the East by Emperor Traian.

The uprising swept the space from Cyrenaica to Babylon (Iraq), where there were significant Jewish states (Adiabena, Kumagen) and cities inhabited by tens of thousands of Jews (Nisibin, Ktesifon, Nekhardea, Pumbedita, etc.). The uprising in Cyrenaik especially grew, where it took on the size of a real war between Jews and gays. At the head of the revolutionaries there stood Andreas, or Lukuas (Luca), in Cyprus Jews were led by Artemion.

Uh Gibbon wrote: «In Kiren, they (Jews. – A.Z.) killed 220 thousand Greeks, in Cyprus – 240 thousand, in Egypt – a huge number of inhabitants. Many of these unfortunate victims were sawn in two according to a precedent authorized by the example of David. The victorious Jews devoured the meat of the unfortunate, licked their blood and girded their waist with their insides ».

"So Traian left that place, and some time after that, his health began to deteriorate. At that very hour, the Jews of Cyrene made a certain Andrei their head and began to destroy the Romans and Greeks: they ate their meat, girded them with intestines like belts, smeared themselves with their blood, put on their skin, and cut many from head toe. They threw some of them at the mercy of wild beasts, while others were forced to fight each other (like gladiators). Thus, a total of 220 thousand people died. They did similar things in Egypt and Cyprus, where they were led by a man named Artemion. There killed 240 thousand people. Therefore, it was forbidden for Jews to step on the land of the island, and if any of them did not get there of their own free will, into a storm, then he was executed. Many commanders fought with the Jews and defeated them,among them was Lucius, sent by Traian "(Dion of Cassius, Epitomy, 68,32,1/3).

Eusebius in Church History (4: 2) writes: "In the eighteenth year of the reign of the emperor [Trayan], a rebellion of the Jews broke out again, which led to the death of many of them. In Alexandria, other parts of Egypt and in Cyrenaica, Jews attacked their Greek

neighbors, as if covering their terrible evil spirit. The next year, after their uprising took on enormous proportions, they began a big war (Lupus then served as the governor of Egypt). During their first clash with the Greeks, victory remained with them. The latter fled to Alexandria, captured Jews living in the city, and put them to death. The Jews of Cyrenaiki, although they lost their support, continued to rob Egyptian land under the leadership of Luke and ruin its areas. Emperor Mark Turbon sent against them with infantry and navy, as well as with cavalry.The latter waged a protracted brutal war against them with polynomial battles and killed tens of thousands of Jews in Cyrena, as well as from among the Jews of Egypt, who supported their king Luke. The emperor also feared that the Jews of Mesopotamia might attack their neighbors, and therefore ordered Lucia Quiet to etch them from this province. The latter prepared for war and killed many of them there. Since he thus led to the correction of the situation, he appointed his emperor as a governor in Judea. "Since he thus led to the correction of the situation, he appointed his emperor as a governor in Judea. "Since he thus led to the correction of the situation, he appointed his emperor as a governor in Judea. "

Eurosius (Anti-Thesic History, 7:12): "After this, Jews with incomprehensible ardor revolted simultaneously in various countries, as if their madness had swept. Throughout Libyan land, they are great brutal wars against local residents. This country was completely devastated by the death of its farmers, and if Emperor Adrian had not subsequently founded colonies in it, whose inhabitants were gathered from different places, then it would remain completely desolate, since its inhabitants died. Throughout Egypt, in Cyren and Tabai, their bloody uprising led to a panic. However, a battle took place in Alexandria, during which they were defeated. On the orders of the emperor, war against the rebels was also fought in Mesopotamia. Many thousands of them were destroyed during the brutal massacre. They also destroyed Salamis, the city of Cyprus, afterhow they killed all its inhabitants. "

The fact that the war ran along Alexandria, and not just in Antioch, Cyrenaic, Cyprus and Babylon, is confirmed by historian Appian, a native of Alexandria, telling how he barely survived, fleeing Jews to Pelusia. The Armenian and Latin translation of Eusebius speaks of the restoration of Alexandria destroyed by the Jews.

In 115, Jews led by Lukuas-Andreas rebelled in Kiren. The Roman troops deported against them were defeated and fled to Alexandria, where they produced a massive Jewish pogrom. In response, Lukuas devastated the territory of Egypt, cracking down on all the elements that represented the pillar of the Roman government. To suppress the uprising, one of the best Roman commanders of the legate Marcius Turbon was sent with large naval and land forces, including cavalry. After a series of long and fierce battles, having lost 20 thousand killed, the enemies of culture of the Romans crushed the uprising and staged a mass extermination of the Jews (117). Thanks to this war, Libya was so depopulated that a few years later it was possible to send new settlers here (Evevius, Khronika [from Armenian] in the 14th year of Adrian's rule). Italianswho owned Libya,

found in 1916 when laying a new street 2 Roman inscriptions relating to 118 – 119, that is, by the time of Emperor Trayan, one of which reads: "The road (the street) has been fixed, which was destroyed and rendered unusable during the Jewish uprising." According to another, Traian "ordered the city of Cyrene to repair the bathhouse with galleries and ballroom and with everything that fits – everything that was destroyed and burned during the Jewish uprising."ordered the city of Cyrene to repair the bathhouse with galleries and ballroom and with everything that fits – everything that was destroyed and burned during the Jewish uprising. "ordered the city of Cyrene to repair the bathhouse with galleries and ballroom and with everything that fits – everything that was destroyed and burned during the Jewish uprising. "

Mesopotamian Jews showed strong resistance to Traian; the inhabitants of Nizibis fought harder than others, which was taken only after a long siege. The commander Traian Lucius Qietus covered the ruins of Nizibis and Edessa with the corpses of Jews.

The uprising of the Cyrene, Cypriot and Egyptian Jews of recent years of the reign of Traian was not yet finally suppressed when Adrian became emperor in 118. The theater of war was moved to «Palestine », where Jewish leader Luke was redeployed, and Mark Turbon pursued him. Turbon sentenced Julian and Pappus, 2 brothers who were the soul of the uprising, to death, but he himself was executed by special order from Rome; so both brothers were saved. Lucius Quiet, winner of Mesopotamian Jews, was appointed head of the Roman army in «Palestine ». He began to besiege Lidda, where the Jews gathered. The grief of the latter was so great that p. Gamliel II, lying on his deathbed, allowed to fast even in Hanukkah, although other tannai, for example, p. Eliezer and p. Joshua bin Hananya condemned this measure. Soon, Lidda was taken, and many Jews were killed; "killed in Lidd"often mentioned by the Talmud in expressions of respectful reverence. Pappus and Julian were also killed that year.

So the Second Jewish War ended, but the Romans celebrated the victory early – only 16 years passed (far from peaceful), as the III Jewish War flared up, even more terrible than the previous ones.

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Mar 11 Zutra II (496 – 520) — excilarch (leader of the Jewish diaspora) and politician. The son of Gouna, appointed by the Exilarch under the Persian king Firuse.

A long and serious dispute arose between Mar Zutra’s father and his father-in-law Mar-Khanina, the head of the school, and Mar-Khanin refused to obey orders emanating from the Exilarch, and was punished accordingly for disobedience. Being humiliated and full of

malice, Mar Khanina went to the synagogue one night, where he filled the whole vessel with bitter tears, and then fell asleep. And he dreamed that he was in a cedar forest and cut down all the trees, and when he reached the last tree, King David appeared to him and forbade the destruction of this last tree. Waking up, Mar-Khanina found out that the whole house of the Exilarch died and his only daughter remained, who was pregnant and somehow saved. Soon after, she gave birth to a son whom his grandfather called the name Mar Zutra, thinking even then to take care of his upbringing and training.During his childhood, Mar Zutra was his son-in-law Mar Para or Mar Pada with a temporary excilarch. This latter bribed King Cobad to remain forever in his position. But when Mar Zutr reached the age of fifteen, he was introduced to the king as the legal heir to the Exilarchate; then the king restored Mar Zutra to this position. Mar Pad rebelled against this, but died of a fly clogged in his nostril. Since then, the image of a fly has flaunted on the seals of the Eksilarchs. Since then, the image of a fly has flaunted on the seals of the Eksilarchs. Since then, the image of a fly has flaunted on the seals of the Eksilarchs.

At this time, the nobleman of King Kovad, the Babylonian Mazdak introduces communism and seizes power. He deposed Kovada (run to 496).

Mar Zutra used this to separate from the Persians. Mar Zutra campaigned against Persia and established an organization to oppose the introduction of communism, which reform enjoyed the favor of the Persian king. The immediate reason for his uprising, however, was the assassination of the head of Isaac's school, given the lack of accurate information about this.

Mar Zutra created a Jewish state (496 – 529) with a residence in the Babylonian city of Mahuz. Mar Zutra ruled as an independent king, imposing high taxes on the inhabitants of the goi. Despite his exemplary rule, the moral level of the people was then very low, lawlessness flourished.

For 7 years there was a war between Mar Zutra and the Persian Tsarevich Khosra Anushirvan. At the head of the army, consisting of only 400 Jewish soldiers, Mar Zutra opposed Persian forces.

In the subsequent battle between the Jews and the Persian king Mar Zutra and his grandfather Mar Khanin were captured and beheaded, and their corpses were crucified on a bridge near Mahuza (529).

Mazdakitov was buried alive. Executed and Mazdak.

Mazdakism also penetrated the Jewish environment: «zindiki sinned with them ... and found them that they did not drink Jewish wine and wander in the houses of the royal Persians ».

When Mar Zutra was executed in 529, local Jews fled to the Caucasus: «and all fled from the house of Davidov ».

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12 Shmuel Yarkhina‘a (Samuel Yarkhinai, Mar Shmuel; end of the II century, Nekharde‘a, – the first half of the III century.) — Babylonian law teacher, economist, judge, doctor and astronomer, one of the most prominent spiritual leaders of the Jewry of Babylon.

Education was received from his father, Abba bin Abba ha-Kohen (III century), as well as from Levy bin Sisi, who moved to Babylon from Eretz-Israel. Talmud tells that Shmuel cured Yehuda ha-Nasi from eye disease; on this basis, some historians conclude that Shmuel lived in Eretz Yisrael for some time, where he visited the beta midrash of Yehuda ha-Nasi; however, Shmuel does not have a single mention of this fact. Other researchers call rabbi Hanin bin Hama as a mentor to Schmuel, noting that the palm branch was a symbol of both.

Shmuel possessed medical knowledge; this is evident from his sayings and dietary rules preserved in the Talmud. He struggled with the view adopted among intelligent classes, as if human diseases owe their origin to the influence of the evil eye, and explained that the etiology of diseases should be sought in the harmful effects of air or other cosmic conditions on the human body. He ascribes a gastrointestinal disorder as a change in the usual environment of life; an insufficiently discussed person predisposes to eczema. He knew how to treat most diseases, especially he was a specialist in eye therapy; he invented a special ointment for treating the eyes that bore his name, although he himself claimed that washing his eyes with cold water in the morning and washing his arms and legs with hot water in the evening is better than any ointments.Shmuel also discovered several diseases in animals. Shmuel claimed to be able to treat all diseases, with the exception of three. Shmuel's medical prescriptions are often cited in the Talmud. Sometimes instead of his signature, Shmuel depicted a palm branch; apparently, it was a professional emblem of doctors.

Due to the scarcity of Talmud data, it is impossible to accurately determine the success of Schmuel in astronomy, but he knew how to solve difficult mathematical problems and explain some phenomena. He himself testifies: "Although I know the paths of stars in the sky, as the paths of the hometown of Negardea, I, however, am not able to determine the nature and movement of comets." Shmuel devoted himself mainly to the industry of practical astronomy, which is related to calendar studies, which was the subject of study in Talmudic schools. His astronomical knowledge of the movements of the Moon gave him the opportunity to determine the beginning of the month, as was established in «Palestine », and, according to him, he could save Babylon from the need to celebrate the second

days of the holidays. He drew up a calendar for 60 years and sent his p.Johanan in «Palestine » as evidence of his knowledge. Shmuel was called "Järhinaa" (month) thanks to his knowledge of calendar science and the ability to independently determine the beginning of the month.

Shmuel owned vast land that he inherited from his father, and had slaves. In an effort to alleviate the fate of the poor, he launched his land products for sale only during periods of high cost, setting low prices. The sons of Shmuel died young; his 2nd daughters were taken prisoner, but later bought by lawmakers Eretz Yisrael; the third daughter married the goya (according to Rashi, her husband subsequently transferred to Judaism).

For several decades, Shmuel led a large Yeshiva and influential bet-din in Nekharda. He owns a number of fundamental judgments on issues of civil law, which had a great influence on contemporaries and subsequent generations.

Shmuel established the principle that belittles Judaism: “Dina de Malchut Dina” – «state law – law », that is, Jews must respect the laws of the goy and goi states (it is not surprising that his daughter married goi); ruled that the burden of proof should always lie on the plaintiff.

He allowed to give in growth money belonging to orphans. He believed that commercial profit should not exceed 1/6 of the value of the goods, and stopped the attempts of merchants to use the demand generated by the religious needs of the Jews to inflate prices for the necessary items.

As Judge Shmuel tried to avoid the slightest suspicion of partiality: for example, he refused to consider the case of a man who once gave him a hand when he crossed the stream on a narrow board. The powers of Schmuel as the head of the bet-din were extremely broad: he could sentence the perpetrator to corporal punishment or imprisonment; only the bet-dins of Schmuel and Rava practiced in Babylon a showball (debts not subject to cancellation on Saturday).

Despite serious disagreements with Rav (because of which he left in 218 Nekharda‘a founded Yeshiva and bet-din in Sura), Shmuel maintained close ties with him; Rav, in turn, treated Shmuel with deep respect, highly appreciated his studies and, coming to Nekharda, always followed the regulations introduced by him, even if they diverged from his own teachings. After the death of Rava (apparently in 246) Shmuel became the undisputed leader of Babylonian Jewry, and his decisions were recognized by all law teachers of the country, including teachers of the Sursky Yeshiva.

Shmuel was friends with the exilarch Maru Ukbe I, who studied with him and every day after class personally accompanied the teacher to the house; met with the Persian king Shapur I, as well as with non-Jewish scientists living in Babylon, with whom he discussed

natural-scientific problems.

As a staunch opponent of asceticism, Shmuel condemned even those who kill the flesh in fulfillment of the vow. He called on his contemporaries to enjoy earthly blessings, demanding only that appropriate benedies be pronounced. Seeing in apostasy the main reason for the misfortunes that befell the Jews, Shmuel bound the rise of Rome and, ultimately, the destruction of the Temple with the marriage of Solomon to the Egyptian princess, which bowed him to idolatry: «When Solomon married the daughter of Pharaoh, [from heaven] went down [angel] Gabriel Shmuel also believed that before the coming of the Messiah, Jews would be subjected to unprecedentedly cruel persecution and that the only feature of the Messianic era would be the liberation of the Jewish people from foreign domination.

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13 Yusuf Zu-Nuwas — King Khimyar / Yemen (approx. 517 – 25), had the title "King Saba, Zu-Raydin, Hadramaut, Yamanata and other Arabs."

In response to Byzantine anti-Semitism, Yusuf robbed and executed Byzantine merchants, because in «in Roman countries they oppress Jews ».

It is often said that Yusuf was the first Jew on the Himyar throne, that he was only a Jew by mother, a captive from Nishibina, and seized power by killing the heir, Christian Maadikarib. But the mass of data contained in Tabari, Masudi, Abu Ali ibn Mishavei, Abulfeda, Ibn-Haldun, John of Syria, Antioch John Malala (ed. de Bonn, 433), Callist, in a message from Bishop Simeon of Beth-Armamsky to Abbot Simeon of Gabul (Assib Orient., I, 364), Procopia (De bello persico, I, 20) and in the legendary collections (Arabic. "Kitab al-Aghani" and the legend of Christian martyrs) contradicts this. So, one of the Khimyarit kings is reported that he he he heeded "the wills of 2 Jewish habra priests ..." and "set up ... a trial between the priests-pagans and the Habrami"; or: "arriving with the habrami in Yemen,Assad decided to make Judaism the official religion of the country. This caused dissatisfaction of the Himyarites; ... they killed him. " In such Judeo-Himyar inscriptions, for the first time in Arab territory, the idea of a sacred war against infidels is found, for the sake of spreading true faith.

Jewishness in Yemen is confirmed by Sabey and Chimyarit inscriptions belonging to a series of monotheistic inscriptions, for example from Cataban carved on a rock near Nizab, reporting on the great work done by the authors of the inscription and completed by indicating to help «the gracious master of heaven and earth » (line II). Words undoubtedly belong to the monotheist, as well as the inscription mentioning «the merciful » (Rahman). Another example: the construction, erected by Abdkulal «using the gracious » (line 3 of

the inscription № 153), is marked with an inscription dated 573 g along the era of chimiarites (458 AD).

One of the first Jews on the Himyarite throne was Yasser Jokhnaam (d. 275), who converted to Judaism at 270. Then he moved his troops to the Ethiopian Aksum kingdom and entrenched for a while in East Africa. For courage and strength, this king received from the Yemenis the nickname Zul-Karnayn (Dvurogiy, as Alexander the Great was told).

It is known that Abu Caribbean Assad (Abukarib Asad), king of Khimyara (385 – 420), son of Malikarib Yuhamin, addressed Judaism. Abu Karibu managed to expand the boundaries of the kingdom, he bore the title "King Saba and Zu-Raydin and Hadramaut and Yamanat and their Arabs in the mountains and on the plain." Numerous Bedouin tribes who lived in the vast territories of Central Arabia also obeyed him.

The son of Abu Kariba Assad, – Hassan ibn Assad, a relative of Yasir Dvrogogo, also received Judaism, and Hassan's wife was either Jewish or a past giyur, judging by her name – Balkis Makada: Queen of Sav, respectively, in the pan-Krean and Falash traditions. Yemenis believe that with the end of Hassan’s reign, the famous Marib Dam came to an end, after which the country's fertile lands turned into a desert.

In the table of the kings of Khimyar at Abu-l-Fida, Yusuf Zu-Nuwas takes 8th place after King Harit ibn Amru, mid-V century, who reigned as the nephew of his predecessor, «son of his sister », «and converted to the Jew Charit ». Harit's appeal did not go painlessly for the chemical state. After the reign of his successor, Morsid ibn Kelali «the kingdom of Khimyar » was divided after him.

Having killed the depraved usurper Kaniu Yanuf Du Shanatir, Yusuf (ruler than Yusuf) began to successfully promote Judaism in Yemen. Suspending Byzantine trade with India and Iran, he provoked a war with the pagan king Aydug. The Byzantine Emperor Justin I (518 – 27) and the Alexandrian patriarch Timofey began to incite Christian Abyssinia to intervene against “a vile and illegal Jew ”. At 523 – 25, Byzantium provided ships for transporting Abyssinian troops to South Arabia.

Yusuf Zu-Nuwas sends ambassadors to Mundar in Hirtu, insisting that he destroy Christians in his state. Yusuf promised him to give „3 thousand dinars for the persecution. "

In 517, King Aksum (Ethiopia) Ella Asbah, under the ridiculous pretext of protecting Arabian Christians, landed his military in Muhvan. Yusuf took advantage of the food shortages of the enemies and besieged the cities of Zafar and Najran that had flashed over them.
The rabble of the mountain crusaders locked itself in the fortress of Zafar. Yusuf besieged

the city, and invited the Ethiopians to leave it, promising to let them go home, swearing «Adonay, the heavenly vault and the Torah ». The stupid invaders went out and were killed by an implacable fighter for Jewish affairs: he ordered some to be slaughtered, burned others in the church, on the site of which the synagogue was built. Taking Zafar, he killed all whom he could and sent out an order to Christians to accept Judaism. In 518, Yusuf captured the cities of Nagran and Muhwan, sending local Christians to Jesus, including the head of the city of Harita (Aretas) ibn Kaleb. He cleansed the whole country from churches and dragonfly Christians. The bishop and the entire church clergy were executed. For those who did not accept true faith, the righteous king personally broke bones and chopped off limbs, after which the infidels were given a slaughter,because the eradication of the wicked at all times is pleasing to the Lord.

In the inscription of one of the commanders of Yusuf, Sharahil, it is reported that the tsarist troops killed all the inhabitants in the coastal city of Mukhvan and burned the church. In total, according to the inscriptions of this time, more than 13 thousand Christians were killed.

The message of the victory over the Khimyarites, sent to the ally of Zu-Nuwas, the king of the neighboring Arab state, has survived: “ ... I reigned over the whole land of the Khimyarites ... I killed 280 priests whom I found ... and I made their church our synagogue. Then ... I went to Negran, a city in their state. I besieged him for several days and did not take it. Then I made an oath promise to them, believing that one should not be faithful to Christians, my enemies. I grabbed them so that they brought me their gold, silver and property. And they delivered it to me, and I took it. I asked about their bishop Paul; they told me that he died, but I did not believe them until they showed me his coffin. The remains of him died, and I burned them, as well as the church, the priests and everyone I found hiding in it. And I forced others to deny Christ and the cross,but they did not want to, for they confessed that he was God and the Son of the Blessed One, and they chose death for themselves for His sake ... and I ordered the killing of all their noble. Their wives brought us, and we told them to deny, seeing the death of their husbands for Christ, to spare their sons and daughters, but they did not want to. The daughters of the Covenant (Monahini) sought to first kill them, but the wives of noble were angry with them and said: we should die after our husbands. And they were all killed by our order, except Romania, the wife of the one who was going to be king there. We ... convinced her to renounce Christ and stay alive, pitying her daughters, and that she would keep everything that she had if she became a Jew ... I convinced her to renounce Christ with all sorts of cunning, so that she only said that He is a man, not God, but she did not want to. One of the daughters chose us forthat we said that ... I ordered other Christians to be intimidated so that they would spread them on the ground, and her daughters would be beaten so that their blood went from their mouth. After that, her head ” was cut off. A witness to these events, a Himyarite Christian reported that in Negro “340 noble ” were killed who refused to go to Judaism. Ibn Ishaq writes: "Du Nuvas went against them with his armies and demanded that Judaism be accepted, giving them a choice between religion and death: they chose

death. He dug trenches for them; some died in the fire, some were killed with a sword until he destroyed almost 20 thousand. " It is also reported that Yusuf demands that „wives of these rebels be brought to him, "his commander Zu Yazan brought 177 captured women to him.and her daughters were beaten so that their blood went from their mouth. After that, her head ” was cut off. A witness to these events, a Himyarite Christian reported that in Negro “340 noble ” were killed who refused to go to Judaism. Ibn Ishaq writes: "Du Nuvas went against them with his armies and demanded that Judaism be accepted, giving them a choice between religion and death: they chose death. He dug trenches for them; some died in the fire, some were killed with a sword until he destroyed almost 20 thousand. " It is also reported that Yusuf demands that „wives of these rebels be brought to him, "his commander Zu Yazan brought 177 captured women to him.and her daughters were beaten so that their blood went from their mouth. After that, her head ” was cut off. A witness to these events, a Himyarite Christian reported that in Negro “340 noble ” were killed who refused to go to Judaism. Ibn Ishaq writes: "Du Nuvas went against them with his armies and demanded that Judaism be accepted, giving them a choice between religion and death: they chose death. He dug trenches for them; some died in the fire, some were killed with a sword until he destroyed almost 20 thousand. " It is also reported that Yusuf demands that „wives of these rebels be brought to him, "his commander Zu Yazan brought 177 captured women to him.Ibn Ishaq writes: "Du Nuvas went against them with his armies and demanded that Judaism be accepted, giving them a choice between religion and death: they chose death. He dug trenches for them; some died in the fire, some were killed with a sword until he destroyed almost 20 thousand. " It is also reported that Yusuf demands that „wives of these rebels be brought to him, "his commander Zu Yazan brought 177 captured women to him.Ibn Ishaq writes: "Du Nuvas went against them with his armies and demanded that Judaism be accepted, giving them a choice between religion and death: they chose death. He dug trenches for them; some died in the fire, some were killed with a sword until he destroyed almost 20 thousand. " It is also reported that Yusuf demands that „wives of these rebels be brought to him, "his commander Zu Yazan brought 177 captured women to him.

The execution was led by his commander Zu Yazan. Persecution of Christians swept through other cities of Yemen: Hadramautu, Maribu, Hajaren. A certain Aumeiah went on their behalf with a request for help to Abyssinia, and then to Byzantium.

The event in Nagran caused an oligophrenic thirst for revenge among Christians. Emperor Justinian prompted the king of Ethiopia, Elasbau, to go to war against the Jewish king. May 18, 524, on «holiday » Trinity, Ethiopians – 17 thousand soldiers and 70 ships – again invaded Yemen. Negrove was supported by the rebellious Yemeni nobility, led by the Yazanian Kaila Sumayf Ashva. Byzantium provided a fleet to Ethiopians. Yusuf tried to destroy the landing, the battle flared up even at sea (Christians said that part of their ships allegedly crashed on the way) and ended on land. The landing took place in 2 places, and when the main forces were transplanted into horse-drawn chemical boats led by Zu Nuvas tried to stop the landing, but Yusuf was betrayed by subjects of non-Jews, he was defeated

and died in battle (being committed suicide by throwing himself from a cliff into the sea).The city of Zafar with the queen and the treasury went to the anti-Semites. Bloodthirsty Ethiopians brutally exterminated the Jews of South Arabia and destroyed the synagogues.

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Of course, the author understands that these 2 lists of famous Jews of Antiquity, to put it mildly, do not cover all the more or less prominent figures of ancient Jewish origin.

For example, the kings and queens of Adiabena / Assyria / who accepted Judaism were not mentioned, the mistress of the Roman emperor Titus, Ithaca, the concubine of the Egyptian king Ptolomei, and the Jewish kings Saul, David, Solomon, Josiah were not told about Berenice. About the apostates of the Jewish kings Jezebel and Atalia. About the oligarch Demetria. About the generals Ismail, Azariah, Yehosh Bin Nune, Jonathan bin Absalom, Joseph bin Zakhariah, etc.

You can’t embrace the immense!

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Another 13 famous Jews of the Middle Ages

Andrey Zelev

1 Arzakel, or Eisarahel Abraham (real name Ibrahim Zarkali) — one of the glorious astronomers of the late XI – early XII centuries, the outstanding Toledian astronomer (1061 — 80), the author of the famous Toledian astronomical tables. Arzakel (ruler than Zarkali) wrote 2 capital works on astronomy, which made his name known: "On eclipses and the length of the year" and so on. "Toledans" — excellent astronomical tables; both compositions are preserved in manuscripts in rare libraries. Numerous observations, which are the subject of the first composition of Arzakel, contributed to the improvement of the theory of the visible movement of the sun, such as: to determine its apogee, eccentricity, etc., as well as the inclination of the ecliptic, which Arzakel found in 23 ° 34 '. "Toledans", in turn,subsequently served as an important tool in the preparation of Alfons astronomical tables.

He was engaged in the manufacture of mechanical products. After getting acquainted with astronomers, by the way with Ibn Tsaor and his comrades, who installed telescopes in Toledo, Arzel made advanced tools that no one had dreamed of before him, including the astrolabe of his own invention; thanks to these tools, astronomy was enriched with new discoveries (cf. Jesod Olam Isaac Izraeli, VI, 17). Arzakel wrote a small treatise on the use of astrolabe, translated into latin. ulcer. Jacob bin Mahir (Profacia) in Montpellier. Al-Batrush in his astronomical treatise (transferred to Jewish by Moses ibn Tibbon under the title "Maamar bi-Tekuna") leads him under the name Abu Ishaq Ibrahim bin Yahya al-Zarqala as one of the first opponents of Ptolemy on the movement of some celestial bodies.Arzakel is also mentioned in the "Reschit Chachmah" (1st part of Chukoth-Schammaim) of Abraham ibn Ezra, who, speaking of this scientist with great praise, says that he lived 70 years before him.

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2 Guido d'Arezzo (Guido d'Arezzo) — inventor of musical notes; Benedictine monk of Jewish origin, famous music theorist and teacher (955 – 1050). Guido paid particular

attention to notation and solmization. He placed nepotism on four lines and this made reading of the melody easier. In solmization, Guido introduced new music names: ut, re, mi, fa, sol, la. Guido also developed a hexahord system. For a more visual explanation of them, G. used his left hand, facing his palm up. The joints of the five fingers corresponded to the notes of the hexahord system. The drawn arm with the designation on each joint of the hexahord steps was called the Guidona's hand. Outstanding works: "Micrologus de disciplina artis musicae", "Regulae de ignoto cantu", "Epistola Michaeli Monaco".

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3 Gersonid (Levi bin Gershom; 1288 – 1344) — philosopher, mathematician, astronomer and Bible commentator. He lived in Orange for a short time in Avignon. Little is known about the life of Gersonid. The mental interests of Gersonid were very broad and covered many areas of human knowledge, to the development of which he made a significant contribution.

More closely than other medieval Jewish philosophers, Gersonid adhered to the principles of the Aristotle system. Claiming that the Torah cannot prohibit the recognition of what is dictated by reason, he adopted a number of conclusions arising from the Aristotle system, despite their apparent contradiction to the dogmas of Judaism (see below).
Gersonid's main philosophical work «Milhamot Adonai » (« Warriors of the Lord ») was written in 1317 – 29. The book consists of six parts, interpreting the following topics: 1) immortality, the proof of which Gersonid bases on the principles of medieval realism — the doctrine of the real existence of common concepts (universals). The bearer of general concepts — the acquired mind — can survive the body; 2) foresight and prophecy, which Gersonid seeks to combine with the principle of free will. In the prophecy, according to Gersonid, the human mind enters into fellowship with the universal mind, due to which the predictions of the prophets are possible; 3) God's omniscience, which, according to Gersonid, extends to the general laws of nature, but not to the diverse details of the world of phenomena, and is limited by the freedom of human will; 4) God's providence, which takes care of all beings,although not equally. According to Gersonid, the degree of guardianship of the Divine providence about each creature is proportional to the degree of its development and proximity to the active mind; 5) astronomy and its metaphysical foundations. The section on astronomy was not included in the printed edition of the work of Gersonid. He was translated into Latin by order of Pope Clement VI (1342) and gained great authority among Christian scholars; 6) creation and miracles. In contrast to Maimonid and in accordance with the principles of Aristotle, Gersonid rejected the idea of creation from nothing and claimed that God created the world from formless and substandard primacy, giving it essence, form, movement and life. All the lunar beings and celestial bodies came from this matter, with the exception of separately existing minds, which are direct emanations of the Divine. Miraclesaccording to Gersonid, they are not committed by God and not by prophets, but by an active mind and are subject to their

special laws. To the miracles described in the Bible, Gersonid tries to give a natural explanation.

Gersonid's views provoked sharp opposition from Jewish religious authorities who accused him of heresy. Gersonid's philosophical views are also reflected in his comments on the Bible. In his extensive commentary on the Pentateuch, Gersonid attempts to rationally build Galachi based on the nine principles of logic; with them he replaces the 13 traditional methods of interpreting the Bible that Ishma'el bin Elisha developed. Allegorical interpretations The Pentateuch of Gersonid condemns.

In addition to astronomy, he also dealt with various sections of mathematics. His contribution to trigonometry is especially significant. In the treatise «On Sinuses, Chords, and Arc » (translated into Latin, 1342), Gersonid independently developed a sine theorem (theorem on the direct proportionality of the sine of the triangle angles to opposite sides). The sinus table calculated by Gersonid is correct until the fifth decimal place. Gersonid also owns several technical inventions that have been used in optics and navigation.

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4 Zhidek (Paul; idek) — Czech writer. Rod. in 1413; Jewish by birth; studied in Vienna and Italy, mainly medicine. Having entered the spiritual rank and returned to his homeland in 1442, he received a master's degree from Prague University and was appointed canon. The zealous defense of the interests of the Roman Catholic Church against the Hussites forced him to leave Prague to Krakow, then to Breslavl. During the transition to the side of the Hussites, he was imprisoned, but received freedom by the efforts of King George Podebrad and then (from 1466) lived at his court in Prague. On his behalf, Zhidek wrote "Chronicle" (in Czech) and one of his main works "Sprawowna", that is, a book about the duties of the king. Zidek died, probably soon after the death of the king (1471). Another important work of Zhidek — the Latin encyclopedia "Liber magnus" or "Viginti artium liber ", stored in manuscripts in the library of the University of Krakow and attributed to Pan Tvardovsky for a long time. She was described by Mushkovsky. Other works by J. are lost.

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5 Zakuto Abraham bin Shmuel (1452 – 1515) — astronomer and historian. He studied astronomy and astrology at the University of Salamanca, where he subsequently taught. Zakuto designed the first metal astrolabe, which differed from the previously adopted wooden with much greater accuracy, and compiled advanced astronomical tables that made it possible to determine the latitude without the help of a solar meridian and more accurately calculate the time of solar and lunar eclipses. The main astronomical composition — treatise «Ha-hibbur ha-gadol » (« Great composition » or «Great

connection » gained wide popularity during the author's life. Zakuto used the astronomical tables (a copy of the Zakuto tables with Columbus notes is stored in Seville).
After the expulsion of Jews from Spain (1492), Zakuto moved to Portugal, where he was appointed court astronomer. Vasco da Gama consulted with Zakuto before sailing on his famous journey in 1496, on the ships of yes Gama there were astrolabes and astronomical tables of Zakuto. When the forced baptism of Portuguese Jews was undertaken in 1497, Zakuto left the country and moved to Tunisia. In 1504, Zakuto completed many years of work on the historical essay «Sefer ha-yuhasin » (« Book of Genealogy »), setting out the history of the development of the Oral Law and giving a chronology of the activities of law teachers. Very little is known about the last years of Zakuto's life: in 1513 he visited Jerusalem, in 1515 — Damascus; there is no information about his future fate.

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6 Ibn Baja Abu Beckr Muhammad [Avempas] (approx. 1070, Zaragoza, — 1139, Fets, Morocco), — Arab philosopher, first major representative of oriental aristothelism in Muslim Spain, statesman, poet and musician. He was a vezir under the Almohad rulers. In the essay "The Image of the Living" calls for a contemplative life, contrasting philosophers with the inhabitants of "inevitable cities." He lived in Andalusia and Morocco, held public office; on charges of heresy was imprisoned and then poisoned. In addition to commenting on the work of Aristotle, he wrote treatises on philosophy, physics, mathematics, astrology, music and medicine. Most of these treatises did not reach us; their preserved part (sometimes in passages) is known mainly in Hebrew and Latin translations.The works of Ibn Baj contributed to the development of Arab-Spanish rationalism (Ibn Rushd, Ibn Tufail) and the spread of aristothelism in Western European medieval philosophy (Albert the Great, Thomas Aquinas).

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7 Abraham Kolorno — inventor. Born in Mantua approx. 1530, enjoyed fame as a skilled engineer; in 1578 he took the position of engineer at the court of Alfons d'Este, Duke of Ferrara, who, at the request of the Württemberg Duke Friedrich, sent Kolorno to Württemberg (1597). Kolorno was also known as a mathematician and archaeologist, he – author of the following works: "Entimetria", rules for measuring straight lines; "Tavole", mathematical tables; "Clavicula Solomonis", translation into Italian of the Jewish essay on magic "Mafteach Schelomoh" (15 Colorno, according to Garzoni, wrote a book against this essay, where he ridiculed physiognomy and chiromancy. Colorno is the author of a treatise on the art of writing secret symbols "Scotographia on vere scienza di scriv; re oscuro facilis-sima et securissima per qualsi voglia lingua "(Prague, 1593, dedicated to Emperor Rudolf II). Like Leonardo da Vinci, he specialized in military equipment and equipment, developing mines, explosives, pontoons, inflatable boats, folding siege stairs and forts. He made something like a machine gun, making 2,000 watermelon, each of

which was able to produce 10 shots from one charge. Developed a mirror method for measuring distances. He made something like a machine gun, making 2,000 watermelon, each of which was able to produce 10 shots from one charge. Developed a mirror method for measuring distances. He made something like a machine gun, making 2,000 watermelon, each of which was able to produce 10 shots from one charge. Developed a mirror method for measuring distances.

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8 Montemayor Jorge (approx. 1520 — 61) — author of the famous Spanish shepherd novel "Favorite Diana" (Diana Enamorada), flying around in translations and imitation throughout Europe. Portuguese by origin, he was equally fluent in both Portuguese and Spanish, but preferred the latter. He served in military service, was a good musician, traveled a lot abroad and, as a result of some love story, died in a duel in Turin. The literary model for Montemayor was the then-famous Italian shepherd novel "Arcadia" Sannatsaro, but in the processing of the main plot — the love of the shepherd Diana and the shepherd Serena — M. discovered a much more literary talent and poetic feelings than his predecessor. They think that under the name of Sereno he brought himself out. Published in 1542 "Diana"Montemayora for 80 years withstood 16 publications in Spain and was translated into the main European languages. Without exaggeration, we can say that "Diana" determined the form of a shepherd’s novel in Western Europe and left a deep mark in the literature. In particular, she caused a lot of imitation in French literature. The most famous of the French. shepherding novels, "Astreya" by Gonor d'Jurf, is nothing more than a shard from the novel by M. In England, Diana imitated Sydney in his Arcadia, and Shakespeare used it in 2 plays (Two Veronets and Sleep on Summer Night).In particular, she caused a lot of imitation in French literature. The most famous of the French. shepherding novels, "Astreya" by Gonor d'Jurf, are nothing more than a shard from the novel by M. In England, Diana imitated Sydney in his Arcadia, and Shakespeare used it in 2 plays (Two Veronets and Dream on a Summer Night).In particular, she caused a lot of imitation in French literature. The most famous of the French. shepherding novels, "Astreya" by Gonor d'Jurf, are nothing more than a shard from the novel by M. In England, Diana imitated Sydney in his Arcadia, and Shakespeare used it in 2 plays (Two Veronets and Sleep on Summer Night).

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9 Michel de Montaigne — one of the greatest French philosophers and writers (1533 — 1592), was born in his family castle of Montene, near Bordeaux. Mother – Jewish. His father, a rich and classically educated man, wanted to give his son a good classical education. Due to the gentle addition of the child, the study of the Greek language was left,

but the Latin language was studied almost as a living and as if a second natural language. The father surrounded the boy with the most gentle cares: he woke up only to the sounds of quiet music, everything sad and unpleasant was carefully hidden from him, etc. Under the influence of this artificial, greenhouse education, Montaigne became a supporter of peace and all kinds of comfort for life and cared most of all that nothing would upset the moral balance and clarity of his spirit. So,in the very early period of Montaigne's life, the foundations of that cult of his own personality, that sophisticated epicureism, which is the main feature of his worldview, were already laid. From seven to thirteen years old, the boy in the classical school continued to study ancient classical languages and played major roles in Latin tragedies. At the end of the course in Toulouse, Montaigne took the place of adviser at the Cour des Aides in Perige, and when she was abolished, he became a member of the Bordeaux parliament and stayed in this position for more than ten years. This period of Montaigne’s life includes his rapprochement with La Boesi, his career friend. For the only time in his life, Montaigne paid tribute to his youth and fell in love with his friend with enthusiasm, to which he was not capable of at all. Montaigne had every right to speak subsequently,that their souls merged together and that La Boesi took his true moral image with him to the grave. However, Montaigne was far from sharing the political beliefs of La Boeci and his cult of ancient freedom, set forth in his famous pamphlet on Voluntary Slavery (Discours sur la servitude volontaire). He was already a fan of the middle ground and the existing order of things, which he considered necessary for the peace of mind of each individual. Montaigne did not feel much love for his legal profession: the judges seemed to him casuists and pedants, the law — an skillfully woven web in which the most innocent person could get confused; moreover, he radically disagreed with his comrades in the service in his view of the death penalty and the need to persecute the Huguenots. Sincere Catholicbut no less sincere and convinced opponent of intolerance and the death penalty, he felt incapable of pronouncing the death sentences of criminals or non-repent heretics and in such cases preferred to change the duty of the oath rather than the duty of humanity. As religious persecution intensified, his position between the two hostile parties became more and more unbearable, and moderation made him suspicious to both sides: in his own expression, he seemed to the gibellins a gvelf, and the gvelfs — a gibellin. Therefore, only his father died, Montaigne hastened to resign (1570). He retired to his castle under the pretext of arranging things, and in essence — to indulge in literary activities at his leisure. The tower, dotted with Latin inscriptions, which served him and the library, has been preserved so farand a work cabinet. At this time, M. was already married and had children. And in marriage, he acted as judiciously and thoughtfully as in everything. He married a thirty-year-old age, a woman elected for him by his parents, and gave her his name, fortune and respect, but not his heart. He thought that he could lend himself to another for a while, but he should be given off only to himself, and married, in his own words, only because all people get married: if he followed his personal convictions, he would run away from wisdom itself, if she wanted to become his wife. Calm spirit, moral independence and the ability to indulge in your favorite activities — these are the idols that m, without hesitation, would sacrifice all his affection. Settled in Ch; teau Montaigne, he set about processing his observations of life, people and his own

soul.The fruit of these observations was his famous "Experts" (Essais), the first two books of which were published in Paris in 1580. At the end of the same year, Montaigne took a journey through the edges of others, which lasted about a year and a half. He visited Germany, Switzerland, but remained in Spain for a particularly long time. The diary of this journey, written in part m itself, partly under his dictation by his secretary, was first published in 1774 and presents interesting material for characterizing his personality. The ruin, landscape, local custom, religious debate, the original character trait — nothing escapes the acute observation of a traveler who accompanied the descriptions with highly well-aimed remarks. Of particular interest is the department dedicated to the description of Rome and its ruins and belonging to the best things ever written about Rome.Montaigne fell in love with the ruins of ancient Rome so much that he felt the tide of childhood vanity: he certainly wanted to be a citizen of the Eternal City. He achieved this, although not without hassle, and before leaving Rome he received a patent for the title of cives romanus, which he was awarded by Senatus populusque romanus. On a return trip from Italy, Montaigne received the news that the city of Bordeaux elected him as his mayor instead of the Duke of Biron. His first impulse was to refuse, since the troublesome and responsible position of the mayor, if necessary, should not only distract him from literary classes, but also to a large extent constrain the moral independence so highly regarded by him; but the idea that a refusal could annoy the king who approved the choice of the city and sent Montaigne a congratulatory letter,prompted him to give his consent and even hurry to return to France. The choice of Bordeaux citizens was, however, not entirely successful. M. did not belong to the number of those people who could forget their self for the sake of public interests; in one place, he even praises himself for surrendering to love, friendship and social activity, he did not act in his own person (sans;tre d;parti de soi de la largeur d'un ongle). His management was distinguished, however, by qualities that were very important for the then troubled times — with caution, humanity and tolerance, appreciated by the city of Bordeaux, who chose him for the second biennium. At the end of the second biennium, Bordeaux visited the pestilence, which claimed almost half of the city’s population. In this dangerous year, Montaigne was not at the height of his task: not wanting to imitate the heroism of Kurtz and Regul,he prudently hastened to leave the city. Refusing to choose for the third biennium, Montaigne returned to his castle, continued to work on his “Experts”, and in 1588 made a trip to Paris for the new edition of “Essais”. Here he met his enthusiastic fan and future publisher of his works, m-lle Gurne, which he later called only his adopted daughter; he accompanied her to Picardy and stayed in her family for some time. m-lle Gurne, which he later called only his adopted daughter; he accompanied her to Picardy and stayed in her family for a while. m-lle Gurne, which he later called only his adopted daughter; he accompanied her to Picardy and stayed in her family for a while.

Montaigne's "experience" is the highest phase in the development of France's free thought in the Renaissance. As for Dole, Denerier and Rabela speaks in passing, in the form of hints or under the cover of more or less transparent allegories, Montaigne, although it was not consolidated into the — slim system because it was an enemy of any system, — but is expressed in a number of maxims and generalizations. The originality of Montaigne

consists mainly in the fact that in the age of enthusiasm and struggle of passions generated by dogmatic bitterness, it is a type of calm observer who managed to maintain his moral balance and spiritual clarity until the end of his days. The main advantage of Montaigne's works — is sincerity, a thirst for truth and honesty of thought. Montaigne knew very well that, expressing some opinions, he drops himself in the eyes of people,but for the sake of this, he never shaved his soul. "If they want to talk about me, then let them tell one truth; if someone portrays me better than I actually was, I will stand out of the coffin to refute it." Montaigne's “experience” — is a series of self-confessions arising primarily from self-observation along with reflections on the nature of the human spirit in general. According to m, every person reflects humanity in himself; he chose himself as one of the representatives of the clan, and studied in the most thorough manner all his emotional movements. Although observations of the properties of human nature are devoid of a systematic character in Montaigne, they speak in passing on by random occasions, sometimes with capricious inconsistency; nevertheless, he has his own point of view,with which he examines the diverse world of emotional movements, passions, virtues and vices. This point of view is — skepticism, but skepticism is of a very special nature. Montaigne's skepticism — is a cross between life skepticism, which is the result of bitter everyday experience and disappointment in people, and philosophical skepticism, which is based on a deep conviction of the unreliability of human knowledge. Versatility, peace of mind and common sense save him from the extremes of both directions. Recognizing selfishness as the main reason for human actions, Montaigne does not resent it, finds it quite natural and even necessary for human happiness, because if a person takes the interests of others as close to his heart as his own, then goodbye happiness and peace of mind!He besieges human pride at every step, proving that a person cannot know the absolute truth, that all the truths that we recognize as absolute are nothing more than relative. The proclamation of this thesis was especially beneficial in the era of fierce struggle of religious parties, because it undermined the very root of fanaticism. The main feature of Montaigne's morality was the desire for happiness. Here he was greatly influenced by Epicurus, Seneca and Plutarch, especially the last two, his friends and advisers in difficult moments of life. The borrowing of Montaigne from Seneca is countless, but he placed Plutarch even higher than Seneca and called him his trebnik. The teachings of the Stoics helped him develop that moral balance, that philosophical clarity of spirit that the Stoics considered the main condition for human happiness. According to Montaigne, a person does not exist forin order to create moral ideals for yourself and try to get closer to them, and in order to be happy. Considering, like Epicuru, the achievement of happiness as the main goal of human life, he appreciated moral duty and virtue as much as they did not contradict this supreme goal; all violence against one’s nature in the name of the abstract idea of duty seemed to him madness. "I live from day to day and, speaking in good conscience, I live only for myself." In accordance with this view, Montaigne considers the most important duties of a person to be responsibilities towards himself: they are exhausted by the words of Plato given by Montaigne: "Do your own thing and know yourself!" The last duty, in his opinion, is the most important, because in order to do his job successfully, you need to study your character, your inclinations, the size of your strength and abilities,the word —

examine yourself. A person must educate himself for happiness, trying to develop a state of mind in which happiness is felt stronger and the misfortune of — is weaker. Having considered the misfortunes of the inevitable and objective (physical ugliness, blindness, death of loved ones, etc.) and subjective misfortunes (insult pride, thirst for fame, honors, etc.), Montaigne claims that it is human duty — to fight as much as possible against those and others. The inevitable misfortunes must be treated with humility, try to quickly get used to them, replace the malfunction of one organ with the enhanced activities of another, etc. As for the misfortunes of the subjective, it depends on ourselves to weaken their severity, looking from a philosophical point of view at fame, honor, wealth.The duties of a person in relation to oneself are followed by duties in relation to other people and society. The principle by which these relations should be regulated is the principle of justice; each person needs to be rewarded according to his merits, not forgetting justice primarily in relation to himself. Justice in relation to a wife is to treat her if not with love, then with respect, although you do not need to give yourself to her at all; to children — to take care of their health and upbringing; to friends — to respond with friendship to their friendship. The first duty of a person in relation to the state — respect for the existing order. The existing government — is always the best, for anyone can vouch that the new social structure will give us more happiness. As in the moral sphere, Montaigne does not set any ideals,so certainly he does not see them in the political sphere. To want to change the existing order for the sake of its shortcomings would mean, in the opinion of m, to treat the disease with death. Being the enemy of all kinds of innovations, because, shaking public order, they violate the calm course of life and prevent a person from enjoying it, Montaigne — both by nature and by conviction, a very tolerant person — greatly did not like the Huguenots, because he saw in them the instigators of internecine war and public disorder. If in his political convictions Montaigne is the most musty conservative, then in his pedagogical theory he acts as a bold and highly handsome innovator. At its head, he boldly puts the great principle of universal human development. According to m, the purpose of education is to make the child not a specialist priest,a lawyer or a doctor, but above all a person in general, with a developed mind, a firm will and a noble character who would be able to enjoy life and stoically endure the misfortunes that fall on his lot. This Montaigne Expertise department had the most beneficial effect on the entire later teacher.

Echoes of Montaigne's idea can be found both in the pedagogical treatises of Amos Komensky and Locke, and in the Emila of Russo, and even in the famous Pirogov's article "Life Issues".

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10 Nostradamus (Michel de Notre Dame, 1503 – 1566) — French astrologer and doctor. Both father and mother Nostradamus of Jewish descent. Father, Jacques Nostradam, was a successful notary public; both the grandfather of Nostradamus, the Jews of — Jean de Saint-Remy and Pierre de Notre Dame (Nostra Donna) — were doctors treating dukes and kings. After Provence joined France (1488), the grandfathers and parents of Nostradamus, under the threat of deprivation of the right to engage in professional activities and

expulsion from France, were forced to go to Catholicism (1502). The name of Father Nostradamus appears in the list of new Christians (1512), who, by decree of King Louis XII, had to pay a special tax. Nostradamus received his primary education under the guidance of his grandfather, Jean de Saint-Remy, who was not only a doctor, labeled Count Provence Rene the Good, but also a mathematician,philosopher and astrologer. In 1519 – 22 Nostradamus continued his education in Avignon; in 1522 – 25 he studied medicine at the University of Montpellier. Even before receiving the title of Bachelor, Nostradamus began to practice medical practice in the cities of southern France: Narbonne, Karkasson, Toulouse and Bordeaux. In 1529, he returned to Montpellier, where he received a doctorate in medicine. Leaving Montpellier in 1532, Nostradamus wandered around the cities of southern France until in 1534 he settled at the invitation of the outstanding humanist, doctor, scientist and poet J. Scaliger in the city of Azhan. where he received a doctorate in medicine. Leaving Montpellier in 1532, Nostradamus wandered around the cities of southern France until in 1534 he settled at the invitation of the outstanding humanist, doctor, scientist and poet J. Scaliger in the city of Azhan. where he received a doctorate in medicine. Leaving Montpellier in 1532, Nostradamus wandered around the cities of southern France until in 1534 he settled at the invitation of the outstanding humanist, doctor, scientist and poet J. Scaliger in the city of Azhan.

The non-traditional but effective methods of dealing with epidemics used by Nostradamus were, however, powerless to save his own wife and children during an epidemic of unknown disease that struck Azhan in 1538. Then there was a rupture of Nostradamus with the Scaliger. At the same time, Nostradamus raised the suspicion of the Inquisition; he did not appear to call the inquisitor Toulouse. Leaving France, Nostradamus from 1538 to 1545 wandered around Lorraine, the Netherlands and Italy. In Italy, he was rumored to be looking for meetings with Jews, especially Kabbalists.

Returning to France, Nostradamus successfully fought epidemics (in Marseille, 1545; in Ex, 1546), which brought him great fame. The municipality of Aix awarded him a lifelong pension. From 1547 until the end of his life, Nostradamus lived in the city of Salon, where he acquired a new family.

Nostradamus described his methods of dealing with epidemics in several medical compositions. Nostradamus was intensively engaged not only in medicine, but also in astrology. Of his works on astrology, the most famous are «Prophecies of the meter Michel Nostradamus » (1555), written in the form of four-paced (catrens), united in groups one hundred and four-handed in each; hence the other name of the book — «Centurie » In deliberately foggy form, Nostradamus predicted in «Centurium » the history of mankind, from 1555 to 3797, — war, calamity, catastrophe, the fall of great empires, the triumph and death of kings, etc. The apocalyptic visions of Nostradamus have generated numerous and diverse interpretations and to this day excite the imagination of readers.

Unlike some new Christians in the south of France, Nostradamus not only did not hide his Jewish origin, but also strongly emphasized the dependence of Christian culture on Jewish spiritual heritage. In a message to King Henry II, he said that the prophetic gift was inherited from his ancestors.

«Prophecies » Nostradamus were a huge success, he was invited to the court of Henry II

and Catherine the Medici. Glory was especially established after his prediction of the death of the French king in the — Henry II match came true as a result of an accident in a tournament. After the death of Henry II and the death of Francis II in 1564, Catherine Medici and 14-year-old King Charles IX visited the Salon, where they met with Nostradamus. Charles IX made Nostradamus his personal doctor and astrologer. According to legend, Nostradamus predicted their exaltation to the future king Henry IV and the future Pope Sixtus V.
For the first time, the full text of «Centurium » was published in 1610. Subsequently, the book was repeatedly reprinted in French and in translations.
Church censorship has always been suspicious of Nostradamus. He was accused of a secret commitment to Judaism (as well as Calvinism). The predictions of Nostradamus about the upcoming extinction of religious rites — Christian and Jewish — caused his writings to be included in the index of books prohibited by the Catholic Church (1781).
Some put Nostradamus on a par with such Jewish-thinkers who broke with Judaism as Uriel Acosta and Benedict Spinoza.

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11 Horta Garcia di (approx. 1500 – 1568) — Portuguese marran (secret Jew), outstanding doctor and pharmacologist. He studied medicine at the universities of Salamanca and Alcalá de Henares, then taught at the University of Lisbon. In 1534 he sailed to Portuguese India (Goa). Throughout his 30-year stay there, Horta served as a doctor for Portuguese Viceroy and nobility, as well as the Muslim ruler Burhan al-Din Nizam al-Malik. In gratitude for his services, as well as for a certain amount of money in 1548, the Viceroy of Portuguese India gave Orte the island of Bombay.
The composition of the Horde «Conversations on medicinal herbs and medicines of India » (Goa, 1563) was the first European work in tropical medicine and a new word in the field of pharmacology. He also gave the first scientific description of cholera. The book was written in Portuguese in the form of dialogue. She received permission from the Inquisition and a recommendation from the official doctor of the Viceroy. Orta’s work is often seen as one of the main achievements of European thought in the 16th century, it has been translated into Latin, Spanish, French, Italian and English.
Horta was considered a Christian for a long time, however, from the acts of the Inquisition published in 1934, it follows that Horta secretly professed Judaism, and his sister, burned on an autodaf, is also mentioned in the acts. Perhaps his departure to Portuguese India was intended to hide from the Inquisition. However, he was posthumously condemned by the Inquisition in 1580, his remains were exhumed, burned, and ashes scattered over the Indian Ocean.
In 1991 and 1992, Portugal issued a two-color coin (200 escudos) with a portrait of Horta.

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12 Rojas Fernando de (approx. 1465 – 1541) — Spanish writer. After graduating from the

University of Salamanca (Bachelor of Law), he settled in Talavera. As a lawyer, he was respected and at one time replaced the city alcalde. His name is mentioned in two protocols of the Toledo Inquisition Tribunal: in 1517, Rojas witnessed a defense against a new Christian accused of secretly observing the rites of Judaism. In 1525, in a similar process «, the acting » Alvaro de Montalban requested that Rohas, «his son-in-law, a converted Jew », be appointed as the tribunal, as the tribunal considered the request inappropriate and proposed to name another lawyer, «standing beyond suspicion ».
Modern researchers recognized Rojas as the author of the novel drama «Tragicomedy about Calisto and Melibey » (written around 1492 – 97), better known as «Celestine ». This work combined the features of various medieval genres and marked the transition in Spain to the literature of the new time (like «Divine Comedy » Dante in Italy and «Canterbury Stories » J. Chaucer in England). The first of the surviving editions of «Tragicomedy » was anonymous (Burgos, 1499) and contained 16 actions. The next edition (Seville, 1501) includes a letter from a writer to a friend and acrostic, revealing the name of the author (« Bachelor Fernando de Rojas graduated from Comedy about Calisto and Melibey, and comes from the village of Montalban »). Three editions of 1502 added five more actions, a prologue, and amended the original text. In the letterthe author reports that he found the work of an unknown writer in Salamanca (« according to some, Juan de Mena [1411 – 56], and according to others, Rodrigo de Kota [second half of the 15th century] » — both of the baptized Jews <
Rojas is mentioned as the author of this essay in the act of Inquisition (1525), in «Geographic reports » Spanish cities to King Philip II (second half of the 16th century), in «Stories of the city of Talavera » (mid 17th century). Almost all researchers do not attach importance to the instructions of Rojas on the author of the first action, since the endurance of the plan, language and characters (especially in the first 16 actions) gives reason to consider «Tragicomedy » the creation of one person. Since 1519 it was published under the name «Celestine », although the full name was «Celestine, comedy, or Tragicomedy about Calisto and Melibey, composed in edification of madmen in love, who, defeated by frantic desire, consider and call a friend their deity. And she was also written in warning against the deceit of the summary and evil and flattering servants of ».In «Celestine » didactic moralizing trends are combined with the traditions of Italian humanism, Neoplatonic philosophy and a vivid realistic image of reality. This satire for love and morals, combining the elements of bookiness and rhetoric with spoken language of the common people, rich in obscenities and caustic dialogues, for the first time in Spanish literature sympatheticly depicted the life of the city lower classes. The name of Celestine's cunning pimp has become a censure language in Spanish. The name of Celestine's cunning pimp has become a censure language in Spanish. The name of Celestine's cunning pimp has become a censure language in Spanish.
Probably, the author of «Celestine », as a new Christian, had special reasons to hide his name, as well as to mystify the reader in the prologue, since satirical attacks against the aristocracy and clergy, adjacent to not too respectful reviews of the court «holy » invasions, could entail very serious troubles. «Celestine » was very popular: in the 16th century. it was published more than 60 times, then was translated and published in the

main European languages, and also gave rise to many imitations. In the 16th century. the Inquisition of all imitations and sequels «Celestine » was included in the list of prohibited books, and at the end of the 18th century. the clergy achieved the prohibition of the work itself. To «Celestine » comes not only the Spanish theater «of the golden age » (Lope de Rueda, Lope de Vega, Tirso de Molina), but also the rogue novel.The influence and significance of this work was recognized by the largest writers and figures of the Spanish Renaissance; for example, the famous phylologist-humanist of the 16th century. Juan de Valdez in «The language dialogue » claimed: «There is no other such book written in Castilian, where the language is more natural, well-aimed and elegant », and M. Cervantes in one of the opening poems to «Don Quixote » named «Celestine » «the divine book ».

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13 Cervantes Michael Saavedra — famous Spanish writer, author «Don Quixote ».
His wife, as well as his mother, led his family from the families of baptized Jews.
The father was from the nobles, but not so long ago found in his hometown of Alcalá de Enares the house of their ancestors, which is located in the center of Judea, i.e. Jewish quarter ...
Talking about Cervantes does not make sense – it is on a par with Shakespeare.

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Yes, there were many more of them – medieval Jews who left a mark in civilization – these are Roman popes Anaklet II and Alexander Borgia, mathematician Tabari, and optometrist Isaac Israeli, doctor and philosopher Maimonid, poets Yehuda Galevi, Ibn Ezra, Immanuel Roman, traveler Benjamin

Why did I write this? Perhaps to the fact that even some rabbis write that the Jews in the Renaissance did not give anything except the enemy of humanism Johann Pfeffercorn ... In fact, despite all the limitations, the Jews not only participated in the creation of fairy tales «1001 nights », not only engaged in translations and thus saved the ancient literature, but they themselves

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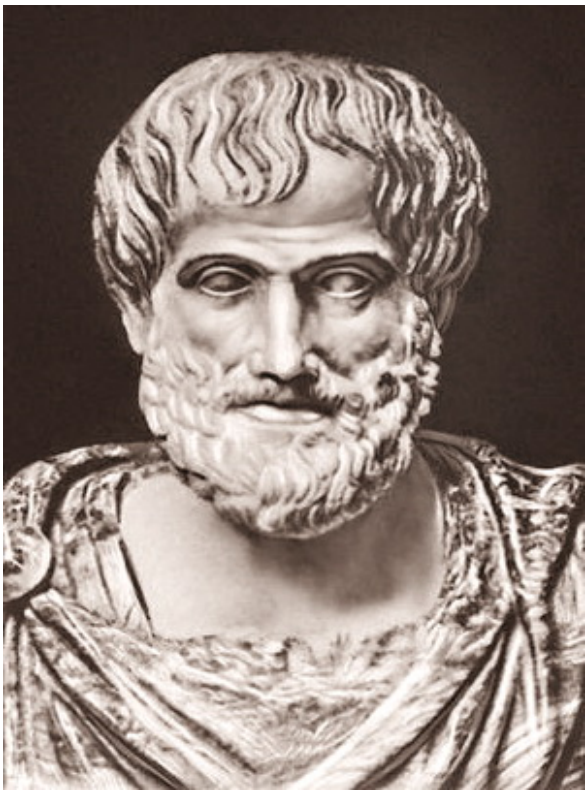

Aristotle and Jews

Andrey Zelev

Aristotle (384 BC e., Stagir — 322 BC e., Halkidiki) — ancient Greek philosopher and scientist. Plato's student. From 343 BC e. — educator Alexander the Great. In 335/4 BC e. founded Likey (Lice, or peripathetic school). The founder of formal logic. He created a conceptual apparatus that still pervades the philosophical vocabulary and the very style of scientific thinking.

Aristotle was the first scientist to create a comprehensive system of philosophy that covered all spheres of human development — sociology, philosophy, politics, logic, physics, biology.

Giulio Bartolochchi, Bibliotheca magna rabbinica, cited by: Rappel Dov. Seven wisdom. Disputes about the study of secular sciences in Jewish pedagogical literature until the period

of Gaskala (Heb.), P. 47-48: "Aristotle, head of philosophers, Greek from the city of Stagira, in the country of Macedonia. When he was 13 years old, he lived in the city of Athens and was a student of Plato. And his disciple was Alexander the king of Macedon, who conquered Jerusalem in the days of Shimon the Righteous. And the sages of Israel said that a treasury of the books of Solomon, the king of Israel, was found in Jerusalem, and it is written in these books that Aristotle stole all his wisdom [Solomon], but he mixed some of his bad opinions to her, such as the foresight of the world.

And the author of The Chain of Tradition (Sixellet a-cabala) said that Yosef ibn Shem Tov, in the preface to the Book of Ethics (Sefer a-Midot), said that he saw a book in Egypt that says how Aristotle at the end of his life recognized the truth of everything contained in the Torah of Moses, and

Alirkos told his disciples: you should know that most of the wisdom of philosophy came to us from the sage of Aristotle, who was a Jew from the descendants of the inhabitants of Jerusalem, from the sons of Culia, from the tribe of Benjamin. "

Joseph Flavius retained a very interesting place about Aristotle (Contra Apionem, I, 22) from the works of Cleararch from Sol, a student of Aristotle. Flavius writes: "Elearch (Klearch), a student of Aristotle and a philosopher-peripathetic who was not told in the first book" On Dreams "that his teacher, Aristotle, said the following about one Jewish husband: it would have been too long to spread, but it would not be useless to state in the same way the wonderful philosophy that that person possessed. "I know well, he said," you, the Hyperodich, will probably think that I am telling you a miracle or something like a dream. " Hyperodich respectfully replied: "Therefore, tell me; we will listen to you with intense attention." — "So, — said Aristotle,— according to the requirements of the rhetoric and so as not to sin against the teachers of the story, we will first stop at its origin. "—" Speak, — said to Hyperodich, — if you like it. "—" That man, — started Aristotle, — was by birth. These people originate from Indian philosophers. For Indians, as they say, philosophers are called Kalans, and among Syrians Jews. The latter received their name from the country that they inhabit and which is called Judea. The name of their city is very tricky — they call it Jerusalem. This man, who considers many to be his friends and from his homeland remote from the sea, often descended into coastal cities, was a Greek not only in language, but also in spirit. At that time we were in Asia. He came there andHaving met us and some other persons devoted to science, he began to test them in wisdom. But since he met with people, of which many were distinguished by deep knowledge, he mainly shared with them what he himself possessed. "

Such, according to Clearch, is the story of Aristotle. He himself adds to him details of a more special nature about his amazing moderation in food and generally about the lifestyle of this Jew.

Obviously, Aristotle was struck by the strict observance of food laws by this Jew. Gutschmid

(p. 579 — 585) believes that the Jew, who is mentioned here, is the same magician and miracle worker (fireman of demons; see Joseph Flavius, "Ancient.", VIII, 2, § 5), who, using his suggestion, probably extracted his wand in the presence of A. the soul from the body of a sleeping baby and then returned it back to the body (Proc, Commentary on "Republic" Plato, X). According to Gutschmidt, Joseph Flavius deliberately lowers this part of the story.

Among those Jewish circles that clearly recognized the antagonism that existed between Hellenism and Jewry, tradition was common, as if Aristotle said: “I do not deny the revelation of the Jews, for I see that I do not know enough; I only do human, not divine knowledge” (Jeguda Galevi, Kuzari, IV, 13; V, 14).

Maimonid tried to harmonize aristothelism with Judaism.

Joseph bin Shem-Tob assures his readers that he learned from an ancient book that Aristotle at the end of his life went into Jewry ("ger zedek").

The message attributed to Cleararch takes the following form from Abraham Bibago: Aristotle was a Jew from the tribe of Benjamin and was born in Jerusalem, in the Sallu family (Nehem., 11, 7). In support of this message is the testimony of Eusebius, in the works of which, however, is only the above story of Joseph Flavius.

According to another version, Aristotle borrowed his philosophy from the works of King Solomon sent to him by his royal disciple, Alexander the Great, who found them in Jerusalem after the conquest of this city.

The famous "Pismo Aristotle" to Alexander is also associated with this legend about Alexander. Here Aristotle renounces all his previous teachings, since a certain Jewish sage convinced him of their incorrectness. With his main delusion, he recognizes the assertion that truth can only be recognized by reason, while in fact the divine revelation alone is the right way to know the truth. This “Letter” is in the book “a two-way thick” attributed to Aristotle, in which, under the influence of Jew Simon, he renounces his views on the fate of the soul after death, on the eternity of the world and on similar issues. For the first time, mention of the existence of this book is found in the writer about 1370 Chaim from Brievieska, who quite definitely states that he heard from Abraham ibn Tsartsy,as if the latter received this book from the vizier of Ibn al-Qatiba. He does not report whether this apocryphus was written in Arabic or in Hebrew .; Dr. Jewish "Letter" in the form in which it reached us is not like a translation.

Together with Chaim, it is safe to accept that the aforementioned Simon is nothing more than Shimon Righteous, whose alleged relations with Alexander the Great are reported by the oldest Jewish sources (Joma, 69a).

The “Prayer” of Aristotle, which during the 16th century, is also identical in content with this

letter. Polish bakhurim (Isserles, "Respons") were inscribed in their prayer books.

The other "Letter" of Aristotle contains wise political advice. He advises the monarch to conquer the hearts, not just the bodies of his subjects (a preface to "Sod ha-Sodoth").

A small essay entitled "Apple", also attributed to Aristotle, is imbued with the same trend. In this essay, Aristotle refers to the "first philosophers", Noah and Abraham.

These works attributed to Aristotle earned him the respect of the Kabbalists, as the very flattering reviews of Moses Botarel prove (comment on "Sefer Jezirah", 26b).

Being a processing of Hindu fables and a common story in the Middle Ages about the novel by Aristotle with his wife Alexander, which ended extremely sad for the first, was also distributed in Jewish circles and is found in the handwritten work of Judas bin Solomon Kogen (3 c.);

Interestingly, at the end of his life, Aristotle really fell into disgrace, does this event have to the legend of his romance with his wife Alexander?

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Armenians and descendants of ten tribes of Israel

Andrey Zelev

With the final destruction in 719 BC The kingdom of Israel and with the capture of a significant part of its inhabitants in Assyria and partly in Midia, the individual clans that made up this kingdom, as if completely disappear from the historical arena.

The biblical chroniclers, who report many stories about the tribe of Yehudovo, as well as the tribe of Benjamin accompanying him to Babylon, are completely silent about the fate of the remaining Ten tribes of Israel. The last message about them by the chronicler says: "And Israel has been resettled from its land to Assyria to this day" (II Prince King, 17, 23). This was written in the reign of the Babylonian king Eville-Merodah (approx. 560); so, for 160 years after its exile, Israel still existed; and then all information about him disappears, as if the Ten Knees of Israel had disappeared from the face of the earth.

This can only be explained by one – the descendants of the Ten Knees became pagans and therefore ceased to be mentioned in Jewish chronicles, so that the rest of the Jews would not follow their example.

But where did 10 tribes of Israel go?

And it’s not as difficult to establish as it seems.

The Assyrian power was not a huge empire.

Jews were taken to the mountains – there «where a cloud descended on them and covered them » – «behind the dark mountains » (Jer. Sang., X, 29s; cf. Bemidb. rab., XVI, 15).

It is also known that in the places of their settlement there is the Sambation River. This river is identified with the Zabatus River flowing on the border between Assyria and Midia.

Eldad Ga-Dani, a famous Jewish traveler, speaks of Issacharov’s knee, «roaming in the

mountains, on the seashore, at the end of the Mido Persian land ». He also visited the tribes of Reubenovo and Zebulonovo on the mountain «Pariap ».

From this we can conclude that the Jews were transferred to the north or east of the Assyrian power, in mountainous terrain.

Such a locality within Assyria can be either Midia or Urartu.

They settled in Urartu, in the ancestral homeland of Armenia.

This is clear because these captured Jews did not forget about their Jewish origin.

The descendants of the Phoenicians – Canaanites, who were captured together in the Jews, also remembered their origin.

Both are mentioned by medieval Armenian historians.

To begin with, the Armenians consider Haik, the Babylonian nobleman who rebelled against the Babylonian king Bel as their legendary ancestor. Hayk went with his son Aramenaik and with another 300 men to the north. Characteristically and the Jewish name of the son of Armenaik – Cadmos (« East »). Movses Khorenatsi in his history brings to us the information of the ancients that the descendants of the 2 sons of Sima coexisted with the ancestors of Hayk-Aik. These Simovtsy joined Ike and participated in the battle against Bel.

Assyrians – branch of the Babylonians (Chaldeans), – ancestors of the Jews. Movses Khorenatsi talks about the settlement in Armenia and the Assyrians – Adramelek and Sanasar, the sons of the king of Assyria, Senecherim: «Our brave ancestor Skyord settled one of them in the south-west of our country, near the borders of the same Assyria; it was Sanasar. His offspring grew and multiplied and filled a mountain called Sim. Subsequently, the outstanding and the main of them, showing fidelity in the service of our kings, were awarded the dignity of the Bdeashchvo of these territories. Ardamozan settled southeast of that side; the chronicler says that the birth of Artsruni and Gnuni took place from him. That is the reason we mentioned Senecherim ». After the murder of his father, the sons of Sanheriva fled to the country of Ararat (II C. 19:37 and Is. 37:38).

From this it is clear that the ancestors of the Armenians were some Semites who left Babylon for Urartu. Thus, the Armenians are not direct descendants of the Urartans, but the descendants of the Semites mixed with the inhabitants of Urartu.

Who could these Semites be?

It is hard to believe that the «Babylonians » separated from the «Babylonians », and fled

north from themselves.

Obviously, the ancestors of the Armenians were, although from among the inhabitants of Babylon, not the Babylonians, but captive Jews and Phoenicians.

The Georgian author Leontia Mroveli in «The Life of the Cartelian Kings » also speaks of the origin of the Armenians from Babylon: «According to the division of languages, when the tower of Babylon was erected, languages around the world were separated and scattered from there. Targamos came with his whole tribe and established himself between two mountains inaccessible to man – Ararat (Ararad of the Korduk region – southern Armenia) and Masis. And his tribe was great and countless, he acquired many children's offspring, children and grandchildren of his sons and daughters, for he lived for 600 years. And he did not contain their lands of Arat and Masis ».

In Talmud (Kidush., 72a), Samuel includes the area of Meshech in the Midi cities, where the Assyrian king Salmanassar resettled Israeli captives (II Tsar., 18, 11).

Stirring – Muski in Small Armenia, north of Melitena. From the text of Psalm 120, 5 ("Woe to me, for I lived near Meshech, had parking in Kedar tents"), it is clear that captive Jews lived there.

Ara – the name of the area where Pul and Tiglat-Plesser, Assyrian kings, the tribe of Reubenovo, Gadovo and half the tribe of Manasseh were assigned (I book Chron., 5, 26: "Khalah, Khabor and Aru and the Gozan River") – is very similar to the name Ararat.

In the Oral Torah (Eikh Rab, 1) it is told that the Babylonian king Nevuhadnetser (Navukhodonosor) immediately after the destruction of the First Temple, V. BC) drove some of the Jews to Armenia.

Thus, Jewish tradition links captive Jews in Armenia!

And from the Armenian authors we see that it was in Armenia that the captured Jews and Phoenicians settled.

So Mves Khorenatsy says that from the captured Phoenicians who settled in Armenia, the famous genus Gntuni is coming, «the customs of husbands of this kind give out khananei in them ». He also writes that King Valarshak appoints «to dress Dzeres, a descendant of the Canaanites, and his family, I do not know for what reason, names Gntuni ». According to other news, Gnuni was of Jewish origin, which once again proves that the Phoenicians and Jews – are one people (see My articles «Phoenicians – are Jews », «Jews in Carthage » and «Gixos were Jews »).

So, Mkhitar Ayrivanki, speaking of the times of Moses and Joshua, reports that «Hanides Hanaanite arrived in Armenia ».

Further – more.

The same Movses Khorenatsi (like other Armenian authors) writes that the very family of the kings of Armenia comes from one captured Jew – Shmbat Bagratuni.

It is impossible to imagine even in our time that a Jew becomes the President of Armenia.

But it is characteristic that, speaking of this, the Armenian authors of the Middle Ages do not express any concern or indignation about this.

Obviously, all the people were of Jewish origin, and therefore there was nothing unusual in the king's Jewish origin.

The kings in Great Armenia were representatives of the Iroda Tigran IV dynasty (approximately 6 AD), Tigran V (60 – 61), and Aristobul (55 – 60) in Small Armenia.

According to chronicle traditions, the feudal genera of Amatuni and Mamikonyan were also of Jewish origin.

Movses Khorenatsi writes that Vagarshapat – is the capital of Armenia, formed from the Jewish colony founded here under Tigran VI (150 – 188).

He also reports on 2 captives of Jews under the Tiger Middle: earlier, committed by himself (Prince II, ch. 16), when the migrants were placed in Armavir and Valarsapat, and later, committed with him by Barzapran Rshtuni (Prince II, chap. 19), who placed prisoners in the City of Shamiram (that is, in Van).

According to Mar-Abbas-Katina, the author of the history of Armenia, whose passages are given by the same Movses Khorenatsi, the Armenian king Haracheai (Gayk II), a contemporary of Nebuchadnezzar, asked the last one of the noble Jewish captives named Shambat (Smbat) and took him to Armenia.

From Shambat, the royal Armenian genus Bagratuni originates. OK. floor. III century BC the powerful and wise Jew Shamboo Bagarat was covered by honors by the Armenian king Wagarshak I "for the previous selfless help provided to the king for fidelity and courage." He gave his family the right to be a hereditary tagadir, i.e. lay crowns on the Arshakids, and appointed him chief over tens of thousands of soldiers within the western borders of Armenia. Shamba Bagarat retained his high influence even after he rejected Wagarshak's offer to leave Judaism. But this high position of the Bagratuni clan did not last long. Arshak (128 – 115 BC) demanded that the sons of Bagarat worship idols. Two of them

courageously accepted death for the faith of their fathers, while other sons agreed to break the Sabbath rest.The situation of the genus worsened even more under the Tigran the Great (95 BC). According to Moses of Khorensky, Tigran ordered all the nahararas to make sacrifices in the temples, but members of the Bagratuni clan refused this and therefore were deprived of their superiors over the troops, and one of them, named Asud, was cut off. Nevertheless, the dignity of the aspets (the chiefs of the cavalry) was retained behind them, but it was subsequently taken away. Continuous cruel persecution led to the fact that this genus left Judaism. Continuous cruel persecution led to the fact that this genus left Judaism. Continuous cruel persecution led to the fact that this genus left Judaism.

Another powerful genus of Jewish origin was, according to Moses Khorensky, Amatuni, who moved from eastern countries to the reign of Artashes (85 – 127) –was one of the most powerful Armenian tribes living on the slopes of the Ararat Mountains. To date, the ruins of their villages and castles have been preserved. Amatuni dominated another population living from Yerevan to Gumri. Moses of Horensky conveys that this tribe was of Jewish origin, that it came from the eastern Aryan countries, that is, from Persia, and that its ancestor was a certain Manue, by whose name the Persians still call them manuens. Moses adds that Arsak, the first king of Parthians, brought them to Armenia and that in his reign they made up a powerful tribe in the countries of Ahmadan. Armenian Tsar Artashes – mythical contemporary of Domitian,Traian and Adriana – gave them estates. According to the same historian, amatuni means advenae – "alien" or "proselytes"; this may be consistent with the Persian word amat. They are mentioned in the V century. Lazarus from Farp and Agafangel. They delivered to Armenia generals, advisers and clergy before the Crusades.

There is nothing incredible in the story of Moses of Horensky, because all the cities of Armenia and the Caucasus were, according to the chroniclers of the 5th century, inhabited by Jews.

The Talmud also mentions Rabbi Y‘akov Armenian (TI., Git. 6: 7, 48 a). In addition, the Yeshiva (Torah School) in Nizbis was also mentioned.

In the II century. Jewish captives were brought from Armenia to Antioch and bought out by local Jews there (Jeb., 45a).

In 360, according to Faust of Byzantine, the Persians during the invasion of the Persian king Zapor (Shabur) were taken away from the Armenian cities of Artashat, Kruandashat, Zeragavan, Zarishat and Van 75,000 Jewish families, descendants of those Jews whom he brought captives from «Palestine » Tsarna Jews made up the majority of exiles from three cities: Ervandashat, Van and Nakhichevan.

This is very strange.

It would seem why the Persians should separate the Jews from the Armenians and relocate them to Isfahan?

This suggests that there was no enmity between the Armenians and the Jews, on the contrary, they were allies, and represented a potential threat to Persia.

Medieval Jewish authors also mention Jews in Armenia:

So, Benjamin Tudelsky (XII century) says that the jurisdiction of the Exilarch (the head of the Jews) extended, among other things, to the Jews "all of Armenia and the country of Kota, near Mount Ararat, in the country of Alanya."

In addition, the testimony of Abraham ibn-Daud that Jewish settlements extend to the Caucasus belongs.

Petahya Regensburg (XII century) reports that "there are big cities in the land of Ararat, but there are very few Jews in them. Before, in the old days, there were many of them; but they exterminated each other, and then dispersed and dispersed throughout the cities of Babylon, Midia, Persia and the land of Kush. " He also assures that during his stay in Baghdad he saw «with his own eyes » messengers of kings «Mesheh lands » and these messengers said that «the kings of Mesheha and their whole land » and that among the inhabitants of Meshhekh there are teachers teaching «them

In 1996, several Jewish tombstones were discovered in the Ehegiz region (Sunik region of Armenia).

In 1910 N.Ya. Marr was sent a photograph of a Jewish tombstone found from the village of Alagyaz (Sharuro-Daralagez county of the Erivan province), i.e. in the historically famous place of Ehegis of the area of Vayots-Dzor.

In some periods of the Middle Ages, a certain number of Jews lived in Eastern Armenia, as evidenced by the Jewish cemetery discovered by archaeologists in Egegnadzor.

The kingdom of the legendary East Christian Emperor John Prester, who either ruled the Jewish land or coexisted with it, is sometimes placed next to Armenia. Ethiopian work on the history of Kebra Negast, dating back to the XIV century, claims that Ethiopia will help “Rome ” (Byzantium) in eliminating the rebellious Jewish country in Armenia. Geographic collection of the XIV century. «Travel of Sir John Mandeville », claims that the Caspian Jews were subjects of the Queen of Georgia Tamara [1184 – 1212].

Armenia occupies a prominent place in the medieval and later traditions about the existence of legendary settlements «free Jews ». In 1646, Don Juan Meneles offered Turkey a citizenship of «Armenia inhabited by Jews ».

A Jewish official in the service of the Cordoba emir Hissay ibn-Shaprut wanted to send his famous letter to Joseph, the king of Khazar, through Armenia, from which it is clear.

ZOKI (self-name) – historical and ethnographic (sub-ethnic) group of Armenians of Jewish origin, traditionally living until the beginning of the 90s. XX century on the territory of the Araks region in the county of Gokhtn (Goltn). Sustainable representations of the zones and the rest of the Armenian population about their Jewish origin give the right to consider the zones as a stigmatized group. Zoki identify with the Armenian ethnic group, but among the rest of the Armenian population it is customary to consider them «Armenian Jews ». The historical connection of the Hebrew and ancient Armenian peoples is confirmed by the testimonies of Armenia in the Old Testament, which is mentioned under the name that is no longer found in any other historical source of Before Asia, namely: «Togarma » or «Togarma house » (Genesis, 10, 3; Ezek., Descendants of Jewish captives,taken away from Jerusalem by the Babylonian king Nebuchadnezzar II, in large numbers lived in the kingdoms of Parfyansky and Persian adjacent to Armenia. Armenian historian Favstos Buzand (V century) claimed that the Armenian king Tigran II (95 – 55 BC) as a result of a military campaign in 69 BC settled many Jewish captives from Palestine in the cities of Great Armenia. He reports that the Persians in the 4th century, under Tsar Shapur II, «destroyed these cities, captivated their inhabitants, with them the whole Armenian country and harbors. Of all these harbors, territories, gorges and countries they brought prisoners out, drove everyone into the city of Nakhichevan, which was the concentration of their troops. They also took and destroyed this city, and from there they took away 2 thousand Armenian families and 16 thousand Jewish families and took it along with other prisoners ». It is this region of Nakhchewan (from the X centuryNakhichevan) coincides with the place of residence of the zones until 1989 – 1990. Favstos Buzand also lists other Armenian cities, from where the Persian shah brought the Armenians and Jews. So, he observes that the Persians from 360 to 370 were taken from the city of Artashat – 40 thousand Armenian and 9 thousand Jewish families, from Yervandashat – 20 thousand Armenian and 30 thousand Jewish families, from Zarekhvan – 5 thousand Armenian families Ya.A. Manandyan wrote that «there is no doubt that Jews and Syrians ... made up a significant part of the urban population in Armenia ». Historical evidence of the population of Nakhichevan is available in the work of the Armenian historian of the XVII century. Arakela Davrizeci «Book of Stories ». He reports that at the very beginning of the XVII century,during the reign of the Iranian Shah Abbas I, many Armenian families were evicted from the cities of Armenia, including from the large city of Dzhugi and relocated to the other side of the river. Araks, deep into Iran, where in the vicinity of Isfahan (then – the capital of Iran) they founded the city of Nor Juga (New Juga). During the reign of the Iranian Shah Abbas II in 1659, a decree was issued in which «to the Armenians, and with them the Gebra tribes (from the Bible. Tradition. – Hebrews, in English, fr. ul. – hebrew (u), in Russian. yaz. – JewsDuring the reign of the Iranian Shah Abbas II in 1659, a decree was issued in which «to the Armenians, and with them the Gebra tribes (from the Bible. Tradition. – Hebrews, in English, fr. ul. – hebrew (u), in

Russian. yaz. – JewsDuring the reign of the Iranian Shah Abbas II in 1659, a decree was issued in which «to the Armenians, and with them the Gebra tribes (from the Bible. Tradition. – Hebrews, in English, fr. ul. – hebrew (u), in Russian. yaz. – Jews

The Talmud (Iebam., 45a) reports that the captured Jews were transferred to Tiberias from Armon, that is, Armenia.

King Tigran I (II century BC) invited an additional number of Jews, allocating mountainous areas of the kingdom for their resettlement.

In Armenia, in the village of Ehegis, tombstones of the XI – XIII centuries were discovered. with inscriptions on Hebrew and utility buildings, objects.

According to the chronicles of the conquest of Armenia by the Persians, in the 4th century AD in many Armenian cities, Jews accounted for 30 – 70% of their total population!

The Armenians adopted the monophysitism of – the direction that opposed the hegemony of the Byzantine Church, declaring their connection with Israel. Monophysitism is very close to Judaism. The baptism of Armenia itself is connected with King Trdat the Great, who in 286 with the help of the Romans ascended the hereditary throne. With the new religion, he proclaimed the independence of Armenia from Persia in alliance with the Romans.

They also assume that the liturgy of the Armenian Church has a connection with the music of the Jerusalem Temple. The Armenian word "Sharakan" (sand, foams) is easy to reduce to the Hebrew word "shire" ("ball"), which carries the idea from the semantic series "to make proportional sounds, sing, glorify." Proceedings of A.Ts. Idelson, E. Werner, H. Avenari et al. Identified the undeniable kinship of Gregorian chants with the cantillations of Babylonian and Yemeni Jews. This continuity was noted in the XIX century: for example, B. Stasov claimed that «all Gregorian, Amvrosian and other Christian melodies ... stand on Jewish foundations ».

Jewish prophet Jeremiah in words calling for «war against Babylon: Call the kingdom of Ayrarat and the army of Ascanaz! », perhaps confirms this My theory: firstly, Jeremiah knows in general about the existence of Armenia (Ararat), the importance of which was understood by Movses Khorenatsi, secondly, whether it is necessary to ask the Armenian if not a) they know the Jewish language, listen to its sermons; c) they are not deeply indifferent to the fate of the Jews.

According to Movses Khorenatsi, King Tigran II the Great settled Jews in Armenia, (who ruled in 95 – 55 BC), more precisely, he twice resettled Jews in Armenia. He heads to

«Palestine », captivates the Jews along the way, and begins the siege of Ptolemiada. Ptolemaida was located south of Tire, on the shores of the Mediterranean Sea. Tigran captivated the Jews even before he approached her, i.e. he captured the Jews of Syria. The Armenian king settles the captured Jews in Armavir and in the village of Wardges, which is on the river. Kasah. Even lower, briefly telling about this village, Movses reiterates that Tigran settled half of the Jews of the first captivity in it, and this village became a urban settlement with a torch.

The second captivity, according to Movses Khorenatsi, was due to the fact that the Armenians intervened in the internecine feuds of two candidates for the Jewish throne – Antigone and Girkan. With the help of the supporters of Antigon, Armenian troops entered Jerusalem and, without harming anyone, seized only the property of Girkan. Having raided the surrounding areas, they robbed the supporters of Girkan. The inhabitants of the city of Marisa were captured, put the king of Antigon, and Girkan in the bonds with the captives was taken to Tigran. Tigran ordered the settlement of the captured Jews in the city of Shamiram (Shamiram – the Armenian name of the Queen of Semiramida), that is, in Van. Since it is known that Girkan lost the throne in 40 BC, Movses was mistaken: the 2nd part of the Jews was not resettled in Armenia by Tigran, but by his son Artavazd II, who reigned in 55 – 34.

From these stories of Movses Khorenatsi, several interesting conclusions can be drawn: the Armenians considered Judea to be a zone of their interests, and also pursued a policy of resettlement of Jews in their cities.

Talking about the invasion of the Persians in Armenia, Movses Khorenatsi writes about the order of the Persian Shah «to captivate the Jews, those who were brought (to Armenia) in the days of Tigran and lived in Van, remaining at their faith. He was also captured by those IUDEVs who lived in Artashat and Valarsapat, who were in the days of the Holy GRIGORA and TRDATE who returned to CHRIST ».

It can be seen from this that the Jews of Armenia adopted Christianity.

In the pre-revolutionary «Jewish Encyclopedia » it is written: «Some scholars of the Armenians claim that it is their people who come from 10 Israel tribes, and indicate some customs observed by the Armenians in cutting livestock and relative to the species of animals that they eat ». The article on Turkey says the same thing: «In the east of Turkey, in the vilayets of Van and Mosul, Jews live who consider themselves direct descendants of prisoners in Assyria and taken away from Palestine by the Armenian king Tigran III. From the natives, the latter are no different, except for long curls above the temples. Of the 5,000 Jews of the Van Vilayet, only 360 remained faithful to Jewry, while the rest accepted the faith of the Armenians ».

To one of the researchers of the Jewish-Armenian issue, Gagik Sargsyan, academician

Joseph Orbeli told what else was in the beginning. XX century peasants from villages surrounding Van saw in the inhabitants of the city Jews resettled in Armenia by Tigran the Great. There is an opinion that the VANTS – are descendants of the Jews. In general, the name – Wang resembles the Jewish name of Baan (Vaana, Vaan).

In Armenia and Turkey, there is a religious-tribal group – PAKARADONS. They are Christians, but do not enter into marriages with other Armenians, do not eat pork, observe Shabbat. There is a tradition that they are – descendants of Babylonian Jews who moved to the Caucasus during the Second Temple.

Former Israeli President Yitzhak Ben-Twi described a strange incident that happened to his friend Chaim Greenberg. After the revolution, Greenberg lived in Kiev and studied at the university. Once, an Armenian professor Yegiazarov called him to visit and stunned him with the following statement: “Of course, you studied Hebrew. So, if you drop the ending, my last name sounds like this: Echiezer! In our family there is a tradition that we are – descendants of Jews. Therefore, there is a tradition of giving children Jewish names and warmly treating this people ... ”

The Armenian theory of the origin of the Semites was developed by Ernest Renan (Histoire g; n; rale des langues s; mitiques, livre V, ch. 2, § 6) and A.Ya. Garkavi ("Study of the original abode of the Semites, Indo-European and Hamites"). So, uh. Renan distinguishes 3 anthropotypes of Jews, but most Ashkenases belong to the Armenian-id type and its mestizos. Highlight ashkenaz variety of Armenoid type.

Antioch the Great resettled many Jews in Apamey, not Syrian, but located in «Phrygian Region » ("Anchures", XII, 3, § 4). According to the Jewish Sibylin Books (I, 261), Mount Ararat, on which Noah's ark stopped, was in Phrygia, – therefore the Syrian king resettled Jews in Armenia.

According to legend, Eternal Jew (Agasfer) – Jew, witness of the martyrdom of Jesus Christ, lives in Armenia.

We learn from the ancient Armenian historian Yeghishe that before Christianity the Armenians celebrated the Sabbath, and in the original on the grab (Drevne-Armenian) the phrase «meeting of the Sabbath » is reflected in the word «Shabathamut », i.e. the beginning of the Shabbat (subboty) on evening

Movses Khorenatsi also writes that the «Armenian » kings (actually the Arsakids – Iranians) had great efforts to persuade captured Jews to idolatry, and that many of the Jews «paid with their lives for worship ».

Hovhannes Drashanakertzi (40s) testifies to the same thing. IX century. – 925): «During his [Arshak of reign, II century] some of the Jews living in the land of the Bulgarians, who

in the gorges of the Caucasus, separated and came, settled at the foot of Cola [Col – the mountain in the first, the same harbor of Taika / Gye Two of them, tormented by the fact that they did not worship the gods, were destroyed by the sword for the faith of the fathers, following the example of St. Eleazar and the sons of Shamovona ».

It is known that the Jews of Armenia were forcibly baptized and the Byzantine emperor of Armenian descent Mauritius (582 – 602).

In a number of sources, Armenia is called Amalek, Jews called the Armenians Amalekites. The same term was used to denote them in Byzantium. Joseph Flavius wrote that Amalek was conquered by the tribe of Benjamin in the reign of Saul and that the descendants of this tribe laid the foundation for Judaism in Armenia.

The same Joseph Flavius writes that the Jews of Judea were captured by the Armenian king Artavazd II (55 – 34 BC) and sent to the Van area. But even his father Tigran II (95 – 56 BC), many Jewish artisans were resettled from Hellenistic cities in Asia Minor.

Movses Kalankatuysky (Kagankatvatsi) – «And yet, in readings, about the day of David and Jacob, it is said that in some other cities Christmas is celebrated on December 25. In those cities, this is explained by the fact that they converted to Christianity from the Gentiles, and not from the circumcised [Jews]. In the days of paganism, they used to celebrate sunrise that day, and therefore they did not want to abandon this holiday. Therefore, the apostles were forced to agree with them and appoint them Christ's Christmas that day. And those who have risen in the predestination of the EASY, [ChISLA] are celebrated everywhere on January 6, which was passed on to our ancestors, SO WE AND REMOTE FOR HIS DAY, for, as [Isaia] says, «the law will come out of Zion, and the word of the Lord <TAG>

That is, Movses Kalankatui directly wrote that the ancestors of the Armenians were circumcised by – Jews, which confirms the words of Egish about the once celebrated by the ancestors of the Armenians of Shabbat.

In addition to the conclusion that I – that is, that the Armenians – descendants of the Jews mixed with the Urarians, – came many historians, for example, Turkish historian Jew Abraham Galanti (1873 – 1961). So he found traces of the Jewish population in Asia Minor in the area from Cappadocia to Cilicia: Egine (now Kemalie), Darende, Div-rike and Arapkir. The name of the ancient city of Egin (Agin) in Armenian «view » or «source ». It is similar to the word ayin in transcription from Hebrew. Then Galanti came to the conclusion that at the beginning of the XX century. A Judeo-Armenian religious community existed in Aegina, naming itself Pakradunis, which differed from other Armenian communities in the norms of internal life and some traditions. The pre-cephalous skull and other features of the appearance brought them closer to the Jewish type. Compliance with the seven-day mourning – a common Jewish tradition.Jewish close

and other customs. Residents of these cities do not eat pork, comply with some laws of the Sabbath, use wine produced only by members of the community. They are dominated by intra-community marriages. Galanti believed that the common names of the Israelyan type in Armenians confirm its version.

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Many note the amazing similarity of Armenians and Jews – their business qualities, talents in medicine, astronomy, sense of humor, etc. No wonder there are sayings like "Of the two boilers of the Jews, the devils boiled one Armenian," "where the Armenian went, the Jew has nothing to do", etc.

There is even an expression: «Armenians – these are Jews of the East ».

Due to the same talent for certain types of activities, Armenians and Jews were often competitors, hostility between these two peoples went from here.

However, Armenians and Jews also cause hostility among the surrounding peoples. Armenianophobia has much in common with anti-Semitism. Armenian-fob V. Velichko, for example, wrote: «Who are the Armenians? Their main origin is little clarified. History testifies to the merger with them first during the Babylonian captivity, and then after the destruction of Jerusalem by a huge mass of Jews. From an anthropological point of view, they are, in the majority, extreme brachicenals, that is, short-headed and most similar in this regard, as can be seen from studies by Chantra, Erkert, Potnyukhov, etc., with mountain Jews and syrohaldeans (aisors). An English scientist Bertin considers them to be people of the same type as Jews of the pre-Palestinian period ».

In general, the history of Jews of scattering and Jewish states is very similar to the history of Armenians, Armenia and the Armenian diaspora.

Also, the very name of the Armenians may indicate the origin of the word «aramaic », but Aramaic was once the language of the Jews.

European Jews are called Ashkenazi. Ashken – Armenian own name, because Western Armenia was once conquered by Scythians (« Kingdom of Magog »), people of Iranian descent. Ashkenaz, according to the Bible (Genesis, X, 3) and Armenia at Jeremiah (Jer., 51, 27, 28) is mentioned in connection with the kingdoms of Ararot and Minnie and next to Midia as a tribe hostile to the Babylonians.

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Anonymous Khazar Jew – so named. Cambridge Anonymous wrote that the ancestors of

the Jews of Khazaria fled from Armenia, because "they could not bear the yoke of idolaters."

Kurdish Jews call themselves Ansha Targum (`Targum people`), as are Armenians and hazara.

Geographer Shemeud-din-Dimeshki calls Khazar Armenians.

According to the Bulgarian historian Bakhshi Iman Khazara, originally from Arman (Armenia): «According to the Beck, the Khazars were the very Samara Bulgarians whom the barjians [pers] evicted from Arman [cf. reports of the eviction of Jews from Armenia by the Persians] in Kashan ». Moreover, he, according to Khazarin Dzhambek, the son of the historian Khazar Karamysh, actually repeats the idea of the Khazar-Jude of the Cambridge anonymous view of the Khazar on Armenia as his homeland: «Under pressure from the Cumanov Seljuki [breaking from Khazar] left their beilik and moved through Khorazan to the sacred Armenia] in the originally Bulgarian [Khazar] region of Arman, to clear this land of the unfaithful in it ... ».

According to Sinkella (I, 91) and Armenian historians (Samuel Armenian y Eusebius, Chron. Ar-men., II, 12) and Movses Khorenatsi, descendants of the "Togarma House" (;;;;;;;;;;) are Armenians. But the Khazars considered themselves descendants of Togarma.

Jewish authors called the Khazar Jews «mines », which resembles the old name of the Armenians. According to the story of the dignitary of Khazar king Joseph, the Jews of Khazaria fled from "Armenia ... And our ancestors fled from them ... because they could not bear the yoke of idolaters." Khazars considered themselves descendants of the lost faith of the lost tribes of Israel, which is consistent with the above-described legend about the origin of Armenians from the enemies of Babylon. The descendants of Khazar many consider the Ashkenazi Jews, and the Bible calls Armenia the word «Ashkenaz » (see chapters on Khazars and Highlanders).

In one of the archival documents of the 19th century. there is also such a definition: "Okochans (hazars) called the immigrants of the Persians and the Armenians who left Persia, who settled in the vicinity of the Holy Cross."

Indeed, modern science knows that the Khazars were originally Iranian.

Armenian Fotia Emperor (Armenian) Lev Philosopher called «Khazar face ».

According to ancient Russian legend, 3 brothers – founders of the city dating back to the Khazars, brothers Kiy, Shchek and Khoriv, their sister Lebed founded cities named after the brothers – Kiev, etc. In The History of Taron, the brothers Quar, Meltay and Horian (and their sister Karap, – "fuck" in Armenian!) also establish cities in Armenia named after

them. T.n. «The forest book » (although the source is doubtful) the foundation of Kiev connects with Smbat Bagratuni – a Jew in the service of Armenians, Byzantium and Iran, and from Bulgarian sources we again see the founder of Kiev, the same Sambat, and the oldest name Kiev Sambat proves this with which some Armenian enthusiasts agree.

In fact, according to Bakhshi Iman Shambat – nephew Atilkes (Asparuh) and Bat Boyan – great-grandchildren of Tubjak, great-grandson of Bel-Kermek, son of Atille Aybat (Mysdauly) – founder of the genus Dulo. Shambat erected the city of Bashtu (Kiev), separated and named his country – Duloba.

The inventor of the Slavic alphabet, Armenian Kirill, visited Khazaria with a missionary goal and spoke the Khazar language. Mesrop Mashtots translated the Gospel into one of the Albanian dialects, adapting the writing of ak-haziras (white hazar), whose language is similar to the language of the gargars, i.e. according to Movses Khorenatsi Mashtots creates an alphabet for the Gargar (Kangar) language: “Stegts nshanag “khazur ” – “hazar ”] similar to barbaric gargar ”). And as A. noted. Perihanyan, Mashtots could not create an alphabet for a language unfamiliar to him.

The descendants of Khazar many consider Ashkenazi Jews, but the Bible calls Armenia the word «Ashkenaz ». The term Askenaz is etymologized based on Iranian languages. I; kuza-A;kenaz – Sakas; n; -Sacasinae –; aka; n literally means «abode, place of residence of Sakov, country of Sakov » < other ir. Saka;ayana – complex word, composed of the following composites: 1 – Saka- «Scyth, Sak – Iranian name of the Scythians, total origin 2. other ir. *; ayana – «abode, place of residence, village <. lived, more prosperous terrain », cf. arm. ; en «prosperous, prosperous (about the city, settlement) », cf. Khazar kingdom of Saksin.

Magomedov noted that Christianity is among Khazar and Albanian origin.

According to the Kumyk traditions, a stone statue was located near Karabudakhkent, which was a rider in full armament of a seated stallion. The rider held 3 fingers of his right hand on his forehead, as if in order to be baptized. Kumyki said that this statue represents an ermeli (Armenian) who turned to stone when Muslims wanted to kill him.

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Thus, we can draw such a conclusion – captured Jews settled in Armenia, where they partially mixed with local residents and moved away from Judaism.

The other part of the Jews retained their faith and went to Dagestan and to Chechnya, giving rise to Judeo-hazars.

From the defeated Russians and Oguzami in 965 Khazaria, Jews fled to the West in part,

while Islam was accepted in part, giving rise to the Kumyks and possibly the Vainakhs (see My article «Chechens and Jews »), which traces a common language layer with Urartu and legends about living in Nakhichevan, etc.

Jewish Khazars who went to the West mixed with East European Jews forming the largest Jewish sub-ethnos – Ashkenazov.

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Azerbaijanis and Jews fraternal peoples!

Andrey Zelev

Azerbaijanis come from a mixture of elements of Iranian (tata) and Turkic (oguza and Khazar).

The tatami now profess Judaism and are Jews who came to the Caucasus from Iran.

The question is, are the Greek tatami and Muslim tatami descendants of the Jewish tatami? The question is complex. The term «tat » means actually «Persian, Iranian », and not necessarily a Jew, although if so, how to explain that more than 300 thousand tatov live in Iran itself, – means tat – not quite pers. In the Tat language there are elements alien to all other Iranian languages, but those present in Turkic, in particular in Karachay-Balkarian (Karachaevians and Balkarans are related to Khazars).

In any case, it is clear that Jewish tatami cannot be descendants of Iranian Zoroastrians, as «think », because by the faith of the latter, apostates, like seducers, are subject to death; the same with Islam.

It remains to be assumed that the Jewish tatami – are either Christian tatami who accepted Judaism, or they are originally – Jews from Iran. The latter is most likely, since it is not known in history that the Christian or Muslim people accept Judaism.

«With the fall of the Khazar kingdom and the spread of Islam in the North-East Caucasus, living conditions have become extremely painful for Jews. Many Jewish villages converted

to Islam. The current Muslim tatami, who are no different in type, appearance, language and everyday life from the mountain Jews » (EE, article "Caucasus"), originate from them.

In any case, the official «scientific » explanation of the division of the tatami into Jews, Azerbaijanis and Armenians is completely implausible, – they say, «the history of the tatami began in 527, when the Khosrov I Anushirvan mines began the struggle with religious minorities: Christians, madazkids and Jews who were subjected to mass repression. In 531, the Jewish state of Eretz Israel in the south of Mnerechia was destroyed. About 300 thousand non-Zoroastrians were evicted to the Caucasus in the area between Derbent and Absheron P-vom north of Araks. Over the past few centuries, these lands have been empty. The Jews (ethnic Jews) were settled in Derbent and the surrounding Tabasaran lands. Christians (ethnic Persians) were settled on the southern slopes of the Dagestan Mountains. Mazdakids (ethnic Persians) occupied Absheron. Relocated Christians and Mazdakids spoke the western version of the Persian language,Jews spoke the same dialect, but with significant Jewish elements. Atropatens (the ancestors of the Talysh) lived south of Araks. Significant Armenian substrate – residents of the provinces of Balasakan and Paitakaran (western coast of the Caspian), which at the beginning of AD, joined the Muslim tatami and the Gregorian tatami. switched to Iranian dialects. », – complete ahinea, already starting with the Persian language of the Babylonian Jews.

More likely is the origin of the tatami not from the Babylonian Jews, but from the Persian, where at one time there was a whole region of Yakhudistan (in the Isfahan region, a city founded by Jews). The Persians began to evict the tatami to the east of the Caucasus, instructing them to protect the fortresses that protected Iran from the invasion of nomads from the North (for example, Khazar).
Unlike Muslim tatami and Armenian tatov, according to 1945 data, Jewish tatami mainly lived on the Absheron Peninsula. Partially Turkized and Jewish, they accounted for about 80% of the rural population of Absheron P-Ova. In particular, many Azerbaijani historians acknowledge that at the end of the XIX of 40 villages, 33 were Tat.

The adoption by the tatami of Christianity was a consequence of the influence of Byzantium and Armenia, and Islam – the conquest of Azerbaijan by Arabs.

Now in Azerbaijan approx. 100,000 native speakers.

In the dictionary of Sh. They themselves say that Varsan [cf. Khazar Varachan] – name given to Azerbaijan.

Khazar Teips – Kebirli [cabars], Afshary [Ashina] have been preserved in Azerbaijan; the historian Balazuri, the city of Kabalu, which was the center of Savir / Khazar / settlements in Azerbaijan, is called Khazar.

Other clearly descended people from Khazar are Kumyks, whose language is not much different from Azerbaijani.

Monk Wilhelm Rubrukvis, sent by King Louis IX to the Tatar Khan, describing the road to Baku and old fortresses near the sea, supposedly arranged by Alexander the Great, says that «there are other fortresses occupied by Jews » (« In general, there are many Jews throughout this country »).

Khazars professed Judaism, but after the defeat of Khazaria Svyatoslav, Islam was accepted under pressure from the Khorezmites.

Oguz first professed Judaism, as can be seen from the Jewish names of their king Seljuk, but then converted to Islam.

A medieval Jew, traveler Benjamin Tudelsky, spoke about the existence of a large Jewish population in Azerbaijan, the presence of thousands of synagogues there, and about the Jewish kingdom «on the Kizil Uzen river » somewhere in the Caspian basin.

This news must be associated with the fact that up to the 13th century. in the North Caucasus there were Jewish states – Khazaria and others.

After the pogrom by Prince Svyatoslav in 965 Khazar Kaganat, the Itil and Semyandar population fled to the Caspian Sea.

In 1064, 3 thousand Khazar families are resettled from Khazaria to Cuccane. In extracts of the derbent chronicle at Muanjim-bashi: «In the same year, the remnants of the Khazar of 3,000 families (houses) arrived in Kakhtan from the Khazar country, rebuilt it and settled in it ».

In 1031/32, according to Ibn al-Asir, Kurd Faldun, who took possession of part of Azerbaijan, attacked the Khazar and seized great booty from them. But the Khazars quickly gathered their strength, caught up with him and, having interrupted more than 10 thousand of his soldiers, not only returned these trophies to themselves, but also took away the property of the aggressors themselves.

Jews of Azerbaijan took part in the uprising of David Alroy (XII century).

Jews are mentioned in Azerbaijan in very ancient times.

Historians talk about the participation of Jews in hostilities on the side of the Albanians (Albania – the ancient name of Azerbaijan) against the Romans during the campaigns of Lucullus (74 – 66 BC) and Pompey (66 BC) to the Caucasus.

But of course, Jews settled in the East Caucasus, probably back in the era of the Babylonian captivity.

The Jews in Albania / Azerbaijan and Movses Kagankatvatsi (7th century) were mentioned.

Excavations 1990 led by R. Geyushov discovered in the area of Baku the remains of the Jewish quarter and the Shabran synagogue of 7th century.

An even more ancient history of the Jews of Southern Azerbaijan, now occupied by Iranian colonialists.

Thus, Azerbaijan can be called to a certain extent «Muslim Israel », and Jews and Azerbaijanis – fraternal peoples.

For various reasons, both Jews from Khazaria (hazaras) and Jews from Iran (tats) mainly converted to Christianity or Islam, but still Jews live in Azerbaijan – both in Baku and in the mountains ...

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Mountain Jews say so about themselves:

«We are – immigrants from Iran. From Iran, we moved to the Midian country (between Iran and Azerbaijan). We lived there for many years under the authority at the hands of Mr. Persia and Midia.

Of Midia, half of the Jews went to Samarkand and Bukhara, and we came to the lands of Evlakh, Gokchay, Barda, Mir-Bashir, Agdam.

From Agdam, our Jews went up to Zakatala, from Zakatal moved to Rutul, then went down from Rutul to Akhty. From Akhtov, some went to Kusary (they now live in Cuba), others went to Derei Gatta, near Majalis, the third – to Aksai, and from there to Khasavyurt ».

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In the second half of the 13th century The Ilkhanids – Mongolian khans, under whose rule there were vast territories from the Caucasus to the Persian Gulf and from Afghanistan to the deserts of Syria, turned Azerbaijan into the central region of their empire. The religious tolerance of the early Ilykhanids-Buddists attracted many Jews to Azerbaijan. The first minister of Argun Khan (1284 – 91), the Jew Sa‘d al-Dawla, actually directed the entire internal and foreign policy of the state of Ilkhandov. Jewish Muhazzim al-Dawla was the head of the Tabriz administration, and Jewish Labid bin Abi-r-Rabi ‘ led the administration system of all of Azerbaijan. The execution of Sa'd al-Dawla, which was the victory of the palace group, dissatisfied with the concentration of power in his hands, and the execution of a number of his supporters, among which many were Jews, became the first symptom of the deterioration of the situation of Jews in the country.Many Jews began to convert to Islam.

One of them was Rashid al-Din, who became a vizier in 1298 (executed on false charges in 1318). The historical arch of Rashid al-Din «Jami'at-tavarih » (« Collection of chronicles », in Persian) is one of the largest monuments of eastern historiography.

Data of the 14th century. speak of Azerbaijan as one of the centers of literary activity of the Karaites. The number of Jews in the country in subsequent centuries, obviously, was constantly decreasing as a result of the ongoing transition to Islam and migration, however, in the 16th century. the presence of a Jewish community in Tabriz is noted, and the sources of the 17th century. note a new wave of persecution of Jews and their massive forced conversion to Islam. In the 18th century there are still communities in Tabriz and Meraga, but in the first half of the 19th century. they are already disappearing and only small communities remain in Urmia, Salmas, Sowjbulak and Miandoab. The Jewish population continues to be relatively large only in the northern part of Azerbaijan, which was included in Russia by this time.

Over the past centuries, Jews belonging to different ethnolinguistic groups have lived in Azerbaijan: mountain Jews, Ashkenazi, Crimean, Kurdish Jews, Georgian Jews. In the 19th century The vast majority of the Jewish population of Azerbaijan were mountain Jews, in the 20th century. the majority were Ashkenazi.

The main Jewish center was the city of Cuba, where 5492 Jews lived in 1835 (of which 2718 people concentrated in the Jewish quarter); in 1866, 6282 Jews lived in the city. Relatively large communities of mountain Jews were also available in the villages of Vartashen and Muji. In 1864, in the village of Vartashen (since 1990 Oguz), the majority of the population were Jews. In 1886, 1,400 Jews lived here, there were three houses of worship, two Talmud Huns (headers) with 40 students. It is known that the total number of literate, that is, able to read the Torah, was then 70 people, among them there were 5 Jews who were called rabbi.

The Jews of northern Azerbaijan were mainly farmers, small traders and laborers. Their economic situation was difficult. Since the 1870s, the influx of Jews from the European part of Russia into northern Azerbaijan has sharply increased in connection with the development of the oil industry in Baku. G. played a major role in creating this critical industry. AND. Pole – founder of «Pole and sons », A. Dembo and H. Kagan – creators of «Dembo and Kagan », G. Ginzburg, A. Fischel. Representatives of the Rothschild family founded the «Caspian-Black Sea company », which occupied the leading position in this area at the beginning of the 20th century. Jewish-led companies produced 44% of Russian kerosene.

Despite legislative restrictions, 14,791 Jews lived in two provinces into which northern Azerbaijan, Baku and Elizabethpol, according to 1897 data, including – 6,662 people in Cuba and 2,341 people in Baku. In Cuba, in 1908, a Jewish-Russian school was founded with teaching in Russian.

From the end of the 19th century Baku has become one of the centers of the Jewish national movement. In 1891, the Howeway Zion branch was formed here, in 1899 – the first Zionist

organization. The Minsk Conference of Zionists in 1902 was attended by four delegates from Baku. Zionists acted especially actively in 1917 – 20. The youth organization «Young Judea », male student corporations «Hasmonei », «Maccavea », women's student corporations «Sulamita », «Deborah » functioned.

In 1917, a weekly «Caucasus Vhenblat » (in Yiddish) was released in Baku, in 1917 – 18 – weekly «Caucasian Jewish Herald » with the application «Palestine » With the final establishment of Soviet power (April 1920), an independent Jewish press ceased to exist. Since 1922, the newspaper «Korsokh » in the Jewish-Tat language – the organ of the Caucasian Committee of the Jewish Communist Party and its youth organization has been published in the capital of Azerbaijan.

Many Jews of Azerbaijan took an active part in the revolutionary events of the early 20th century. Among the 26 executed Baku commissioners, there were 6 Jews, including a prominent Social Democrat I. Zevin (1884 – 1918; from 1904 to 1912 – Menshevik, later joined the Bolshevik faction); union leader M. Basin (1890 – 1918).

In the first and second governments of the Democratic Republic of Azerbaijan (1918 – 20), Jews were represented, among them — Minister of Health Professor E. I AM. Gindes.

The social and political leader of the ADR, the famous pantyurkist Khan Khoisky, was also a mountain Jew by nationality, and his Jewish name was Hakan Sulayf.

According to some reports, the first 2 secretaries of the Central Committee of the Azerbaijan SSR by origin were mountain Jews – Nariman Narimanov and Mir Dzafar Bagirov.

During the civil war and in the early years of Soviet power, the concentration of Jews in Baku continued. The Jewish community in the village of Muji ceased to exist, most of whose members moved to Baku. Mostly about 13.5 thousand Jews who left Cuba moved there. Active attempts were made to attract significant masses of the Jewish population to agriculture, but according to 1927, only 250 Jewish families were employed in it.

In the 1920s, the activities of all Zionist organizations and related cultural and educational institutions that worked in Hebrew were prohibited. However, cultural development continued in other Jewish languages. In Baku, schools in Yiddish and Jewish-Tat language worked; the famous teacher F. taught here Shapiro.

Gorsko-Jewish schools functioned in other cities of the republic until 1938, when most schools of national minorities were closed (only in the Baku school №23 to 1948 there were Tat classes). In 1934 – 38, the newspaper «Communist » was published in Baku in the Jewish-Tat language; The city-Jewish department of the Azerbaijan State Publishing House worked, supervised by Y. Agarunov and headed by Yu. Semenov (1899 – 1961; both writers began in the 1920s as playwrights with Jewish amateur troupes). In 1936 – 39, the Baku Jewish Theater (AzGOSET) for Yiddish worked in the building closed by the authorities of

the Great Synagogue; its director since 1938 was Ya. Friedman, who headed the Russian Drama Theater at the same time; The artistic director was V. Zeitlin (born 1914).

According to the 1926 census, there were 19 thousand European Jews and 7.5 thousand mountain Jews in the Azerbaijan SSR; according to the census of 1959, 40,204 Jews lived in the country (1.1% of the total population of the republic), of which 38,917 – in cities. 8357 Jews named Jewish-Tatan their native language as According to 1970 data, there were 41,288 Jews in the Azerbaijan SSR. According to the 1979 census, 35.5 thousand Jews lived in Azerbaijan, according to the 1989 census – 30.8 thousand Jews.

In 1920 – 30s, Jews (mainly Ashkenazi) made up a significant part of the cultural elite of Soviet Azerbaijan. Of the ten medical professors who founded in 1919 Baku Medical Institute, eight were Jews. Epidemiologist N. worked in Azerbaijan Gililov, who laid the scientific foundation for the fight against malaria. Geologist F. Levinson-Lessing was chairman of the Azerbaijan branch of the USSR Academy of Sciences. Thousands of Jews worked as doctors, engineers, and teachers. The Jewish population of the republic increased during the first five-year period, but especially thanks to the evacuation during the Soviet-German war of 1941 – 45. Many of the evacuees remained in Azerbaijan, mainly in Baku and after the war.

By the beginning of the 1940s, organized forms of Jewish life were finally eliminated in Azerbaijan, with the exception of several communities with synagogues in Baku, Vartashen, Cuba, Kusarah, Geokchai. At the same time, republican authorities only practiced discriminatory restrictions on Jews to a small extent (see Interest rate); manifestations of domestic anti-Semitism were relatively rare. Throughout the 1940s, – 60s was freely taught at home by a former teacher of the Kiev Theological Academy, Arab Christian Ibrahim Ouar-War.

In 1951, all Kurdish Jews were deported from Baku (as well as from Tbilisi) by order from Moscow.

The Jewish movement began to develop in Azerbaijan since the 1970s. The leader of the refuseniks in Baku was S. M. Kushnir (b. In 1927, since 1978 in Israel); Jewish samizdat publications, books and magazines published in Israel, and Hebrew study groups were distributed. The movement took on a new scale in the second half of the 1980s. The first legal Hebrew courses in the Soviet Union opened in Baku in 1987 (official leader of – Vladimir / Zeev / Farber; since 1989 in Israel). In 1989, a Jewish culture club «Alef » was organized in Baku; in the same year, the Jewish club «22 » was opened in Sumgait, and the low-circulation newsletter «Shalom-Sholem-Solumi » began to appear in Baku. In 1990, the Society for Friendship and Cultural Relations «Azerbaijan – Israel » was established, which since 1992 began to publish the newspaper «Aziz ». Women's and youth organizations are registered and operate,Jewish Veterans Committee of the 2nd World War, Association of Judaic and Jewish Culture. The activist of a number of organizations, the editor of the publications was a teacher, war veteran P. AND. Kalika (1923 – 95), author of publications

on Jewish subjects since the 1970s.

In the 1990s, two synagogues functioned in Baku (Gorsky Jews and Ashkenaz), as well as synagogues of mountain Jews in Cuba and Oguz and a synagogue of heroes in Privolny. In September 1993, a seminar of rabbis of Azerbaijan, Georgia and Dagestan was held in Baku. In 1994, Yeshiva opened there. In 1997, a synagogue of Georgian Jews opened in Baku. In the early 2000s, three synagogues of mountain Jews functioned on the outskirts of Cuba, and yeshiva also operated. Since 1999, a religious Jewish high school has been operating in Baku. According to 1994 data, Hebrew was taught at the university and in two capital secondary schools. Hebrew courses worked in Baku, Cuba and Oguz; representatives of the Jewish Agency and teachers from Israel provided great assistance in organizing classes; among the students of the courses were non-Jews. The audience was performed by the Jewish ensemble of chamber music, a children's choir,dance ensemble. Local radio and television regularly broadcast recordings of Israeli pop music.

In the early 2000s, in addition to the «Aziz » newspaper «Tower » youth club «Gilles », «Or-Shelanu » Jewish community cultural center, «Amisharev »

In 1999, the exhibition «Jews of Azerbaijan » was held at the Museum of Art in Baku, in 2001 the exhibition «190th anniversary of the settlement of Ashkenaz Jews in Azerbaijan » was held at the Historical Museum, in April 2001 the international scientific symposium «Mountain Jews of the Caucasus was held in the Academy of Sciences of Azerbaijan. In 1996, the Israeli Cultural Information Center was opened in Baku; with the help of Joyt, a charitable organization «Hesed-Gershon » was created in 1999, which provided material assistance to 1,550 Jews in 2,000 (of which 1,113 lived in Baku). In April 2000, the Jewish Community Cultural Center was opened. He directs the work of the theater and music center, the club of intellectuals, and the people's university. With the help of Joyt, a science center was created under the direction of Professor M. Agarunova (born 1936), who studies history,culture and ethnography of Jews of Azerbaijan. In 2000, the bibliographic index «Mountain Jews » was published.

The possibilities of unhindered involvement in the national culture do not balance the difficulties experienced by the Jewish population of the country in the context of a protracted war with Armenia due to Nagorno-Karabakh and the aggravation of interethnic conflicts associated with the war. Among the 120 Azerbaijani military personnel killed in the war – 4 Jews.

In a number of Azerbaijani newspapers (« Yeni Musavat », «Yeni Esr », «Islamin Sesi », «Millet » and others), anti-Semitic materials began to be systematically published since 1992. Attempted newspaper «Meydan » publish the book «Main Kampf » A. Hitler, translated into Azerbaijani, was suppressed at the request of a number of public, including Jewish, organizations; this, however, did not stop the emergence of new inflammatory articles.

The repatriation of Jews from Azerbaijan amounted to 466 people in 1989 – 1990 – 7905 people, in 1991 – 5676 people, in 1992 – 2777 people, in 1993 – According to the Jewish Agency, at the end of 2002 in Azerbaijan there were about sixteen thousand persons entitled to repatriation to Israel under the Law on Return. As a result of the mass departure of Ashkenaz Jews in the 1990s, the majority of Jews in Azerbaijan in the early 2000s were mountain Jews. About 3 thousand mountain Jews live compactly in Krasnaya Sloboda.

The leadership of Azerbaijan seeks to establish political and economic ties with Israel. Diplomatic relations were established in 1993. On May 11, 1994, the Chargé d'affaires ai of the State of Israel in Azerbaijan, Eli'ezer Iotvat, presented his credentials to President G. Aliyev. In August 1999, the Israeli parliamentary delegation paid an official visit to Azerbaijan. The volume of exports from Israel to Azerbaijan in 1993 amounted to 545 thousand dollars, imports – 12 thousand; in 1994, exports and imports increased significantly.

***

Famous Mountain Jews:

Yakov Mikhailovich Agarunov (1907 – 92) was a 1937 candidate member of the Central Committee of the Communist Party of Azerbaijan, since 1939 – member of the Central Committee; in 1938 – 41 – 1st secretary of the district committee in different areas of Baku; in oil During the years of the Second World War he proved to be a capable organizer of the oil industry (in 1943, oil production in the Kuibyshev region increased by 42%). In 1947 – 50 Agarunov again secretary of the Baku City Committee, in 1963 – 71 – deputy director of the All-Union Research Institute for Petroleum Safety.

Rabbis Benjamin Joseph, Ishag Benrabbi Gurshum, Gurshum Ben Rabbi Ishag, Shug-mi Ben Shamail Badji, Nuwah Abraham, Savgil Ruvinov, Ifiel Oshir, etc.

Igor Hanukovich Yusufov – was Minister of Energy of the Russian Federation until he was removed by a fellow travelers for Jewish origin.

Singers Jasmine and Sarit Hadad.

Composer D. Ashurov. Journalists Mirza Khazar and F. Bakhshiev.

Artist Olga Yusufova.

Wrestler and judge Valery Migirov.

Ethnograph I.Sh. Anisimov.

Doctors: P. Mardakhaev and G. Ilizarov. Chemist M. Agarunov.

2 Hero of the Soviet Union: Shetil Abramov and Isai Illazarov.

Deputy Chief of the General Staff of the IDF, Major General Jekutiel Adam (Kuti Adamov). Mayor Or Akiva (Israel) Simha Josipov.

Writers and poets Danil Atnilov, Manuvakh Dadashev, Khizgil Avshalumov, Sergey Izgiyaev and Mikhail Bakhshiev. 3. Abdulov – researcher, writer, member of the Union of Writers of the USSR.

Founder and artistic director of the Dagestan dance ensemble "Lezginka" Tanho Israel.

Police Colonel, Head of the Investigation Department of the Internal Affairs Directorate of the Penza Region Isaac Yunatanovich Mishiev.

Yu Rabayev – sculptor, author of a monument to an unknown soldier at the Kremlin walls, the Izmailovo hotel complex, and the Oktyabrskaya Square development ensemble.

Sh. Abramov – Doctor of Biological Sciences.

WITH. Agayev – Doctor of Historical Sciences. N. Anisimov – Doctor of Philology.

WITH. Yakubov – Doctor of Physics and Mathematics.

Shirokov, Oleg Sergeevich – professor at the Faculty of Philology of Moscow State University.

Hasan Mirzoyev – Doctor of Law, Academician of the RAEN, President of the Guild of Russian Lawyers, State Duma deputy, deputy Chairman of the State Construction Committee.

Oligarchi: Telman Ismailov (AST group, $620 million), Igor Babaev (APC «Cherkizovsky », $570 million), Zarakh Iliov (ORTC «Moscow », hotel « Anatoly Nishimov (sport complex «Giant »), Yakov Yakubov (owner of the casino «Crown » and «Golden Palace », restaurant «Prague », deli «Elise Yushvaev ($ 1 billion; «Wim-Bil-Dan »), etc. Director of the Basmanny Market Mark Mishiev (arrested by order of the Pukin monster). Husbands Alsu – Jan Abramov, Jasmine – Vyacheslav Semenduyev (head of «Eldorado », became famous).

Today, the largest mobile company in Azerbaijan «Azercell Telecom » and «Aztekecom » are in the hands of Israeli and high-Jewish businessmen.

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Reviews

Write a review

I liked the publication, though there are some historical inaccuracies, but in general, everything is true.
But Leila Khanum denies everything in vain ...
////1) "Azerbaijanis - a nation - having completely different roots, to Semites - has nothing to do with it" - wrote about tatov and Türks, under the name of the tat, I summarized the Dotürk Iranian-speaking population of Azerbaijan. I did not write about Semites.////

- Firstly, a lot of Semitic blood flows in Azerbaijanis as is known from Arab sources. In Shirvan and in Derbent, many Arabs from Syria and Yemen were resettled, not only ancient Arab sources testify to this. As for the tatami, these are not quite Persians (Fars) and Tat languages (Kubinsky, Derbent, Khizinsky, Absheron) are very close and different from Farsi.
There are Turkic Khazaro-Kypchak words in the Tat languages that really testify to the Khazar past. However, there is a version that the tatami is not at all a sent ethnos. The language of Atropatena (ancient-Midian) or Azari is the language of the tat, and Talysh is only a reflection of this language. Moreover, Talyshsky somewhere looks like a Gilyansk, with a large number of Oguz words ....

"Azerbaijani tatami is a sub-ethnosome of the Azerbaijani people, they use the Azerbaijani language as their native language, along with the Tat language."///

Absolutely noticed.
In addition, I would like to add that the toponyms of juhud (juhur) (the name of the Jews) are associated with Khazars and are found throughout the North Caucasus from Chechnya to Azerbaijan, which indicates that the Jewish religion was widespread along with Zoostism, Tengrianism and Christianity. But later in the 11th century. the spread of the Oguz language (ruljuks) to regions with Kypchak (Khazar, Saki), Tat (Irano-speaking), Albanian (Lesgin-speaking) populations became convincing when spreading Islam. After all, Arabic in the 9-10th centuries. could not spread despite all the wars with Khazars and Islam to the Seljuk was distributed only in large cities, and not among the entire population (read Gumilyov)

"2)" In addition, an ethnic group - tatov - does not exist in nature "

This is certainly not true if there is a language, then there is an ethnos.

Another body that, the word tat, just like the word Tajik, means in Turkic a sedentary or urban, is not a slave at all. Moreover, this was not an ethnic division, but rather, on the contrary, a tat - a merchant, a artisan urban resident. And choban - for example, a rookie shepherd, etc.

Zahar Hajiyev 11/10/2009 02:28 • Claim violation

+ add comments

good afternoon, Zahar, at the expense of the Semites, including the Arabs who reached Derbent, you are right.

as for the tatami, I still can't understand whether it is a people or not, because there are tatami Armenians, Jewish tatami, Muslim tatami there are tatami in Iran, maybe they are related to Parsi

therefore, I can't determine the people of this or this is some kind of term, as they sometimes write

thanks for the interesting review.
it's nice that you read my article so carefully

Andrey Zelev 11/10/2009 16:33 Claim violation

As for the tatov-Armenians .... I would like to clarify some things that are not quite correctly understood by the inhabitants, or people starting to study ethnography ...
The concept of Armenians after about 12v, when the majority of the population of the eastern Caucasus converted to Islam starting even from 8-9 centuries, became one of many non-Islamic nations, abandoned Christians or converted from paganism (Tengrianism, fire worship) to the Christian faith.
And this is not only in the Caucasus and in Crimea and in the south of present-day Ukraine ...
For example, Russian sources indicate that the udine was not correctly called - Armenians. The tatov Christians were also called Armenians, although they did not belong to the Gregoryanism at first ... Tsarist Russia still triumphed this, subjugating the Christian churches to the Grigoryan church.
Now about the Crimean Armenians. Initially, the Armenians of Kaffa and other cities of Crimea spoke the Polovtsian (Kypchak or Kuman language) almost the same thing that the Crimean Tatars (the Central Crimea conspiracy) said, and it was also proved that the Lviv Armenians who founded the Lviv Armenian Church also had a treacherous work, as evidenced by the written sources left by them, as well as the names Many witnesses and documents are unfortunately located in Poland or destroyed (for falsification). According to some reports, the Kypchak Armenians residents of Lviv, Kamenets-Podolsk had Crimean roots or immigrants from the South Ukrainian steppes - Polovtsians who did not accept Islam. More information about this topic is written on the forum ...
http://www.kavkazweb.net/forum/index.php?showtopic=49875&hl=% EA%

FB%EF%F7%E0%EA%EE-%E0%E0%F0%EC%FF%ED%E5

Zahar Hajiyev 06/20/2013 02:48 Claim violation

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Babylonians are the ancestors of the Jews. Famous Assyrians and

Andrey Zelev

Abraham came from the Ur of Chaldeansky, the capital of ancient Akkad – Babylon. He rebels against paganism, and goes to Canaan.

It turns out that the Jews, in any case, from the time of Abraham, – are Chaldeans (i.e. the Babylonians, Akkadians, cf. Ezekiel [23, 15]: "Babylonian, whose homeland is Chaldea").

Close to the Babylonians, and Assyrians: the Bible also establishes the relationship of Babylon with Assyria ("Ashur came out of this country").

For the common origin of these peoples, the phrase from Genesis (10: 8 – 12) says that Nimrod was the founder and Assyrians and Babylonians. It is generally accepted that all

these are different nations, but in the opinion of the Author, this is not so.

The very name "Abraham" ("Avi-ram", i.e. "my Father / founder / high") met with the Assyrians (Abi-r; mu).

Mikhail Zilberman (?, An Israeli author, known to me for articles on the Internet about hicksos, etc.) notes traces of Akkadian migration to Canaan: «The widespread dissemination of the Akkad language and writing during the period under review led to the appearance of accadoptive scribes in the cities of Syria and Palestine. Four Akkad inscriptions were found in Khatsor: a clay plate with a legal document, a priestly text for predictions, a fragment of the Mesopotamian educational text (list of measures and weights) and a Hananan name. In Gezer, the cuneiform nameplate contained a list of names, and in Hebron – of sacrifices. These meager documents indicate the use of the Akkad language in Khanan as the official », – we are talking about the XVIII century. BC

Both archaeological data and the Bible (Genesis 11:28) equally indicate Ur of Chaldeans as the place of origin of the Jews. A chromosomal analysis conducted by Israeli scientists in 1998 – 2000 also points to the same ancestral homeland.

Accadians were divided into 2 groups – Assyrians (north) and Babylonians (south). Assyria – from the other-Semitic "as-sur", "sirt" ("desert"), because these tribes lived in the desert part in the upper Euphrates. Babylon (;;; ;;;;;;;) – from the other-Semitic "bab-ilu" ("the gates of God"), because the Babylonians – are not an ethnic, but a geographical concept.

The connection between Jews and Akkadians is indicated by Joseph the Beautiful's nickname – "Abrech", from the Akkad "abaraku", – a high title meaning "blessed by God."

For the common origin of the Phoenicians, Chaldeans and Jews, the similarity of culture, the commonality of religion, the proximity of the language, which is called either Aramaic or Chaldean, speaks; the Greeks and Romans said that the Syrians (Jews + Phoenicians) are the same as the Assyrians. I prefer to accept their version than modern «erudites ». In addition, the culture of these «peoples » is strikingly similar: trade – their main field from Karfagen to Babylon; sacred prostitution, etc. All this indicates that we are dealing with one people, spread from Babylon to Phoenician. In any case, he was like that originally.

Of course, one can object, say, if it was one nation, why there were religious differences, there was no desire to create a single state, etc. To create a single state, this people really did not; even the Jews did not want to live in one state. Why? The fact is that, say, such a state was and is not necessary for the trading people: the merchants were happy to pay tribute to the Egyptians, the Persians, etc., on the one hand, strong kings interested in taxes defended the merchants, and did not interfere too much in the affairs of cities -states; and on the other, a large state is needed for war with competitors, but they were not Persians, nor Egyptians were not competitors. And having created such a state, the Assyrians and the Babylonians were faced with the fact that they were between the Iran-Midians and the Egyptians, peoples

whose energy was spent not on trade and science, but on war.The Greeks felt like a single people when the Persians came. The Jews, with the Persians, agreed better than with the Israelites or with the Samaritans. This does not prove that the Persians are closer to the Jews than the Israelis, it only proves that intraspecific competition is stronger than interspecific.

So, ancient Jews in a number of characteristics (religion, language, race, tradition, etc.) made up one people with Assyrians and Babylonians. The ancient tradition (Joshua, 24, 2) states that the word "Jew" does not mean an individual people, but those whose ancestors lived "on the other side of the river" (eber ha-nahar) – Euphrates or Jordan.

The Babylonian Sabbath, as a day of abstinence from all kinds of works, was celebrated on 7, 14, 19, 21 and 28 of each month; according to the cuneiform texts, these days the "shepherd of the people" should have refrained from some activities and pleasures; in these texts Schabattu =; m n; ch libbi, that is, the day of peace of the heart (bo.

The Assyro-Babylonian tradition of Potop is almost the same as the Bible; only instead of Noah, King Hassisadra (Xisutra) is saved on the ship, whom God Bel warns of distress. The ancestor of Gilgamesh, Tsar Uruk (= Ereha) and the favorite of the gods of Utnapistim with the nickname Atrachasis ("Extremely Smart" = Xisuthros at Beros) conveys the story of Potope to Gilgamesh, from which only he and his family were saved. The gods decided to destroy the inhabitants of Schurippak; In a dream, God Ea reveals a threatening danger to Utnapishtima. The latter builds, on the advice of God, a ship in which it is saved along with many animals. As soon as Utnapishtim entered it, Hurricane "abubu" rose, raging with such force that the gods themselves were horrified. All living things died; and only on the 7th day did the hurricane subside, and 12 (double) hours later a strip of land appeared.The ship stopped at Mount Nisir; on the 7th day, Utnapistimi released a dove that returned without finding a shelter. I did not find refuge and a swallow sent after a dove. And only the raven sent after both of the above birds did not return to the ship. Utnapistim landed from the ship, offered sacrifice to the gods, and that sacrifice was pleasing to them, because, like flies, they gathered around her; went out and Bel's anger; he entered the ship, blessed the saved man and his wife and settled them far at the mouth of the rivers. they gathered around her; Bel's anger went out; he entered the ship, blessed the saved man and his wife, and settled them far at the mouth of the rivers. they gathered around her; Bel's anger went out; he entered the ship, blessed the saved man and his wife, and settled them far at the mouth of the rivers.

Jews called the stars "the army of heaven", ;;;; ;;;;;;;;;; ;;; (Isa., 40, 26), which has a complete analogy in the Assyrian myth of Gilgamesh, where the stars are military men who serve the god of heaven Anu. In the late tense, there was an idea of the star- "the chief of the army", ;;;; ;; (Daniel, 8, 11), probably the highest-ranking star. It is believed that this refers to Saturn, which is most far from Earth, why the Assyrians considered it the "first ram" of the herd. In Zechariah, 7 planets are identified with 7 eyes of the G-spod (Zakh., 4, 2 – 10), just as Saturn is called by the Babylonians the eye of the god Anu.

There are 7 names of months coming from Babylon: nisan, shivan, alul, Kislev, Tevet, Swat

and Adar.

The Jewish story of the Tower of Babel and the separation of languages corresponds to the Babylonian myth of how the giant people rebelled against the gods and built a very high tower in order to climb the sky, and how the gods knocked over this tower on the heads of its builders.

Jewish law requires the death penalty for adultery participants (Deut., 22, 22; cf. Leo., 20, 10), but an insulted spouse could forgive his wife. And ancient Babylonian law punished both accomplices in adultery with the death penalty (sinking in water; Cod. Hammur., § 129); the husband could, however, forgive his unfaithful wife, and then the king should also have mercy on his sinful slave (i.e., the man who committed adultery; Cod. Hammur., § 129). Physical abuse of adultery also excludes the guilt of the victim under the Babylonian law (Cod. Ham., §§ 130, 139), as in Jewish law (Deut., 22, 25 – 27).

In the Qur'an, the father of the prophet Ibrahim was called Azer (i.e., an Assyrian).

3 thousand years BC Semitic nomads (accadians, etc.) invaded Mesopotamia, crowding out Aryans (hurrites, etc.). On the 1st floor. II millennia BC Sumerians merged with the Akkadians into a single Akkad people.

The Chaldeansky Ur, from which Abraham came out, was located on Mugeir Hill on the right bank of the Euphrates. The divine patron of the Ur, as well as the city of Haran, where Abraham emigrated, was considered Sin, the god of the moon. Abraham made his journey west, probably along with one of the caravans who regularly went there.

Modern Assyrians are identified with Jews and Armenians, because they have the same racial characteristics, preserved even more clean, and also because «Armenoid » face structure and nose shape during mestiization dominate the same signs of any other type of pamiro-fergan, Mediterranean and Balkan-Caucasian branch.

The texts from Marie mention the names of the cities of Nahur, Farrahi, Saruhi and Faleki strikingly similar to the names of the relatives of Abraham – Nahor, Farrah, Serug and Falek. In addition, it refers to the tribes «Abraham (Abam-ram) », «Jacob el » and even the tribe «Beniamin », which appeared on the border and annoyed the inhabitants of Marie. All this suggests that Jewish tribes (column) appeared in Mesopotamia.

Nikolai Damascus, historiographer and secretary of King Herod, in the 4th book History writes: «Abraham reigned in Damascus, but was an alien who appeared along with the army from the earth lying behind Babylon and called the land of the Chaldeans. After a little time, he left this country and moved with his people to the land, which was then called Canaan, and now Judea ... And the name of Abraham is also now known in Damascus. They also show the village, which by its name is called "Housing of Abraham" ».

Finally, the author considers the history of Babylon and Assyria to be part of Jewish history on the grounds that some parts of the Assyrians and Babylonians accepted Judaism and mixed with Jews – the most famous example is the Samaritans and Adiaben. And I repeat: Abraham – Chaldean, that is, the Babylonian.

At Abraham Zakuto (Yuhasin, 245b) and some other writers of modern to him, Babylon is called the "country of Israel" (XVI, 3).

The name Mardehai is dedicated to Marduk, and the name Esther (Esther) – Ishtar.

Various fortunate texts, the history of the flood, or «Atrahasis », «Babylonian Job » and other works lead from Babylon. The Phoenicians believed that Abraham was the father of the Chaldeans. The life of Moses is similar to the history of Sargon, and the laws of Moses resemble the Hammurabi code.

The spring Babylonian holiday on the occasion of the new year included a ritual of ritual of ritual repentance of the ruler before the main priest, echoed the Jewish Day of Atonement of Sins, the ruler had to confess and repent to the high priest. A similar holiday was in Ugarit.

A parallel to the biblical story of the creation of Eve from the ribs is found in the Sumerian myth about the paradise and deities of Enki and Ninhursag: when Enki felt pain in the rib, Ninhursag caused the birth of the goddess Nin-ti from the rib, «Lady of the rib » (chumeric `ti` means how

Myth; Goget and Magoghe are undoubtedly part of the cycle of Assyro-Babylonian legends; creation (the struggle and victory of Bel / Marduk / Daniel over the dragon), but at the same time it also enters the eschatology of Judaism.

The most appropriate attempt to identify Gog and Magog with k.-l. peoples or to identify the historical source of the vision of Ehezekel, there seems to be an assumption that Gog was Gig (the Assyrians – Gugu), king of Lydia, (approx. 687 – 652 BC), who, according to Herodot, expanded the sea In the annals of the Assyrian king Ashurbanipala (699 – 633?) contains several versions of the story about Gig. His battles and the modern Jeheskel invasion of the Lidians and their many allies on Midia, apparently, created the background of the apocalyptic vision of the prophet.

One of the Talmudists drew attention to the fact that "The names of the angels were borrowed by the Jews from the Babylonians during captivity", ;;;;;;;;;;;;;;;;;;;;;;;; ;;;; (Jer. Roche ha-Chana, I, 56d).

In Nuzi – an ancient city in northern Mesopotamia, east of the river. The tiger that inhabited the Hurrites, –, thousands of clay cuneiform tablets from the middle were discovered. II thousand BC, which reflects various areas of life, including customs and laws of the Khurrit society. These texts have a parallel with the Bible: for example, marriage contracts from

Nuzi say that a barren wife should give her slave a concubine to her husband, but if later the wife gives birth to a son, then he has an advantage over the son of the concubine. The analogy of this can be traced in the biblical story of Abraham, Sarah, Agari, Isaac and Ismail, and partly – in the history of Jacob, Rachel and her servant Bilha. A childless man in Nuzi could have adopted an adult who became his heir in exchange for caring for a foster father (or even for the amount awarded to such «father »). But,if then the adoptive parent still had a son, it was he who received the main share in the inheritance. The complaint of Abraham can serve as a biblical analogy: «I am childless, and my household (household [?]) ... my heir », etc. (It was. 15: 2 – 4). The document found in Nuzi speaks of the sale of inheritance rights by one brother to another, which resembles the story of the sale by Esau of the birthright to Jacob. Another plate talks about home idols, which made up a particularly important share in the inheritance; this is compared with the biblical story of the abduction by Rachel of the gods (trafim) of his father (Genesis 31:19). Comparisons were also made of the Nuzi Hubir laws with the biblical laws on «Jewish slave » (Eved Hebrew).my heir », etc. (It was. 15: 2 – 4). The document found in Nuzi speaks of the sale of inheritance rights by one brother to another, which resembles the story of the sale by Esau of the birthright to Jacob. Another plate talks about home idols, which made up a particularly important share in the inheritance; this is compared with the biblical story of the abduction by Rachel of the gods (trafim) of his father (Genesis 31:19). Comparisons were also made of the Nuzi Hubir laws with the biblical laws on «Jewish slave » (Eved Hebrew).my heir », etc. (It was. 15: 2 – 4). The document found in Nuzi speaks of the sale of inheritance rights by one brother to another, which resembles the story of the sale by Esau of the birthright to Jacob. Another plate talks about home idols, which made up a particularly important share in the inheritance; this is compared with the biblical story of the abduction by Rachel of the gods (trafim) of his father (Genesis 31:19). Comparisons were also made of the Nuzi Hubir laws with the biblical laws on «Jewish slave » (Eved Hebrew).Comparisons were also made of the Nuzi Hubir laws with the biblical laws on «Jewish slave » (Eved Hebrew).Comparisons were also made of the Nuzi Hubir laws with the biblical laws on «Jewish slave » (Eved Hebrew).

According to the tradition reported by Sherira Gahon, even during the first exile, King Jehovahakin, together with other exiles, built a synagogue in Nagardey from the earth and stones that they brought with them from Jerusalem; it was a synagogue called "Schaf we-Jatib", mentioned in Talmud (R. ha-Sh., 24b; Zara, 43b), and according to the assurance of Abbaya, Nagardey is the only place of the appearance of the "shekhina" in Babylon (Meg., 29a). The Aaronids in Nagardey seem to be descendants of the slaves of Pashkhur bin Imer, the contemporary of King Jehovahkin (Kid., 70b). The fact that Girkan, the high priest, once lived in Nagardey as a captive of Parfyan, will explain to us the fact that in the 3rd century some residents of Nagardey considered themselves descendants of Khasmoneev. The significance of this city, considered "Babylonian Jerusalem"(Gretz) in the last decades of the Second Temple, can be seen from the following message by Ishif Flavius: "The city of Nagardey is extremely lively, has excellent and abundant land; all other advantages are also joined by the fact that there was an excess of the population," "Nagarda and Nizibis were fortified centers in Babylon, where money was stored, which should have been sent to Jerusalem and from here.

The cuneiform tablets found in the Nebuchadnezzar Palace in Babylon contain lists of people who received olive oil from the royal treasury; among them is Yehoyakhin, king of Judea, his sons, a certain «Jew Urimeleh », a gardener Shlomiyahu, Samhiyahu, Kniahu, etc. In 685 BC the largest bank house of Jewish oligarchs Egibi (Yakov?) Opened in Babylon. In Nippur, was the archive of the Jewish trading house found? -Oligarchs Murashu engaged in commercial activities (464 or 455 – 403 BC). These documents mention several dozen Jews, mostly – farmers, tenants, lenders and officials. Documents from the Murashu archives allow us to conclude that the mass settlement of immigrants from various fields, including the resettled population of Judea, the Nippur agricultural region in the center of Babylon;this area was badly damaged during the wars between Babylon and Assyria in the VII century. BC; apparently, the Babylonian kings made efforts to restore it. The settlement of Tel Aviv (where Ehezekel prophesied) was located on the Kvar River, i.e. on the canal Nar Kabaru, passing through the city of Nippur. The names of the places from which those who returned from the captivity of Babylon (Tel Melakh, Tel Harsha, Kruv, Adan, Imer, etc.) came from are not mentioned in Babylonian sources; this allows us to conclude that Jewish exiles lived in agricultural settlements, and not in large cities. where did the returnees from the captivity of Babylon come from (Tel Melach, Tel Harsha, Kruv, Adan, Imer, etc.) are not mentioned in Babylonian sources; this allows us to conclude that Jewish exiles lived in agricultural settlements, and not in large cities. where did those who returned from captivity of Babylon come from (Tel Melach, Tel Harsha, Kruv, Adan, Imer, etc.) are not mentioned in Babylonian sources; this allows us to conclude that Jewish exiles lived in agricultural settlements, and not in large cities.

According to the Bible (I Cr. 5:26) and Assyrian documents, for the most part, Israeli exiles were resettled in 2 areas that were destitute during long wars and uprisings, – east and northeast of Assyria (Halah region) and along the river. Havor, that is, west of Assyria, where the Aramaic kingdoms were formerly located, which after the conquest were transformed into provinces and a significant part of the population of which was taken to new places. From the documents found during excavations in the capitals of Assyria Nimrode and Nineveh, it is clear that some of the exiles (probably owners of the right professions) were settled in the metropolis itself. The legal documents of this period mention immigrants from Samaria and Judea. It follows from the documents that some of the exiles were accepted into the Assyrian army.In one of the documents of Sargon, it is mentioned that the chariot army 50 (on a different reading – 200) of chariots taken during the capture of Samaria is mentioned. It is possible that the Samaritans «» – exiles of the kingdom of Israel mentioned among other warriors. On one of the bas-reliefs of the royal palace in Nineveh, royal guards are depicted, one of the groups of which is clothed in clothes resembling the clothes of the defenders of Lahish at the bas-relief in the same palace; on this basis, some researchers admit that these are Jewish warriors. The documents contain senior officials with Jewish names: royal chariot (approx. 709 BC), royal bodyguard, chief auditor of royal accounts. One of the Assyrian documents of the VIII century. BC from Gozan, where exiles lived (II C. 17: 6),signed by 2 senior officials with typically Israeli names – Peki and Nedvayahu, and in the message of the VII century. BC 2 senior officials of the treasury – Paltiyahu and Neriyu

are named about the economic situation in Gozan.

The prophet Jonah, by the command of Gd, converted the inhabitants of Nineveh, headed by the king, to true faith, and they declared fasting and made a popular repentance. It is possible that this story reflects the real conversion of some Assyrians to Judaism in the Achaemenid era.

Jews who lived in the Nineveh region during the Assyrian captivity continued to live there after the destruction of the city, their settlement was called Husna Evraya or Hosna Ivraa (`Jewish fortress` in Aramaic).

The fact that the Chaldeans accepted Judaism indirectly proves the prophecy of Isaiah, which said: "He who destroyed the Temple themselves will restore it."

M. Zilberman notes: «In the ancient Middle East, the concept of "treaty", "covenant", between deity and man was quite widespread. One of the early manifestations of this concept is discovered by the Sumerian text of the “reform” of Uruinimgin (XX1V BC), culminating in the words: “In order for an orphan and widow to cause nothing, he (Uruinimgina) made this covenant with God Ningirs.” One of the later references to this doctrine is contained in the Phoenician inscription V11 century BC, which says: "(god) Ashshur established with us ... the covenant of heaven and earth, forever, the covenant of Baal, the lord of the Earth" ».

In Babylon, there were also large landowners and merchants among the Jews, among them, for example, Hoon and Rabbi Ashi.

In the 1st century A.D. 2 brothers, – Anilay and Asinay from the city of Nekharde‘a (;;;;;; Nagardea), created the usurpator state in Babylon and ruled it for 15 years (approx. 20 – 35). After unsuccessful attempts to defeat the brothers and the Jews who joined them, the Parthian king Artaban III (c. 12 – 38) decided to use them to strengthen power in his satrapies. The brothers were formally appointed rulers of the Babylonian areas already controlled by them. The fall of the small Jewish kingdom is due to contention between the brothers, Asinai was poisoned by Anilay’s wife. Subsequently, Anilaya’s troops were defeated by the Parfyans, and he, having escaped, robbed villages near the city of Nekharde‘a for some time, until he was caught by the Babylonians and killed. These events caused a pogrom of Babylonian Jews (50 thousand people were killed).

Around 30 AD Queen Adiabena (;;;;;;;;;;;;;, an area in Assyria dependent on parfyans, the capital of Arbel [Arba-ilu], now – Erbil) Elena (Heleney ha-malka, approx. 38 – 58), sister and wife of the king Mono During the drought that befell Judea (about 45 – 46), Elena bought grain for the starving in Egypt and dates in Cyprus at her own expense. Elena erected a number of magnificent buildings in Jerusalem and Loda and donated a golden lamp to the Temple. King Monobaz II (58/62 – ser. 70s), Izata's elder brother and successor, made gold all the pens of the vessels used in the Temple in Iom Kippur and donated a gold plate with an inscription quoting the chapter from Piatichia, which refers to a married woman who

committed adultery. Talmud reportsthat King Monobaz II spent all his means and treasures collected by his ancestors to help Jews in the lean years. The loyalty of the Adiabens to the Jewish people was subjected to a new test in the I Jewish War 66 – 73 in which the royal family of Adiabena took an active part. Joseph Flavius writes that «in the ranks of the Jews, Monobaz and Kendai, relatives of Monobaz II, king of Adiabena » were the most distinguished and valiant. Adiabena also participated in the II Jewish War under Traian, as a result of which, her king Meharasp (Megarasp), a successor to Isat II (approx. 73), was Traian's most powerful opponent in Mesopotamia (115), when he joined Manna from Singar, Traian invaded the province and converted the Roman Megarasp in 116 lost power. Joseph Flavius ("Jud. Wars.", Preface,§ 2) calls the population of Adiabena Jewish.

But if the descendants of the Assyrians – adiabens accepted Judaism and mixed with the Jews, then why is the history of Assyria not considered as part of Jewish history ?!

In Edessa (Urfa) – a city in Mesopotamia in the 1st century AD rules Parfyan surname, the 1st representative of which was Abgar VII, the son of Isat and the grandson of Elena Adiabenskaya.

In Mahuz, a city in the Inter-River, during the Mazdak movement, a Jewish state emerged, led by the Mar-Zutroy II Exilarch (496 – 520), who fought with the Persians for independence for 7 years.

Benjamin II (1818 – 1864) reported the origin of the tribes of Dan and Naftali of the Nestorian Assyrians, who followed some Jewish customs. A tradition common in Iraqi Kurdistan claims that there are many families of Jewish origin among the Assyrians, who are around the 15th century. were forcibly converted to Christianity, but in the beginning. XX century respected part of the Jewish rites, did not assimilate among other Assyrians, and kept their origin secret.

A tradition common in Iraqi Kurdistan claims that among the Assyrians there are many families of Jewish origin, which approx. in the XV century. were forcibly converted to Christianity, but back in the early XX century. observed part of the Jewish rites, did not assimilate among other Assyrians and kept their origin secret.

Even more fact, the Jews of – part of the Chaldean people prove the excavations of Marie. The cities of Haran and Nahor, mentioned in the Bible as the ancestor of the patriarchs, were dependent on Marie and were ruled by his governors; both cities were centers of rebellion against Marie; military reinforcements were often sent to Nahor to suppress the Khabir tribes. The walls of some of the rooms of the royal palace were decorated with frescoes, one of which depicts the coronation of the king in the presence of the gods against the backdrop of a mythical garden resembling a description of paradise in the Bible (Genesis 2:10; 3:24): the trees of the garden are guarded by cherubim and irrigated with 4 streams flowing from one source. Numerous daily allowance plates of the royal palace resemble a message about «food of King Solomon for every day » (I C. 5: 2 – 3). Of particular interest is the adoption

document,guaranteeing the adopted – in accordance with his age – the right of birth and, accordingly, a double share in the inheritance, which is close to the spirit of biblical legislation (Deut. 21:15 – 17). The main population of Marie in the beginning. II thousand BC made up western Semites, many of their own names are close to biblical. However, in documents from Marie, these names appear with a different theophonic element (for example, biblical Ishma'el / Ismail / in Marie – Yasmah-Il / Adad / Bel) or without it. It is possible that there are also parallels of the biblical names B-ha – Yahweh, Shaddai – and the epitheta tsur (`trudynia`); cf. names from Marie: Yavi-Ila, Yavi-Adad, Shadu (Shadi) and Sura (Suri). As in the house-archical era of Israel, the Council of Elders of Marie was the main governing body of the tribe, which resolved issues related to war and peace, the conclusion of treaties, etc.,and representing the tribe in front of the royal authorities of Marie. In the documents from it there are job titles derived from the root of stt (Heb. Shft, in the Bible, shofet – `judge`), and the functions of these officials, as well as the functions of biblical shoftim, are general administrative in nature, and not just judicial. Conducted by the Marie authorities for military and fiscal purposes and for the distribution of census lands, nomadic and sedentary tribes were accompanied, as in the Bible, by a purification rite (Heb. Kofer, Kippurim; cf. Ex. 30:11 – 16). Marie's documents reveal parallels to one of the concepts of the religion of patriarchs – «My God (your, his) father » (Genesis. 28:13; 31: 5, 29, 42, 53; 32:10; 49:25; Ex. 3: 6, 15; 15: 2, etc.). So, the king of Katna swears «in the name of his father's god », and Hammurabi is addressed «in the name of the god Adad, the lord of Aleppo and the god [your] father ».We find there many prophets.

Thus, the history of the Assyrians and Babylonians – is part of the history of the Jews, because on the one hand, 1) Abraham himself was a Chaldean, and back, 2) the Jews were taken captive by the Assyrians and the Babylonians, some of them disappeared into the conquerors; on the other – 3) the Assyrians-samaritians accepted Judaism No wonder the largest academies were there, and we say the Babylonian Talmud!

Modern aisors also demonstrate a Jewish racial type; they are so Jewish brothers in reason that the leader of the Assyrian organized crime group was a Jew Mark Milgotin (Marik), arrested by fascist youths and stranglers of freedom in 1996.

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So the conclusions of – the Jews were originally part of the Babylonian people, and in essence, the Babylonians, the Canaanites (Finikians), and the Jews, and the Assyrians – are the same people, especially since the majority of the Babylonians and the Canaanites accepted Judaism.

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DAMAGED ASSIRITS (AISORS) AND VAVILONIAN:

Abraham (Abraham) — the legendary ancestor of the Jews.

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Aram — the legendary ancestor of the Armenians.

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Sumu-abum (amor. «Father's offspring ») — King of Babylon (approx. 1895 — 1881 BC. e.), founder of the I Babylonian (Amorean) dynasty. The son of Dadbanai. The leader of the Amorean tribe is a yarrum.

Like all the Amorite leaders, Sumu-abum had a long genealogy of shepherd's ancestors. However, in this genealogy, not all names are legendary, the predecessor of Sumu-abum Dadbanaya and five or seven of his ancestors probably really existed and ruled, though not necessarily Babylon, but most likely only the Yarkurum tribe, which sometimes probably subjugated its power and any of the surrounding cities, but at normal times owned only shepherds, herds and water bodies.

Sumu-abum captured the city of Babylon and strengthened it by erecting fortress structures, and dug several channels to provide the city with water. The new kingdom of Babylon was originally not large in size; the southern border of this kingdom passed about 30 km from Babylon, near Dilbat. The second year of the reign of Sumu-abum (approx. 1893 BC) dates from one of the documents from Dilbat, the other date has not been saved. In the 2nd year of his reign, Sumu Abum entrenched in the city of Kibalmashda, identified with Ilip (somewhere between Dilbat and Kish). In the 8th year (c. 1887 BC), he strengthened Dilbat. On the 12th (approx. 1883 BC) Sumu-abum destroyed Casalla.

However, with neighboring Kish, who defended only 15 km from Babylon to the east, Sumu Abum tried to maintain good relations and even presented gifts to his supreme god Zababe.

Sumu-abum rules for 14 years.

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Sumu-la-El — king of Babylon (approx. 1881 — 1845 BC), from I of the Babylonian (Amorean) dynasty. The son of Sumu Abum, or perhaps his nephew. Hammurabi in his list of ancestors does not mention Sumu-abuma, but begins with Sumu-la-El, so it is possible that Sumu-la-El was not a direct descendant of Sumu-abum.

Sumu-la-El waged a war with Alumbium, the ruler of Marad or Casallu. At the end of his 2nd or beginning of the 3rd year (approx. 1879/78 BC) Sumu-la-El defeated Alumbiam, but then he himself was defeated, and Dilbat captured Alumbiullah. Failures in the war forced Sumu-la-El to enclose on the 4th year of government (c. 1877 BC) Babylon with a new fortress wall. In the 6th year (approx. 1875 BC) Dilbat again comes under the control of Sumu-la-El. However, between 8 and 11 years (approx. 1873 — 1870 BC) Columbia again managed to capture Dilbat. And only at the age of 11 Dilbat was finally annexed to the kingdom of Babylon.

In the 12th year (approx. 1869 BC) Sumu-la-El won Kish. Since the 17th year (c. 1864 BC), the struggle with Yakhtsir-El, the ruler of the city of Casallu, began. Taking advantage of this war, in the 18th year of the reign of Sumu Abum (c. 1863 BC) Kish rebelled, but the Babylonian king took this city destroyed its walls. In the 24th year (approx. 1857 BC) Yakhtsir-El was finally finally defeated, and Sumu-la-El temporarily captured Casalla and Barzi.

The city of Sippar did not dare to resist Babylon and entered into an alliance with it. Sumu-la-El planted there, apparently, the ruler of his son Sabium and surrounded Sippar with a shaft, as a city belonging to him. Allied relations were also established with Uruk, and Sumu-la-El even betrayed his daughter as the Uruk king Sin-kashid. In addition, the military forces of Babylon came close to Issin and Nippur, threatening the possessions of the Spanish king Ellil-bani. In addition to military events, Sumu-la-El began laying new channels and canceled debts and arrears, and also made for the supreme god Babylon Marduk and his wife the goddess Tsarpanit trones of gold and golden arks.

Under the old age of Sumu-la-El suffered defeat from King Lars Sin-iddinam.

Sumu-la-El rules for 36 years.

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Sabium — king of Babylon (approx. 1845 — 1831 BC), from the I Babylonian (Amorean) dynasty. Son of Sumu-la-El.

His reign was the entire northern region of Dvorechya, including Kutu (chumer. Goodua) and Sippar, but the south expansion of the territory was not so active. The southern border of the Babylonian kingdom passed somewhere just south of Dilbat.

Sabium helped the leader of the Yamutbala Kudurmabugu tribe in his war against Casalla and Issin. During this war, the city of Casallu was taken and destroyed. By the end of his reign, the kingdom of Babylon was not only not inferior, in strength to the states of the Upper Mesopots, as well as to such kingdoms of Dvorechia as Issin and Lars.

Sabium conducted extensive construction activities. In the 7th year (c. 1838 BC), he built a temple in Sippar. On the 8th (approx. 1837 BC) he updated the temple of Urash, the main deity of Dilbat. Also engaged in the decoration of his capital; on the 9th year (approx. 1836 BC), he built for Marduk the famous E-Sagilu temple (lit. «House high »).

Rules Sabium 14 years.

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Apil-Sin (lit. «Heir of Sina ») — king of Babylon (approx. 1831 — 1813 BC), of the I Babylonian (Amorean) dynasty. The son of King Sabium. Apil-Sin was forced to devote the first half of his reign to strengthening the borders of his kingdom, and rebuilt a number of fortresses. Apil Sin Rules 18 years.

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Sin Muballit (lit. «Sin revitalizing ») — king of Babylon (approx. 1813 — 1793 BC), from the I Babylonian (Amorea) dynasty. The son of King Apil-Sin.

Sin Muballit was the first of the Babylonian kings to take trips south. The Babylonians entered into an alliance with Uruk, Isin, Rapikum and some kind of Supese tribes against Lars. But the king of Lars Rim-Sin in 1808 BC e. defeated this coalition. In the 11th year of government (approx. 1803 BC), the southern border was slightly moved away from Dilbat; Sin Muballit's dental formula speaks of the construction of the wall of Marad.

But against Rome-Sin, king Larsa Sin-muballit was still weak, and did not help the ruler of Uruk Anam, although in his letter to Sin-Muballit he asked for it, indicating that the kings of Uruk and Babylon had one blood, but this did not touched the Babylonian king and around 1803/02. BC. Rome-Xin captured Uruk. In the 14th year (approx. 1799 BC), some temporary incident occurred between Lars and Babylon. The Xing Muballit Dating Formula speaks of a victory over the army of Hooray, that is, a city owned by the power of Rome-Sina. Subsequently, Sin Muballit obeyed Rome-Sina and, together with the latter, waged a war with Tsar Isin Damik-Ilisha. In the 16th year (approx. 1797 BC) Sin Muballit even managed to subjugate the city of Isin for a while.

Xing Muballit rules for 20 years.

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Hammurabi (Hammurapaltu, Ammu-rapi, letters. «Elder — healer ») — king of Babylon (approx. 1793 — 1750 BC), 6th king from I of Babylon (amo. Son of Sin Muballit. Hammurabi was a skilled politician and commander, the exaltation of Babylon is associated with his name.

Hammurabi, like many kings of Dvorechya before him, began his reign with the traditional event — establishing «justice », that is, with the cancellation of debts and forgiveness of arrears. For the first 5 years, Hammurabi devoted to urban development and, probably, the preparation of military operations against rivals.

At the 6th year of government (approx. 1787 BC) Hammurabi decided to strike at Lars. Isin and Uruk were taken, the Babylonian army stood in the same transition from the capital of Rome-Sina. However, the triumph of the young king was premature. The next year, the war with Larsa continued (this is how to understand the reference to the country of the Yamutbala in the dating formula of the 8th year of Hammurabi. The enemies of the Kudurmabuga dynasty usually called the kingdom of Larsa a country of the Yamutbala tribe), but the military operations were already much closer to Babylon than to Lars, on the banks of the «Beetroot Canal » (I [d] -shumundar), dug by order of Apil-Sin, grandfather Hammurabi territory, and, Since then, peace has been established between Hammurabi and Rome-Sin for a long time. The offensive actions of Hammurabi now lead in other directions.

Border expansion:

In 1783 BC e. he ruined (but did not take) the city of Malgium near the mouth of the Diyala River. It is known that Hammurabi rejected the offer of the union from Ashnunna and in 1783 BC. e. personally met and entered into an alliance with her sworn enemy Shamshi-Adad I, then undoubtedly the most powerful of the Mesopotamian kings. Presumably, this agreement put Hammurabi in a somewhat dependent position, but apparently gave the opportunity to gather strength. For an alliance with Shamshi-Adad, Hammurabi spoke to himself at that city of Tutul (cf. Hit) and Rapikum on the Middle Euphrates. Before Rapikum moved to Shamshi Adad, he was an independent city-state and ally of Ashnunna. In 1782 BC e. Hammurabi annexed the city of Rapikum to his kingdom.

Then Hammurabi leads a long preparation for further offensive wars, but taking into account the strength of his rivals, he builds powerful fortifications from which «the main wall against the mountainous country » was probably especially important, that is, one must think, providing a rear against the shepherd tribes of the high steppe. After the death of Shamshi

Adad (c. 1781 BC) Hammurabi facilitated the return of Marie Zimri-Lima to the throne and the expulsion of Shamshi-Adad Yasmah-Adad from there. Subsequently, a union agreement was concluded between Hammurabi and Zimri Lim. Around 1768 BC e. Hammurabi carried out the most important administrative reform, which came down to a significant strengthening of tsarist power and the tsarist economy. Whether the first version of his laws was issued then is unclear.

Around 1772 BC e. the Elam king of Shurukduh, in alliance with the king of Ashnunna, Ibal-pi-Elem II, besieged the city of Ratsama. However, Hammurabi defeated them and forced them to lift the siege. It is possible that Shurukduh died in this battle, as tablets from Marie also speak about this. Apparently, it was a test of strength and Hammurabi won it.

Only from the 30th year of rule (approx. 1764 BC), wise by experience, Hammurabi begins a series of his big campaigns, this time undoubtedly victorious. This year, he defeated the combined army of the kings of Ashnunn, Malgium, Elam and the Queen of Navar, as well as reinforcements sent by mountain tribes (the text calls the subareas and kutievs, but this is, perhaps, only the traditional designation of the highlanders who could belong to any ethnic group, most likely it is about hurrites). After which Hammurabi inflicted a major defeat on Elam. Hammurabi's claim in the dating formula for defeating Elam was not a simple boasting, since from his correspondence we know that at the end of his life he really exercised real power in this country.

War with Lars:

The victory over these enemies, as he himself believed, Hammurabi approved the foundation of the kingdom of Shumer and Akkad, for the first time declaring his kingdom of Babylon as an association of all Lower Mesopotamia. This was tantamount to recognizing the power of Rome-Sin as illegal. Having secured flanks from the Tigers and the mountains, Hammurabi, in alliance with King Marie Zimri-Limom, moved against the elderly Rome-Sin and in 1764 BC. e. occupied Nippur, and the next summer went to the walls of Lars. From the end of the month of Elula (August — September) 1763 BC. e. the siege of Lars began. How long the besieged lasted is definitely unknown, but in any case, the documents began to be dated from the time of the reign of Hammurabi to Kutalla no later than from Nisan (March-April), and in Lars no later than from Sivan (May-June) 1762 BC e. However, it should be noted that from the email of 1763 BC. e. by nisan 1762 BC e.from these cities did not reach the documents at all. How Rome-Sin was ended is unknown. Hammurabi inherited from Rome-Sin the title «Father of the Amorites ». Instead of Rome-Sina, Sin-iddin was planted in Lars, possibly a descendant of the dynasty overthrown by Kudurmabug, but only as a governor of the Babylonian king. We heard an interesting correspondence of Hammurabi with him, in which the most diverse aspects of public administration are affected. In Lars, Hammurabi restored the zikkurat and the Shamash E-babbar temple, built there by Naram-Suen.We heard an interesting correspondence of Hammurabi with him, in which the most diverse aspects of public administration are affected. In Lars, Hammurabi restored the zikkurat and the Shamash E-babbar temple, built there by Naram-Suen.We heard an interesting

correspondence of Hammurabi with him, in which the most diverse aspects of public administration are affected. In Lars, Hammurabi restored the zikkurat and the Shamash E-babbar temple, built there by Naram-Suen.

Campaigns of Hammurabi at the end of the reign:

In the 32nd year (approx. 1762 BC) Hammurabi again faced Ashnunna and her allies with mountain tribes (the text calls all the same subareas and Kutyev). Hammurabi occupied the city of Mankisum on the Tiger and entrenched along the banks of this river between the mouths of Diyala and Adem. In 1762 BC e. year (33 years of Hammurabi's reign), he managed to win alternately, and Malgium, along with some Khurrit settlements beyond the Tiger, and the kingdom of Marie, the former faithful ally of Zimri-Lima. Two years later, in the 35th year (approx. 1759 BC) Hammurabi ordered the tearing down of the walls, both Malgium and Marie; Zimri-Lim was apparently executed. In the environment of these cities, nomadic tribes demolished their walls was tantamount to destroying the cities themselves. Although Hammurabi subsequently claimed,that «hid the people of Malgium during a disaster and approved their homes in wealth » and «had mercy on the people of Marie », but the city of Malgium was never reborn again, and the city of Marie lost its significance.

In the 37th year (approx. 1757 BC) Hammurabi defeated the Sutievs, Subareas and Highlanders of Zagros (the settlements of Turukku and Kakmu are mentioned). It is possible that he conquered Assyria into this company, which the dating formulas are silent about, but mentions his stel with laws, there Hammarupi says that he ordered in Ashshur (« returned to Ashshur his gracious lamas (guardian) ») and in Nineveh (« gave Emissiansh Also in one of his letters, Hammarupi mentions his garrison in Assyria. Campaign 1757 BC e. of the year showed that Hammarupi does not intend to continue with his son Shamshi-Adad Ishme-Dagan the relations arising from the agreement concluded by him at one time on the «fraternity » with Shamshi-Adad. At the 38th year of government (approx. 1756 BC) Hammarupi defeated and, apparently, in the end, conquered Ashnunnu.Thus, as a result of these conquests, all Mesopotamia was under his power.

However, one still gets the impression that in the last years of Hammarupi's reign, his possessions were more likely to decline than expanded. The names of the last two years clearly show that he was forced to defend himself, fighting close to his capital. The 42nd year (approx. 1751 BC) indicates the construction of the wall along the Tiger and Euphrates, and the next year mentions an earth wall built to protect (apparently as a last resort) the city of Sippar.

Hammurabi's domestic policies and laws:

Under Hammurabi, the processes that began after the fall of the III Ura dynasty have achieved higher development: the growth of commodity-money relations, private slave farms, and the strengthening of trade. There was an increase in the centralization of the state and the strengthening of tsarist power.

The irrigation of the country and waterways were a special concern of Hammurabi. He constructs new channels (one of them is called «Hammurabi, the blessing of peoples »), cleanses the old (in Uruk, Daman), takes care of troubleshooting during the Euphrates. But Hammurabi paid even more attention to justice. Already in letters and inscriptions, this side of his activity is with sufficient clarity. So in one letter he gives instructions on the trial of bribe takers, in others he is busy with cases of money-lenders, in others he demands to send people to Babylon who, being eyewitnesses, could inform him of cases, sometimes require the arrest of faulty officials, etc.

Hammurabi also owns the oldest surviving legislative collection, carved in stone in the 35th year of the reign of Hammurabi (c. 1759 BC). Initially, this stone decorated with drawings stood in Sippar, but after 600 years it was delivered to Susa as a trophy obtained as a result of the successful raid of the Elamites on Babylon, where it was later found by archaeologists. In addition to him, the king set the same in other centers: in the Babylonian Esagil and in the Suzah themselves (fragments were also found from the latter); a modern era of Hammurabi found a fragment of a clay plate.

Hammurabi Rules 43 years. A letter from Hammurabi Samsu-iluna's son has been preserved which shows that the latter seized the throne until the death of his sick father.

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Samsu-iluna (lit. «Our God the Sun ») — king of Babylon (approx. 1750 — 1712 BC), from the I Babylonian (Amorea) dynasty. The son of King Hammurabi.

According to the custom of Samsu-ilun, in the 1st year of his reign, he issued a decree on «justice » (misharum; ext. «alignment »). The first seven years of the reign of Samsu-iluna (approx. 1749 — 1743) are noted in the list of dating formulas, in addition to the publication of the act «justice », only by digging channels (probably secondary), and making jewelry from gold and silver for various temples. But in 1742 — 1741 disasters began.

Cassite Invasion:

In 1742 BC e. the tribe of cassites (accad. Kashshu) — mountain herders of the central part of the Zagros ridges — invaded Mesopotamia. An inscription compiled on behalf of the leader of these Gandash tribes is found in Nippur, but it is unlikely that he will really reach this city. The corresponding text is most likely the latest, albeit ancient, fake. Samsu-ilune managed to defend the most important parts of his kingdom. The bulk of the cassites, repeating the path of the Amorites in the opposite direction, crossed the Tiger, walked along the slopes of the Jebel Sinjar ridge and went to the influx of the middle Euphrates of Habur. Somewhat lower than the Habur's fall into the Euphrates, in connection with their invasion, the old Kanei kingdom was recreated with a center in the city of Terke.

Uprising in the south:

Probably not without the influence of the defeats of the Babylonians in the north, the whole south of the country revolted, almost the entire former kingdom of Lars: Ur, Lars, Kutalla, Uruk, Kisur, probably Lagash, and then Nippur and Isin. They were supported by the Idamarats and Yamutbal tribes. Rome-Sin stood at the head of the rebellion, probably a descendant of Rome-Sin of King Lars, since the capture of which Hammurabi has passed a little more than 20 years. It is possible that this Rome-Sin was the son of Varad-Sin, although in this case he should have been very advanced (more than 80 years). From the time of the uprising, the imprint of the press has been preserved, which reads: «Rome-Sin, son of Varad-Sin of King Lars ». It can be seen, not only in the rich, but also in other sectors of society was full of dissatisfied strictness that came under Hammurabi, this is indicated by the unanimous support of Rome-Sin throughout the south and in the center of the country.Rome-Sin declared himself king and introduced his dating formulas in the south. The 9th year of the reign of Samsu-Iluna (c. 1741 BC) has a dating formula «The cashite army was defeated », and in the south the same year is called «Rome-Sin became king.

Suppression of the uprising:

In the 10th year of his reign (approx. 1740 BC) Samsu-iluna defeated the army of the Idamarac tribes, the Yamutbal, the cities of Uruk and Isin, and captured Ur and Uruk (judging by its dating formula). And indeed, from 1740 BC. e. dating from Samsu Iluna reappears in Ura. Apparently, Samsu-iluna completely took possession of the situation, and Rim-Sin fled and locked himself in the small town of Keshe, near Nippur. However, he continued to hold Uruk and Lars this year.

Moreover, there was already a measured Ur again in 1739 BC. e. joins the general uprising of the whole south. However, unsuccessfully. Samsu-ilun re-arrested in the 11th year (c. 1739) answered with such a pogrom in Ura, Uruk, Lars and other cities, which Dvurechye had not seen since the time of Rimush. After that, the southern cities for a long time are depopulated, they are very rare, and even then only scattered, documents dated after 11 — 12th years to Samsu-iluna (approx. 1739 — 1738 BC). The uprising, however, did not end there. Only in the 12th year (approx. 1738 BC) was little Kisura taken, and only in the 13th (approx. 1737 BC) — Rome-Sin himself died.

Threat in the north:

In the 14th year (approx. 1736 BC), a large rebellion was suppressed in Akkad, that is, in northern Babylon, and the city of Sippar was destroyed. From this year, Samsu-iluna begins to take steps to restore peace and order in the country. The 15th year (approx. 1735 BC) is named after the restoration of the walls of Isin, the 17th (approx. 1733 BC) — «yamutbalas », that is, probably However, Isin for many centuries after this did not matter, and Lars — all the more. From the 15th to the 18th years (approx. 1735 — 1732 BC) there are restoration work in Sippar. A special inscription was dedicated to this event. In another same inscription,

Samsu-ilun speaks of the pacification of 26 usurpers. As you can see, the situation remained tense. The list of dating formulas mentions, in addition to the usual gift of jewelry in temples,work to strengthen the walls of Kish and other northern cities, down to Sagaratum, a fortress in the lower reaches of Habur, near the new Cassian kingdom on the Middle Euphrates. But large groups of cassites remained in the mountains in the east, and still threatened Mesopotamia through the valley of the Diyala River. This caused the trekking of the Babylonians. In the 20th year (approx. 1730 BC) — v. Ashnunna, which now received the Cassite name Tupliyash, and in the 23rd year (approx. 1727 BC) — against mountain cities. 28th year (approx. 17th year) — against Eshnunna, which now received the Cassite name Tupliyash, and in the 23rd year (approx. 1727 BC) — against mountain cities. The 28th year (c. 1722 BC) is named after the war with two Sutian leaders.) — against Eshnunna, which now received the Cassite name Tupliyash, and in the 23rd year (approx. 1727 BC) — against mountain cities. The 28th year (c. 1722 BC) is named after the war with two Sutian leaders.

The formation of the Kingdom of Primorye:

Around the same time, the extreme south of the country, the so-called Primorye (Mat-Tamtim), which apparently includes areas south and east of Laguna, including, perhaps, Lagash. The uprising was led by a certain Iliman (reading the name is unreliable), who declared himself king of Primorye. Around 1722 BC e. Ilimane won a temporary victory over the troops of Samsu-Iluna and owned Nippur for some time, where documents were dated to his board. Although the Babylonians later pushed Iliman into the lower-level swamp, they finally failed to regain their south. On the shores of the Persian Gulf, the state of the Primorsky Dynasty formed, which lasted more than 200 years.

Partition decline:

Another event is also associated with the end of the reign of Samsu Iluna. The defeat of Hooray and Lars in 1739 BC. e. led to the cessation of the activities of higher schools of the cuneiform diploma operating in these cities, and with the capture of Nippur Iliman in 1722 BC. e. the most important school in Nippur, which was the center of the creation and transfer of the most complex written and cultural tradition that arose in Sumer, was also dead. After the conquest of Nippur by the Babylonians, this school was no longer able to restore its significance. Apparently, an attempt was made to transfer the center for teaching scribes to Babylon, however, the creative productivity of the writing layer of society has since fallen sharply along with knowledge of the Sumerian language, because the level of knowledge of the scribes is sharply reduced.

Samsu-ilun rules for 38 years.

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Abieschu — king of Babylon (approx. 1712 — 1684 BC), from the I Babylonian (Amorean)

dynasty. The son of King Samsu-iluna. Abieschu rules for 28 years.

In 1711 BC e. taking advantage of the death of Samsu-Iluna, the Elam king Kutir-Nuhhunte I attacked Dvorechye and took to Susa rich booty, in particular the statue of the Mesopotamian goddess of fertility and victory of Nanaya. In Dvorech, only the Assyrian king Ashurbanapal returned her after many years at 646 BC. e.

In general, little is known about the time of the reign of Abiesch. The list of its dating formulas, almost the only source of information about its board, reports on the cleaning and updating of channels and the construction of new towns on them, on the usual gifts to temples, the proclamation of «justice », etc.

Abieschu continued to wage war with the king of Primorye Iliman, who is in alliance with Elam, but to no avail. The war with the cashiers is also mentioned. But it is completely impossible to point out what territory Abieschu's power spread to.

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Ammi-ditana — king of Babylon (approx. 1684 — 1647 BC), from the I Babylonian (Amorean) dynasty. The son of King Abieschu. Ammi-ditan's rules are 37 years old.

The reign of Ammi-Ditan was apparently not particularly peaceful. The list of its dating formulas repeatedly mentions the construction of fortresses and twice talks about wars. In the 17th year of his reign (approx. 1667 BC) Ammi-ditana defeated a certain Arahabi, possibly — leader of the uprising. He also waged a war with the Primorsky kingdom. In the 37th year (approx. 1647 BC) Ammi-ditana destroyed the walls of the fortress, which was built by the people of King Primorye Damik-ilishu.

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Ammi-tsaduk — king of Babylon (approx. 1647 — 1626 BC), from I of the Babylonian (Amorean) dynasty. The son of King Ammi-Ditan. Rules 21 years.

Ammi-tsaduk began his reign traditionally with a decree on «justice » (2nd year of rule). After 8 years (the 10th year of rule), he again proclaimed «justice » and, possibly, such an act, judging by the hint in one of his last dating formulas, he issued another third time. All other formulas are devoted to the manufacture of religious objects, and only one channel.

Apparently, under the Ammi-tsaduk region of Lagash and Ur, they already belonged to the kingdom of Primorye, and the northern border of the Babylonian kingdom passed much south of Ashur and Marie. Of the areas beyond the Tiger, Ammi-tsaduk belonged to the territories of the Idamarats and Yamutbal tribes.

The 8th year of the reign of Ammi-tsaduki (approx. 1639 BC) dates from the famous

observation of the heliac rise of the planet Venus — the astronomical date to which the entire chronology of Dvorechia of the III and the first half of the second thousand is attached. BC

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Samsu-ditana — king of Babylon (approx. 1626 — 1595 BC), the last of the I Babylonian (Amorean) dynasty. The son of King Ammi-tsaduki. Rules 31 years.

Almost nothing is known about the events of his board. The list of its dating formulas did not reach us completely, and the formulas themselves are empty and for the most part reached us in a very abbreviated form.

In 1595 BC e. the Hittite king of Mursi I, apparently in alliance with the cassites of the kingdom of Hanei, made a campaign against Babylon and destroyed it. The statues of the patron saint of Babylon, the god Marduk and his wife, the goddess Tsarpanit, were carried away from the destroyed main temple of E-sagila and delivered to Khan. Samsu-ditan, apparently, died.

The news of this campaign came to us only from the Hittite source, so he is silent about the cashiers, but it must be assumed that in this campaign to Babylon they played a significant role, maybe no less than the Hittites. We know that individual cashiers by the end of 17 c. e. were in the service of the kings of Babylon, they could serve as scouts for his enemies. It is very likely that the purely military role of the Cassite contingent in the army of Mursi I was great. This clearly explains why the main trophy of — Marduk’s statue was not taken to the Hittite kingdom, but remained in the Cassite center in Khan.

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Ilushuma (lit. «Stream of God ») — ruler of the city of Ashshur (con. XX — beg. XIX century BC). The son of Shallim-ahhe. He was the first historically witnessed ruler of Ashshur. He did not wear the royal title; as a priest-ruler, he was called ishshi'akkum (transcription of Sumerian ensi [ak]), and as the head of the city council (?) called ukullum or baclum.

He is known from the Assyrian royal list and inscription, which was found in the old Ishtar temple in Ashshur. This short inscription left by him on a lime board reads: «Ilushuma, Ishshi'akkum of the city of Ashshur, for the sake of (the goddess) Ishtar, his mistress, (and) built a temple for his life; I restored the old wall shaken (?); for (citizens) of my city I distributed houses (probably in connection with (Further we are talking about the discovery of two new sources on Mount Ebi and the supply of their water to the city); liberation (the

word andurarum does not mean political liberation from under someone else's power, but exemption from debts, duties, etc.) of Akkadians, as well as their sons, I established their copper; from Midra (transferred as «swamp, from Hooray, Nippur, Avala (Havalum, apparentlyon the pass through Zagros, which led to Arbele, dependent on Ashshur and close to him), Kismar (identified by Hashmar — «Sokolin Pass », that is, the pass over the valley of Diyalyala), Dera to the City (i.e. Ashshura) — I established their release ».

If the correct alleged interpretation of this incomprehensible inscription is correct, Ilushuma built a temple in Ashshur to the goddess Ishtar (the construction of the Ishtar temple during the time of Ilushuma is also indicated by the inscription of the late Assyrian king Tukulti-Ninurta I), restored the destroyed city wall, supplied the city with water and freed from import duties goods from the mentioned cities. In other words, «sons of Akkadians », i.e. citizens of Akkad cities who were as sales agents or representatives of their trading communities on all major roads, and, above all, roads leading south to Lower Mesopotamia and through the mountains of Zagros, were allowed by Ilushuma to duty-free trade in copper; in return, Ashshur could Ashshur's trade within this zone (with Hasur) is confirmed and documented.

Around the same time, Ashshur merchants of the masses rush to Asia Minor to take part in the — trade there, first, probably as well as fabric dealers, and then mainly speculating on the difference in metal prices (cheap in Asia Minor, expensive in Mesopotamia). Although most of the numerous documents of the Little Aznian merchants of the XX — XIX centuries. BC e. devoted to internal issues of trade in Asia Minor and partly in Ashshur, Syria, etc., however, more distant ties are also observed (of course, through Ashshur); among the persons mentioned in this correspondence, the Gasurites and Khavalyans are named. Attracting goods to Ashshur in this way, Ilushuma laid the foundation for a broad mediation international trade.

According to the Babylonian chronicle, Ilushum was a contemporary of the king of Babylon, Sumu-abum.

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Erishum I — ruler of Ashshura (1st floor. XIX century BC). The son and successor of Ilushum. He is known from the Assyrian royal list and numerous inscriptions. Several of his inscriptions were found even in K; ltepe on the Anatolian Highlands.

Continued his father's policy of strengthening trade. It is by his time that perhaps the first written acts of the archives of the Canish trade colony (karum) in Asia Minor may belong. It is believed that from that time on, the Ashshur trade in Kanish began to be controlled by rulers, although it should have existed long before that. In the name of Erishum, Ashshur merchants swore an oath to them. Erishum I, like his father Ilushum, left in Ashshur an inscription that came to us. It is compiled by him «for my life and for the life of my city ». It

reports that in connection with the large construction work begun in the temple of the god Ashshur «my city met at my call, I established the release (on) of silver, gold, copper, lead (?), Barley, wool (and that's it) down to scrapers (?) pots and chaffs ». Here «release » is thus distributednot for certain groups of merchants, but for the entire market turnover.

The compiler of the later royal list noted that the length of power of the individual alleged ancient rulers of Ashshur (before Erishum I) is unknown to him. Information about the duration of the reign of their kings, the later scribes scooped from the lists of annual eponyms-limma. However, such a limit already existed in the Kanish trade colony (there they were treasurers of the trading office), and there is no reason to explain the disappearance of the lists of the limma if they existed in Ashshur before Erishum. Obviously, it is legitimate to assume that the very principle of dating years by limm was borrowed precisely by Erishum for the needs of the city-state from the practice of a trade organization.

He left behind a lot of inscriptions in which he reports on his construction activities. The most important event from the time of the reign of Erishum seems to be the construction of the Ashshur Temple (the temple of a wild bull) in Ashshur (inscription of Asarhaddon). He built a throne for God, decorated with valuable stones, and also built a monumental staircase for processions and a gate to the temple. In the foundation of the temple, he placed a clay cylinder with his inscription, ordering in it that no one, even the king, who intended to renew the temple, dared to remove it. Into the building solution of the walls of the temple, melted oil and honey were added. Erishum confiscated land within the city to build or expand a step staircase with gates (« the wall became higher than during my father ... »). One of his inscriptions conveys even the names of the judges who acted at this gate, and curses,who were supposed to fall on the head of the one lying at these gates (probably during the trial).

Also worth mentioning was the construction of two boilers for brewing beer. They were decorated with images of pigeons.

Erischum rules for 40 years. Inherited him was his son Ikunum. According to the synchronous royal list from Ashur, Erishum was a contemporary of the Babylonian king Sumu-la-El.

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Sargon I (Sharrum-ken — «The true king ») — — ruler of Ashshura (XIX century BC). The son of Ikunum. The name Sargon is characteristic of the usurper., The oldest king of the city of Agane in Babylon, approx. 2800 BC, as is evident from the inscription of Nabonid on the restoration of the temple in Sippar. The full name seems to be – Shargani Sharali; 2nd half is probably the name of God. In addition to modern cylinders and small inscriptions on stones and bricks, we also received texts in the late Assyrian processing for the Assurbanipala library. One of them tells on behalf of Sargon the legend of his life. He was

not of the royal family, he did not even know his father; his mother let him in a basket along the course of the river; he was raised by a priest who found him; finally he became the "king of the black-headed" (i.e. Semites) and reigned 44 years old, beloved by the goddess Istar.This legend resembles similar stories about the founders of cities or kingdoms (Romule, Kira) and the history of Moses. Then Sargon tells about his campaigns and conquests on the shores of the Persian Gulf. Another text, astrological in nature, speaks of his campaigns in Elam and west – in Phoenician, «Palestine » and even in Cyprus, about the uprisings against him, etc. In Cyprus, his cylinder was found.

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Shamshi-Adad I (amor. «My sun – god Adad ») — upper Zopotamian king (approx. 1813 — 1781 BC e. It came from the Amorean tribe of the Haneites.

A certain Belkabi (« God — his star » his star) is named after the father of Shamshi-Adadad. This name is obviously identical with Igurkabub, the patronymic of Shamshi-Adad, known for stamped inscriptions on bricks found in Ashshur, and with Ilukapkapi, by what name is the father of Shamshi-Adad in the Khorsabad royal list. Despite the fact that Belkabi is not called the «Ashshur priest » in the inscription Asarhaddon, is deprived of the title of Ensi, on stamped bricks from Ashur, is not the ruler of Assyria in the Khorsabad list, however, he was an independent ruler of some area of Upper Mesopotamia (possibly in Ter This is mentioned by a diplomatic letter from Marie, according to which Belkabi launched an attack on Marie, and his ambassador is known from documents found in Ashnunn.In one private document dated the 1st year of the Sin Muballit of Father Hammurabi, counterparties swear by the name of the Babylonian king and the name of Belkabi. The fact that Belkabi occupied the position of an independent ruler is also said by the fact that Shamshi-Adad in the Khorsabad list is not declared a usurper, although he is not the son of his predecessor Erischum II. Although the later Assyrian royal lists did indeed include him (a, as well as a number of his ancestors) among the Assyrian kings, and although Shamshi-Adad left many of his inscriptions in the city of Ashur and carried out a radical reform of his offices, introducing a new (Babylonian-Evphrat) written tradition, he never considered himself king of Ashur, and did not connect his royal titles (« the king of sets (sharkishshatim), set by Ellil ») with either Ashshur or his gods.There he first accepted the title of Ishshiakkum, and later called himself only the builder of the temple of the god Ashshur.

Ashshur capture:

Shamshi-Adad mentions Erishum I and his son Ikunum as his predecessors on the throne of Ashshur, completely silent about the following four rulers after Ikunum: Sargon I, Puzur-Ashshur II, Naram-Sine and Erishum II. This is due to the fact that Shamshi-Adad did not take Ashshur immediately. Initially, Shamshi-Adad was probably based on the city of Shubat Ellil (« Ellil House »), the location of which is not entirely clear. It was probably located in

the upper reaches of Habur, about 270 km northwest of Ashshur. The history of the conquests of Shamshi-Adad is not entirely clear. It is only known that they walked in two main directions: along the Euphrates and west of it, and along the Tiger and east of it.

According to a later tradition, the eastern operation of Shamshi-Adad was as follows. Starting with a trip to the Lower Mesopotamia, he then climbed up the Tiger and, even during the life of Naram-Sin Ashshursky, occupied the city of Ekallatum (in the area of the current Khan Shureimiya) on this river, and three years later he captured Ashshur, expelling from there the receiver Naram-Sina Erishuma II. The city of Ekallatum, apparently, became the main administrative center of the power of Shamshi-Adad. In it, Shamshi-Adad planted his eldest son as the ruler, who did not bear the Amorean name, but the Akkad – Ishme-Dagan. Subsequently, Ishme-Dagan actually became the co-ruler of his father. At the same time, Nineveh was captured. In his only inscription from Nineveh, Shamshi-Adad himself connects the beginning of his reign in Ashshur with the capture of the country Nurrugum (northwest of Nineveh) – of the country, which according to the archive of Marie,by the time of the conquest, Marie was already part of the state of Shamshi-Adad as one of the districts. Consequently, Shamshi-Adad made a trip to Marie as the king of Assyria.

Submission by Marie:

So, subjugating the lands that made up the core of Assyria in the future, Shamshi-Adad stepped west and defeated one of his strongest rivals –, the kingdom of Marie in the Middle Euphrates. Only one son of King Marie Yahdong-Lima Zimri-Lima managed to escape. He took refuge with King Yamhad (Haleb) Sumu-Epuh, who had previously been in a hostile relationship with his father. As you can see, Sumu-epuh, in the face of a common danger from Shamshi-Adad, decided to unite with the son of his former enemy. The ruler of the conquered Marie Shamshi-Adad appointed his youngest son, Yasmah-Adad.

Submission of other Syrian states:

Fearing the threat of takeover by the kingdom of Yamhad, King Karkemish Aplahanda entered into an alliance with Shamshi Adad. Aplahanda regularly sent valuable gifts to the Shamshi-Adad court and received return gifts, and Shamshi-Adad allowed King Karkemish duty-free trade in the cities of Northern Mesopotamia and, in particular, Marie. The cities of Urshu and Hashshu located near Karkemish also joined the union. One document mentions the preparation of Shamshi-Adad, Karkemish, Urshu and Hashshu for a joint trip inland to Syria. The campaign did not lead to the establishment of the firm domination of Shamshi-Adad over Syria, but allowed him to gain a foothold in Katna. Despite the subordinate position of Katna, as evidenced by the facts of the constant presence in this fortress of the garrison of Shamshi-Adad, replaced every 3 years, the local dynasty in the person of King Ishhi-Adad continued to rule here.From Katna to Marie in the form of tribute came gold, silver, date palm, cypress, myrtle tree, fabrics. The ruler of Katna provided military assistance to Shamshi-Adad, sent intelligence reports. Shamshi-Adad’s good relationship with King Katna was sealed by the marriage of Ishhi-Adad’s daughter with Yasmah-Adad.

Clashes with Yamhad:

The main enemy of Shamshi-Adad in Syria in the documents is the powerful king Yamhad Sumu-epuh, with whom Shamshi-Adad was constantly at war. The border town between the two states was considered the Upper Tutul at the mouth of the Bali River. Documents from the Marie archive mention the constant skirmishes between these kingdoms. So one document tells how a two thousandth detachment led by a certain Yapah-Adad (possibly one of the Sumu-Epukha generals) captured the Zallul settlement at the crossing through the Euphrates on the right bank of the river. Two groups of Assyrians immediately went camping and entrenched in the settlement of Khimush, located opposite Zallul, but reinforcements approaching Yapah Adad did not allow the Assyrians to attack the enemy.

Preparing his main campaign against Yamhad, Shamshi-Adad gathered a huge army at that time. So from the surviving documents it is clear that 10 thousand soldiers of Shamshi-Adad himself should have participated in this campaign, his son Tsar Marie Yasmakh-Adad was obliged to expose 6 thousand and the king of Ashnunna promised to send 6 thousand. In addition, apparently, the military forces of the Allied Shamshi-Adadu cities of Karkemish, Urshu, Hashshu and Katna should have participated in this campaign. True, it is not known whether this campaign took place and what were its results. In any case, Sumu-Epuh died a natural death, and Yamhad was never subjugated by Shamshi-Adad, and there people who were not happy with him constantly took refuge. True, having placed one garrison in Katna, and the second in Yablia (possibly Ebla), Shamshi-Adad completely blocked Yamhad from reaching the Mediterranean Sea and as a result of this,the successor of Sumu-Epuh Yarim-Lima I had to look for an ally in the person of the ruler Alalah, through whose territory he gained access to the sea by roundabout.

Wars with the Highlanders of Zagros:

From the east, the militant Khurrit tribes of the Turkrukka constantly attacked the Shamshi-Adad power. Zagros can be considered the motherland of the Turkuk, because in case of an unsuccessful raid, they always sought refuge in the mountains. Turukka was ruined by settlements along the banks of the Tiger, seized prey and drove people away. A letter from Marie tells about the attack of the Turkuk on a 2,000-strong detachment of Assyrians standing somewhere near the Tiger. Only the timely arrival of reinforcements saved the detachment from complete defeat. In another letter, Ishmi-Dagan writes that he was busy with the war with the turukka and therefore did not give news. From the third letter we learn about the next attack of the Turkuku. This time they ran into Shamshi Adad. Marie's archive calls the four leaders a turukka: Bin Adada, Vilanuma, Lidaya and Zaziyu. The name Bin Adad is mentioned in the dated formula: «The year when Shamshi-Adad Bin-Adad captured ».This message is specified by letter from Marie. Bin Adad and Vilanum acted together and died in one of the battles with Ishma-Dagan by the eldest son of Shamshi-Adad. He was defeated and had to hide in the mountains and Lidaya, the third leader of the Turkuku. But Shamshi-Adad was never able to protect the country from the raids of the Turkuku.

Relations with Ashnunny:

Relations with their southeastern neighbor, the kingdom of Ashnunn, at Shamshi-Adad developed depending on the situation. One letter written after the death of Shamshi-Adad says that this king was constantly looking for friendship with Ashnunny. This is confirmed by several texts, there is information about the exchange of ambassadors between the heads of the two states. Once, the Assyrian Tsarevich was ordered to go to Ashnunnu with a diplomatic mission, but the trip did not take place for an unknown reason. The ruler of Ashnunna also provided military assistance to Shamshi-Adad, so, during the last trip to Yamhad, King Ashnunny put up 6 thousand soldiers — the fourth part of the entire Shamshi-Adad troops. However, more often, Ashnunn's relationship with Shamshi-Adad was tense. It is known that Ashnunna tried to conclude an alliance with Babylon against Shamshi-Adad, although Hammurabi, king of Babylon,and rejected the proposed union. When the news of possible negotiations reached the limits of Assyria, Ishme-Dagan, on behalf of his father, gathered an army and began to erect defensive structures on the border with Ashnun. Other texts explicitly refer to the clashes between Shamshi-Adad and Ashnunna. One letter talks about the advancement of Ishme-Dagan units towards Ashnunna. In another letter, Ishme-Dagan writes about the attempts of the ruler of Ashnunna to build fortifications near Ekallatum. Moreover, Ishme-Dagan reports that he is going to be the first to attack the enemy. In the next letter, Ishme-Dagan is warned of Ashnunna's attack on the country of Harbe (northeast of the city of It). Ishme-Dagan, apparently, did not believe the news received, then for the second time they send him a warning about the appearance of the Eshnunny troops in Harba and about their approach to the Euphrates.The sender of the letter announces the intention of the ruler of Ashnunna to attack the city of Rapikum. As can be seen from this correspondence, the quarrels between Eshnunny and Shamshi-Adad went over three cities: Ekallatuma on the Tiger and Rapikum and Ita (Lower Tuttul, the modern settlement of Heath) on the Euphrates.

Relations with Babylon:

There was a peaceful relationship with Shamshi-Adad. As already mentioned, the Babylonian king Hammurabi rejected the offer of the union from Ashnunna, and in the 10th year of his reign (approx. 1783) he personally met and entered into an alliance with Shamshi-Adad, provided that the latter would give him the city of It (Lower Tattul) on the Euphrates. According to one letter containing a report on the presence in It of a 2,000-strong detachment of Babylonians, the condition of Hammurabi was satisfied. From the correspondence of Shamshi-Adad with Hammurabi, it is clear that Shamshi-Adad even cared about providing the caravans of the Babylonian merchants with everything necessary and their timely return to their homeland.

Hiking east:

Obviously, Shamshi-Adad intended to extend his control to the easternmost of the highways,

leading along the foothills of Zagros from south to north, through Arraphu and further through the independent mountainous hurrit city of Shushsharu to the Zagros passes, or to northwest to Nineveh. To do this, 5 years before his death (approx. 1786), he took a special campaign to capture Kabara (it is likely to be broken at the crossing through M. Zab, in the area of modern Altynkepryu). In addition to Kabara, the Assyrians also took the cities of Khurara and Kirhadat during this campaign. Ishme-Dagan in his letter to Yasmah-Adadu says that Kirhadat, located in the area of Cabara was taken on the 8th day, during the course of how to bring down his walls with the help of a dig. The Kabar operation was only a prelude to the capture of Shamshi-Adad first by Arrapha herself (modern Kirkuk), and then Shushshary (modern Tell Shemshara).

Organization of the Power:

As a result, the whole of Upper Mesopotamia was in the hands of Shamshi-Adad. Shamshi Adad was undoubtedly the most powerful king of that time. In his construction inscription from Ashshur, Shamshi-Adad calls himself «the conqueror of the countries between the Tiger and the Euphrates » and says that he «went to the coast of the Mediterranean Sea » and «received tribute from the kings of the Upper Country (common name of the territories to the west and northwest of the country He divided his power into at least 14 districts (halsum) with administrative centers in garrison fortresses. Two districts with the most important fortresses were located on the Tiger: Ekallatum and Shitullum, four districts in the steppe between the Tiger and the Euphrates: Karana, Halita, Kuruttum and Sagaratum, four districts that defended the northern borders of the power were located at the main origins of Habur – Ashnakum,Kirdahat (southern modern. Chager-Bazara), Nahur (east of the church. Harrana) and Talheim (or Talhat), the three largest agricultural districts in the Middle Euphrates — Marie, Terka and Upper Tuttul, one district near the Euphrates — Kattunan and one district after the Euphrates – Yablia (may be identical with Ebla). Further, Katna and Yablia Shamshi-Adad did not advance, except for the short-term forest trip to Lebanon, during which he reached the Mediterranean Sea and installed his victorious stele there. But, apparently, from the correspondence of Yasmakh-Adad we know only part of the military districts of the state of Shamshi-Adad, such as those associated with Marie. Probably, there should have been more districts and in the foothills of Zagros, who did not find mention in this correspondence. The heads of the military districts of the Shamshi-Adad power were the tsarist administrators, moved by the king at their discretion.The community administration has been preserved, but has now been established in its places, subject to loyalty to the king.

Construction activities and military care:

Shamshi-Adad launched extensive construction activities in Ashshur. His lengthy inscription, repeatedly reproduced, is found in different parts of the temple of the gods Ashur and Adad. However, while he seemed to seek not one of the temples to get around his care, supporting the cult of everyone. But not only in temples did he seek his own support, acting as a autocrat. His main concern was the creation of a strong army. When forming the troops for the campaign, it included only selected soldiers of the permanent royal regiment (kitsir

charrum) and militias from community members. Preferably mobilized the Haneis, fellow tribesmen of the king. The protection of the king consisted of eunuchs (hersekku) the temple of the goddess Ishtar. They accompanied him not only during the rituals in the temple of the goddess, but also on the battlefield, apparently as the most reliable bodyguards.

It is interesting that Shamshi-Adad was the first of the kings of antiquity, who to some extent defended the interests of the broad masses of agricultural communities. He set solid prices for grain, oil, wool, half lower than those accepted in Babylon.

The rules of Shamshi-Adad 33 years and after his death the power he created broke up.

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Ishme-Dagan I (lit. «I heard Dagan ») — Tsar Ashshura (approx. 1797 — 1757 BC). The eldest son of Shamshi-Adad I. Since 1797, Ishme-Dagan was the co-ruler of his father, and after the death of the last rules in the eastern part of the empire. Ishma-Dagan invited his brother, who ruled the western part, Yasmah-Adad to conclude an agreement on the «fraternity » for eternal times, promising not to enter into relations depending on Hammurabi, king of Babylon. However, the intervention of Hammurabi in the affairs of the brothers led to the return to the throne of Marie of the former dynasty in the person of Zimri-Lima and the complete disappearance from the historical arena of Yasmah-Adad.

Ishme-Dagan continued to conduct military operations with the militant tribe of Turkuku, which, however, did not lead to significant results. In the end, Ishme-Dagan was forced to make peace with them and even betrayed his son as the leader’s daughter, Turukka Zaziya, giving her a rich ransom in gold and silver. Subsequently, the Turkuk was on the side of Ishma-Dagan against the king of Babylon Hammurabi.

Ishme-Dagan's relationship with the southern neighbor — Babylon, after the death of Shamshi-Adad I, escalated. Ishme-Dagan once provided little military assistance to Hammurabi, but now the Babylonian king has shown his discontent, considering it insufficient. Hammurabi’s trip to Northern Mesopotamia in 1757, during which he defeated the Sutievs, Suboreans and Highlanders of Zagros (Turukku and Kakmu), showed that he did not intend to continue the relationship with Ishma-Dagan arising from his brotherhood agreement with Shamshi-Adad I. And although in the dating formula of this year, Hammurabi does not talk about the conquest of Assyria, but from other inscriptions it is known that he disposed of in Ashshur and Nineveh, that is, in the two main centers of Assyria.

Ishme-Dagan rules for 40 years.

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Mut Ashkur — ruler of Ashshura. The son of King Ishma-Dagan I. In the usual royal list, Ashme-Dagan I was named Ashshur-Dugul. The document VAT 9812 opposite calls Mut-Ashkur and after it Re-mi- [x], which are both not present on other lists. Some historians are ready to accept even the third king after Rem-mi- [x], whose name has not been preserved. Documents from Marie confirm the probability of the reign of Mut-Ashkur.

It is also assumed that Mut-Ashkur and his heirs did not rule in Ashshur, but only owned Ekallatum (in the area of the current Khan Shureimiya), probably in parallel with Ashshur-Dugul and his heirs who ruled in Ashshur. Mut-Ashkur was probably planted on the Atumrum throne and ruled like the Elam puppet. His accession to the throne, apparently, occurred in 31 — the 33rd year of the reign of Hammurabi. He and Remy [x] ruled for 29 years.

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Nebuchadnezzar I (Nabu-kudur-usur, approx. 1150 BC) — is a contemporary of Assyrian Assurrisheshi, with whom he fought and seems to be unsuccessful; tried to conquer the Lullumites, he seemed to go to the West and successfully fought with Elam. His gift record in favor of priests who fled from Elam (the land complains to them), as well as a certificate exempting from duties and guests and giving self-government of the Namar region, whose head, Ritti-Marduk, distinguished himself in the war, has been preserved. Officials who signed up for the letter bear exclusively Semitic names; the king, apparently, began himself a Semitic dynasty and calls himself "robbery of the Casites."

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Tiglatpalssar I — king of Assyria, the first of the great Assyrian conquerors to raise Assyria to the degree of a great power after a temporary decline. Its reign coincided with the time of movement of tribes from the north through Asia Minor and Syria into the land of the Hittites. From the 1st year of the reign, Tiglatpalasar invades Commayana, breaks the Muscovite tribe, conquers the country, then pacifies the tribes that lived north and east of the upper tide of the Tiger, and makes a difficult trip to the mountainous and forest country of Nairi (Armenia). Having broken the petty princes, he took tribute and hostages from them. A year later, he conquered the regions on the upper reaches of the Euphrates, then went to Syria and the first of the Assyrian kings reached the Mediterranean Sea. He seems to have put his image on Nar al-Kelbe next to the Ramses II monuments. Frightened by his successesEgyptian pharaoh sent him gifts – rare animals and, by the way, crocodiles. This

was a sign of the end of Egyptian hegemony. Nairi was the goal of the campaigns of Tiglatpalasar 2 more times; during the last, he carved his (still preserved) statue in the grotto at the origins of the river. Subnata (Sebennesu), with the inscription in which he calls himself the winner with the help of Assur "from the Mediterranean Sea to the great sea of Nairi." In addition to wars, Tiglatpalasar was busy decorating the capital of a new powerful state and erecting temples decent for its greatness. Tiglatpalasar's relationship to Babylon, where Marduk Nadinahi reigned, was hostile, but his desire to subjugate this city of his power after temporary successes ended unsuccessfully: apparently, even some images of Assyrian deities fell into Babylon and were only returned by Sinaherib after 480 years.by the way, crocodiles.
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Salmanasar III — king of Assyria, son of Ashshurnasirpala. He went on a campaign to the West, crossed Oront and the mountains and went to the Mediterranean Sea north of Phoenician. An anti-assirian coalition arose, led by King Damascus Bar-Hadad and King Hamat Irhuleni, to which the king of Israel, Ahab, as well as the kings of Arvad, Irkat and, possibly, Bible (Tir and Judea remained neutral). In the battle of Karkar in 853 BC the allies stopped Salmanasar. However, he soon again went on a campaign to Syria and Phoenician, including Tyr, where Baalesor II reigned (approx. 863; 41), son of Itobaal I. The situation of Tire was exacerbated by the severance of relations with Israel as a result of the execution of Jezebel, daughter of Itobaal. Against her (more precisely, – against Phoenician cults),

probably when studying from Assyria in 842, the military leader Jehu (Jehu) rebelled, and Jezebel, her son Joram,as well as priests and prophets of the Tyr god were killed. The uprising also broke out in Judea against Hofolia, the daughter of Jezebel. In Damascus, Bar Hadad was displaced, the place of which was taken by his killer Hazael. The anti-assirian union broke up, and Salmanasar forced Tire and Sidon to pay tribute.

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Semiramida (Shammuramat, Shamiram) — the legendary queen of Assyria, the wife of the legendary king Nina, who killed him by cunning and seized power. The historical prototype of the Semiramid is the Assyrian Tsaritsa Shammuramat (812; 803 BC), known only in fact that the rules are single, which is an extremely rare occurrence in the countries of the Ancient East. The features of some goddesses, in particular, also joined the image of Shamiram-Semiramid; Mesopotamian goddess of love Ishtar. The hanging gardens of the Semiramids, one of the 7 wonders of the world, traditionally bind with the name of the Semiramids. According to Ktesia, Semiramid; the daughter of the goddess Derketo, nourished and raised by pigeons, became the wife of the ruler of Syria, Onn, beaten off by the last Assyrian king Nina and after the death of Nina, who sat on the Nineveh throne. The ancient authors attribute to her the foundation of Babylon,they erect to it not only all the Assyro-Babylonian monuments, but also Persian and even pyramids, not to mention hanging gardens and communication routes through mountainous countries. She is credited with trips and conquests to India itself and the oasis of Amon. They said that she flew away in the form of a dove when her son Ninius began to encroach on her life. By others, she was killed by them. They talked a lot about her love affairs. In all this, one cannot fail to see a combination of the misunderstood myths of Ishtar with memories of the Assyrian period personified in Semiramis. The latter is explained, perhaps, by the fact that Ktesius wrote according to the Midian sources. The Medes met the Assyro-Babylonian culture in the reign of Ramman-Nirari III, married to the Babylonian princess Sammuramati, and probably combined with the name of the queen, who occupied the exclusive position in the history of Assyria,the idea of a striking one, then still in a primitive state, civilization and statehood.

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Tiglatpalsar III (Tukulti-Apil-Eshara) — King of Assyria (744 – 727 BC), founder of the New Assyrian Empire. At the beginning of his reign, Assyria was in complete decline; the powerful king of Van, Sarduri, formed an extensive union of the Alarodian and Northern Syrian principalities; his influence was the most powerful in Asia. Assyria could recover from the blows inflicted by the Van kings only by safeguarding herself from the rear and from the east. Tiglatpalasar pacifies the Aramaic and Chaldeans who settled in Babylon, which recognizes his hegemony, then reaches Demavend and subjugates the Iranians, whom

he led to Assyria with rich booty. Then he could turn against Sarduri. The meeting of rivals took place in Arpada, in Sev. Syria. At 743, Sarduri fled, leaving his rich camp for looting and losing 73 thousand people.Tiglatpalsaru was conquered by all the Syrian allies of the van, as well as the Hittite kings Karhamish, Marat, Commageni, etc. The unprecedented military and political expansion of Assyria during its reign completely changed the military-political balance in the Middle East. Assyria has become the dominant military and economic force in the Middle East. The 1st significant campaign of Tiglatpalsar III in the West (743 – 738) was accompanied by administrative reform in the Syrian territories adjacent to Assyria: semi-autonomous provinces were divided into smaller administrative units, which put an end to the almost sovereign power of the governors, which they gained as a result of the decline in central power. At the same time, the king took possession of a significant part of the rest of Syria. He managed to put an end to the hurricane presence in Northern Syria and the south.Anatolia and achieve peace on the northern and eastern borders of their kingdom (737 – 735). According to II C. 16: 7 (cf. II Cr. 28:16), the 2nd big campaign of Tiglatpalasar III to the West (734 – 732) was undertaken against the so-called South Syrian coalition led by Aram Dammezek. Biblical sources report that the reason for the campaign of Tiglatpalasar III was the request of the Jewish king Ahab to help him repel the attack of King Dammesk Retsin and the king of the Israeli kingdom of Pekah. In 733, Tiglatpalasar III besieged the capital of Damascus and took possession of the city next year. Aram Dammezek was turned into an Assyrian province; most of its territories (sea coast and Zaiordan), which were turned into Assyrian provinces or protectorates, were torn off from the kingdom of Israel. A few years later, all of Israel was turned into an Assyrian province.The number of Jews captured according to Assyrian inscriptions was 13520 (of the cities conquered by Tiglatpalasar in Galilee, Chinnatuni, Josh., 19, 14, and maybe Marum are mentioned in the cuneiform monuments). The Israeli king Pekah was killed, and the usurper Goshea, who was pleased with the Assyrians, ascended the throne. So Judea was saved from the invasion of the Israelites and the Aramaic. The Jewish king Ahaz also had to recognize the supreme power of Assyria. In Damascus, he pays tribute to Tiglatpalasar along with the kings of Ammon, Moab, Ashkelon, Gaza, Edom (II Tsar., 16, 10). In 731, Tiglatpalasar III intervened in the internal affairs of Babylon and in 729 was proclaimed the Babylonian king, which marked the beginning of the claims of subsequent Assyrian kings on the Babylonian throne. In the Babylonian chronography, Tiglatpalazar III is referred to as Pula (` [unshakable as] stone`);it is also mentioned in the Bible (II C. 15:19; I hr. 5:26).

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Salmanasar V (Shulmanu-Asharedu, Shalman’eser) — son of Tiglatpalasar III, king of Assyria and Babylon (727 or 726 – 722 BC). According to the Bible, having discovered the intention of the king of the Northern (Israeli) kingdom, Yoshiyahu, to postpone Assyria, Salmanasar V imprisoned him and besieged the capital city of Samaria, which fell after more than two years of siege (II C. 17: 3).

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Sargon II — King of Assyria (722 – 705 BC) and Babylon (approx. 710), successor to Salmanasar V and father of Sanheriva. Sargon II, apparently, was the son of Tiglatpalasar, however, in all likelihood, was not considered the heir to the throne. He came to power as a result of the uprising, after which he strengthened his position and restored the unity of the empire, which took him a little over a year. The latest archaeological finds in Nimrud (ancient Kalah) found that the name of Sargon's wife – Atalia; the same name was worn a hundred years before by the Jewish queen, daughter or sister of Ahab! Sargon found Assyria in a predicament surrounded on all sides by hostile coalitions. His first business was the capture of Samaria, besieged by his predecessor, the destruction of the kingdom of Israel and the relocation of 27 thousand noble families from it.The remaining inhabitants took part in a large uprising in 720, the center of which was Ilubidi, king of Gamata; it did not begin without the knowledge of Egypt, and Damascus, Arpad and Simirra marched towards it. After the battle of Karkar, Sargon took Gamat, executed Ilubidi, committed a lot of cruelties, and then under Rafia, south of Gaza, defeated the Philistines and Egyptians who came with King Siba. Pharaoh Shabaka himself, frightened by the successes of Sargon, sent him gifts. The Arab princes and even Itamari, the king of the Saves in Yemen, who gave him gold, horses and camels, did the same. Hearing the west, Sargon took up the north, where the van king of Rus I, from which the inscriptions were preserved, was the center of the coalition that swept the peoples from Cilicia to the Caspian Sea. The wars of Sargon lasted here for 10 years. After his victory over Rusa, we meet the attempt of his successor Rus, Argishti II,start a new war in alliance with the Commagen. But even this time, happiness was on the side of Sargon, and the power of the Van kingdom was broken. Now Sargon could pay attention to the Babylonian affairs, where for 12 years the Chaldeans ruled by Merodach-Baladan have been hosting. Merodach-Baladan entered into an alliance with the Arames and Elam, built canals, fortresses, and increased the army. All this required money and taxes; the people also grumbled at the preference given to foreigners and Chaldeans. Merodach became unpopular, and the people met Sargon as a deliverer (710). He was crowned in the temple of Naboo and Marduk, the more attracted priests and the population. Merodach-Baladan fled and temporarily disappeared from the horizon. The fame of the power of Sargon has spread everywhere: ambassadors from the island of Dilmun in the Persian Gulf and from Cyprus, where a statue of Sargon was found, leaned towards it. The whole ancient Eastnot excluding Egypt, recognized the hegemony of Assyria. To unite a huge diverse monarchy, he began to replace the vassal relations of conquered countries with their full subordination by turning into provinces, as well as shuffling the ethnographic composition of the state with mass relocations. At 720, Sargon made an unsuccessful attempt to regain control of Babylon. The 2nd attempt, undertaken about 10 years later, was a success. Among the numerous military campaigns conducted by Sargon II in the west and east, – the conquest and final conquest of the Israeli (North) kingdom (720), the capital of which Samaria was turned into the center of the new Assyrian province of Samerina. Sargon II resettled conquered nations and settled newly joined areas by immigrants from other provinces of the empire;he took a significant

part of the Jewish population of the kingdom of Israel to Northern Mesopotamia and Midia, settled the nomads on the empty lands, and then – the Chaldeans from Babylon. His annals say: "At the beginning of my reign (722) and in the first year of my reign ... besieged Samaria and I won it ... (3 lines are missing) ... 27,290 inhabitants I took away. I took out 50 war chariots from there, like my royal fighting power ... I restored and did as it was before. I settled people from all countries, my prisoners there, my officials I put over them as governors. I put tribute to them as Assyrians. " In 716, Sargon II took possession of Western Sinai and founded an Assyrian settlement there, which was supposed to facilitate merchants' access to Egypt and Arabia. Around 713 – 712 Ashdod won (scrapers of the Assyrian stele were discovered,set there to commemorate victory; see also Is. 20: 1). Ashdod was supported by the Egyptians and, possibly, the king of Judea, Khizkiahu, who, however, ceased support after the Assyrians captured the fortress of Azek. With the conquest of Babylon, Sargon II became the ruler of the empire, which included the entire territory of the countries of the so-called Fertile Crescent, with the exception of Egypt. He died on the battlefield, fighting, apparently, with the Kimmerians. For the history of his reign, they give rich material of inscriptions and images found in his palace in Khorsabad; these annals hug the first 15 years. Sargon not only tells about wars and devastations, but speaks of the settlement of empty places, conducting canals, measures against high cost, etc.ceased support after the Assyrians captured the fortress of Azek. With the conquest of Babylon, Sargon II became the ruler of the empire, which included the entire territory of the countries of the so-called Fertile Crescent, with the exception of Egypt. He died on the battlefield, fighting, apparently, with the Kimmerians. For the history of his reign, they give rich material of inscriptions and images found in his palace in Khorsabad; these annals hug the first 15 years. Sargon not only tells about wars and devastations, but speaks of the settlement of empty places, conducting canals, measures against high cost, etc.ceased support after the Assyrians captured the fortress of Azek. With the conquest of Babylon, Sargon II became the ruler of the empire, which included the entire territory of the countries of the so-called Fertile Crescent, with the exception of Egypt. He died on the battlefield, fighting, apparently, with the Kimmerians. For the history of his reign, they give rich material of inscriptions and images found in his palace in Khorsabad; these annals hug the first 15 years. Sargon not only tells about wars and devastations, but speaks of the settlement of empty places, conducting canals, measures against high cost, etc.found in his palace in Khorsabad; these annals hug for the first 15 years. Sargon not only tells about wars and devastations, but speaks of the settlement of empty places, conducting canals, measures against high cost, etc.found in his palace in Khorsabad; these annals hug for the first 15 years. Sargon not only tells about wars and devastations, but speaks of the settlement of empty places, conducting canals, measures against high cost, etc.

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Sanheriv (Sinaherib; Sennacherib) — Assyrian king (705 – 681/680 BC), son of Sargon II. He killed the risen Babylonian king Merodakhbaladan (702) and made a campaign

against Phoenician, Syria, Eretz-Israel and Egypt (701). Having reproached all Phoenician (including Tyr) and Zaiordan, he invaded southern Judea. Having made great devastations here and taking Lakhish, he sent an embassy to Jerusalem demanding that King Judea Hezekiah (Hizkiahu) capitulate (II C. 18:13 – 19:37; Is. 36 – 37). Having made Hezekiah the Jewish king, breaking the Egyptians near Joppa, Sanheriv went to Egypt, but after the unsuccessful battle of Pelusium he had to retreat and headed for Jerusalem. Hizkiya was locked in Jerusalem "like a bird in a cage" and, according to Sanherib, experienced great fear of the brilliance of his power.Hizkiya sent an embassy to Sanheriva in Lahish with an expression of humility. According to the Assyrian annals, Sanheriv took possession of 46 fortified cities and «countless small cities » in Judea and captured 200,150 captives, and also received a ransom of 30 gold talents and 800 (300, according to II C. 18:14) from Khizkiyahu The Assyrian monument says more; precious gifts,; daughters and court ladies, musicians and musicians whom the Jewish king sent to Sanheriva in Nineveh. The episode of this campaign should be considered the arrival in Jerusalem of Rabshak and other Assyrian military leaders to intimidate the Jews (II Tsar., 18, 17 – 19, 8 = Isaiah, 36, 2 – 37, 8). Sanheriv, having learned that riots broke out again in Babylon, returned to Assyria. The expression of humility by Hizkiah; which is discussed in the II Tsar., 18, 14 – 16 and in the inscription of Sanheriva, followed later,when Sanheriv managed to suppress the Babylonian uprising. The second invasion undertaken by Sanheriv against Judea took place after 691, when Tirgaka, the 3rd Ethiopian king, ascended the throne and threatened Assyria. Judea again fell away from Assyria, hoping for the help of Egypt. Sanheriv sent his military leaders to Hizkiya in order to persuade him to submit. The prophecy of Isaiah that "the king of Assyria will not enter this city, will not throw arrows and will not proceed with the shield", came true: Sanheriv besieged Jerusalem, but suddenly lifted the siege and returned to Assyria. The Bible (II C. 19:35) explains this by the fact that «the angel of the Lord ... struck 185 thousand in the camp of Assyria. And they got up in the morning, and here are all the bodies dead ». Herodotus says that the Assyrian camp flooded hordes of rats, and Beros, – that a deadly epidemic broke out in the camp.Since that time, Sankheriv did not appear in West Asia anymore and turned all his attention to the Babylonians, with whom he in 699 gave his son Assurnadin to the king. In 692 – 688, the Babylonians, in alliance with the Elamites, repeatedly rebelled under the command of the Babylonian Suzuba, or Musezib-Marduk (at Ptolomei – Mesesimordacus), until, finally, Sanheriv destroyed the city of Babylon, leveling it with the earth.

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Nebuchadnezzar II (Nabu-kudurri-usur; Nevuhadnetsar, Nevuhadretszar) — king of Babylon in 605 or 604 – 562 BC The Babylonian chronicles that captured his activities have numerous parallels in the Bible. Nebuchadnezzar ascended the throne when the struggle for the territory of the former Assyrian Empire between Babylon and Egypt was in full swing. The 1st war of Nebuchadnezzar with Egypt took place during the life of his father Nabopalasar in 605 Nebuchadnezzar managed to defeat the Egyptian forces under

Karhamish on the Euphrates (Jer. 46: 2), putting an end Pursuing the Egyptian army, Nebuchadnezzar reached Hamat in central Syria, but the news of his father's death forced him to return to the capital. Apparentlythe very next year, Nebuchadnezzar established control over Eretz Israel, turning Judea into a vassal paying tribute to Babylon. At the end of 604, Nebuchadnezzar besieged and took Ashkelon. At the end of 601, he attempted to invade Egypt, but failed, prompting the Syrian government and Eretz Yisrael, including Judea, to rebel against Babylon. The trace of this was the punitive expedition of Nebuchadnezzar against Judea. In the month of Kislev (December) 598, Nebuchadnezzar invaded Judea and on the 2nd day of the month of Adar (March 16) 597 took possession of Jerusalem, captured Tsar Jehoyakhin (Jehonia) and placed his uncle Tidkiah (II C. 24; Jer. 37: 1; etc.). Judea paid a heavy attribution; King Jehoyahin with his family, mother, close and 10 thousand soldiers and artisans was sent to Babylon.In subsequent years, Nebuchadnezzar waged a war with Elam east of the Tiger and suppressed the rebellion in Babylon. Taking advantage of this, Judea and the states of Syria again rebelled, relying on the support of Egypt. In 588, Nebuchadnezzar invaded Judea, besieged and took Jerusalem (summer 586). Nebuchadnezzar plundered the Temple, blinded King Zidkiah and led him and a significant part of the population of Judea to Babylon, which was turned into a province of the Babylonian Empire (II C. 25; Jer. 39 and 52; etc.). In subsequent years, Nebuchadnezzar waged a war against Tire (Eh. 26: 7; 29:18), which lasted about 13 years (Joseph Flavius. Trev. 10: 220 – 222). At 582/81 he fought against Ammon and Moab (ibid., 10:181 – 182) and with Egypt. Nebuchadnezzar was not only a large commander, but also an outstanding administrator.In his reign, the New Babylonian kingdom reached the pinnacle of power and economic prosperity, and the city of Babylon was expanded, strengthened and decorated with a number of majestic buildings, including temples.

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Olofern — commander Nebuchadnezzar, mentioned in the book of Judith, which tells that Olofern was sent by Nebuchadnezzar at the head of 120,000 infantry and 12,000 horsemen to take revenge on the Jewish country (Judith, II, 5). Having devastated the entire surrounding area, Olofern camped between the cities of Geba and Skifopol, pulling his troops there. Jews occupied mountain passages; Olofern went to Betulia and captured the keys that supplied the city with water. Taken to extremes, Betulia was on the eve of her death, but Judith saved her. She entered the Olofern camp and was brought to the commander. At night, when he fell asleep, foggy with wine, she chopped off his head. In the morning, the news of Olofern's death spread throughout the camp, and with it a common panic; the Jews made a sortie and the enemy retreated.

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Beross — the Babylonian, the priest Baal, who dedicated Antioch I to Soter (281 – 262 BC) his essay; the Babylonians used by Alexander Polygistor. From it, in turn, scooped Abidan. The composition of Beross was of particular interest due to its comparison with the data of the Bible; however, they all use it from the second hand, precisely through Alexander Polygistor. This can almost certainly be said about Joseph Flavia: his reference to Sibyl in the story; the mixing of languages (Ancient, I, 4, 3) coincides with the corresponding place at Alexander, and the quote from Megasphen (Anc., X, 2, 27; Prot. Ap., I, 144) is given more fully by Abidan and Eusebius (Chron., I, 42). The astrological part of the Beros essay was especially popular in the Greek and Roman world. Beross was the father of the Chaldean / Jewish Sibyl.Really Sibyl – the daughter of a certain Beross. The work of Berossa consists of 3 books. The 1st is dedicated to the presentation of ancient Assyrovabylonian cosmogony; the remaining 2 were engaged specifically in history from the creation of the world to Alexander the Great and the era of diad. From all this material, only the most insignificant passages reached us, and even then through the second or third hands; nevertheless, due to the close connection between the history of Berossa and the Bible, on the one hand, and the fact that it is compiled on the basis of the oldest Babylonian documents – on the other, even these passages are of great importance, especially since the discoveries in the field of cuneiform At the very beginning of the work, it is reported that before the creation of the world, one Chaos reigned, over which the goddess Tiamat dominated, and in Greek. (Chaotic) sea.Bel defeated her after a fierce battle and, splitting her into 2 parts, created the sky from one part, and from the other – the earth. Then Beross offers the following chronological table of the Babylonian kingdom: after which Poole enters the Chaldean throne. The last part of the Berossus chronology is lost; from it, ancient historians also provide only small passages. When comparing the chronological data provided by Beross with those that can be gleaned from Assyrian inscriptions, it is easy to notice that both of them suffer in a very strong degree of incompleteness: on the one hand, the absence of certain dividing lines in the chronology of inscriptions, and on the other hand, the hyperbolicity of some numbers in Beross; however, it has long been noticed that one source in some waygiving the opportunity to more closely and more accurately determine the role and significance of other events of ancient times – The first period at Beross, as mentioned above, hugs a period of time of 432,000 years, during which the rule of 10 kings corresponding to the first 10 biblical patriarchs from Adam to Noah. The names of some of these kings are also found in Assyrian inscriptions; the flood enclosing this era is described almost the same for both Berossus and Izdubar legends, also preserved in the inscriptions. As for the next period, it, from the point of view of chronological, should be recognized, like the first, as legendary. It is possible, however, that the last monarchs of this time, whose names in most cases are Babylonian in nature, already belong to historical time. So, they assume that King Izdubar, who is at the end of this period, is none other,like a biblical Nemvroda. During this time, the people of the Turan tribe, speaking the same language, live in Babylonian territory. Further, according to Beross, the era of "Midian" is coming, which, however, is more correct to call "Elamite", because the cuneiform monuments are precisely to her attributed the conquest of Babylon to King Kidur-Nanhundi, who was at the head of the Elamites. About the next period, occupied, according to the words of Beross, 11 monarchs, nothing reliable is known: neither the names of these kings, nor the race to which

they belonged. The fifth era, hugging, according to Beross, a period of 458 years, begins approx. II c. BC The dynasty of kings of this period is called Chaldean; a number of prominent rulers, starting with Uruk, are mentioned here. The power of the Babylonian state with them is expanding;its cities are decorated with numerous and beautiful temples. One of the kings of this period bears the name of Sargon; the history of his life resembles the life of Moses, especially his childhood. This period ends with the defeat of Rimagu, king of Lars, by the hand of Hammurabi, after which a new dynasty appears in Babylon, which is called "Arabic" by Beross. There are 9 kings of this dynasty; some of them are also mentioned in Assyrian inscriptions. OK. 1300 BC King of Assyria Tigulti-Ninip conquers Babylon and casts out the last king of the Arab dynasty. From this time begins the direct influence of Assyria on Babylon, which continues throughout the entire 7th Berossovsky period, namely 526 years. This era ends with the reign of the great conqueror Poole. Further,the history of Berossa embraces the era of the gradual conquest of Babylon by the Assyrians and the uprising of the Babylonians against the latter; Berosses Nebuhadnetsar (Navuhodonosor), the son of Nabopalassar, who joined the Babylonian throne in 605 Beross considers him an outstanding king of all who occupied the Babylonian throne to Kira the Great. (5 n The story of Berossa by Alexander the Great and the diadochs ends.

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Seleucus (astron) (approx. 190 BC e. —?) — ancient philosopher and astronomer. Born in the city of Seleucia on the Tiger River (Babylonia). Known as a supporter of the heliocentric system of the world proposed by Aristarch of Samos. According to Plutarch, if Aristarchus proposed a solar-centric system as a mathematical hypothesis, then Selevk gave its physical justification. In addition, Selevk discovered the connection of the tides with the phases of the moon and concluded that the tides are caused by the action of the moon. According to Aetius (pseudo-Plutarch), Selevk believed that the circulation of the Moon slows down the rotation of the Earth, as a result of which the air between these two bodies deviates and falls into the Atlantic Ocean, respectively, arousing waves there, which, in his thought, are tidal waves. This theory is very far from the modern theory of tides; wonderful, however,which in modern theory proves that tidal interaction between the Earth and the Moon leads to braking of the rotation of the Earth; cm. Tidal acceleration of the moon. According to Aetius, Selevk considered the Universe to be infinite, unlike most of the thinkers of its time, who believed that the Universe was a space-limited Cosmos, immersed in infinite space. This opinion of Selevka represents the development of the heliocentric views of Aristarchus: if the daily rotation of the skies is explained by the rotation of the Earth around its axis, then there is no need to consider the stars in one area; due to the non-observability of annual parallax, the distance of stars from us significantly exceeds the radius of the Earth’s orbit.Seleucus considered the Universe to be infinite, unlike most thinkers of its time, who believed that the Universe is a space-limited Cosmos, immersed in infinite space. This opinion of Selevka represents the development of the heliocentric views of Aristarchus: if the daily rotation of the skies is explained by the rotation of the Earth around its axis, then there is no need to consider the stars in one area; due to the non-observability of annual parallax, the distance of

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Diogenes of Babylon — Stoic philosopher, originally from Seleucia-on-Tigre, a disciple of Chrysippa, together with the peripatetic – Critolai and his disciple Carnead arrived in Rome in 155 BC. where he spread stoicism among the Romans. His works, the main of which was "Dialectics", were not preserved.

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Mani — the founder of manichaeism, called himself the Babylonian. His Jewry is indicated by the name of his mother – Mariam. He was not a Persian language and did not even know the Persian language: when the Persian king interrogated him, he helped to help the translator. Suraik, the son of Fatak, allegedly from the Persian-parfian princely surname, was born in 214 in the Babylonia region in the town of Mardin, near Ktezifon. His own name, in a distorted form of Kurbik, was preserved among Christian writers, but he is better known by his honorary title: Mani, meaning spirit or mind. His father was a Jewish sectarian of baptists (Sabiev, Arabic mugtazil; mandeas). Mani was also brought up in their teaching, but he left him in his offspring, as he later assured – at the direct direction of the angel who appeared to him. An old story, generally fabulous, about 2 of his predecessors, Scyphian and Terevin,nicknamed Buddha, apparently indicates religious influences from the distant East. Speaking in 238 with the preaching of his own teachings, Mani was first a great success; he converted his brother the Persian king to his faith and was favorably listened to by King Sabur himself (Sapor) I. But the feud of the – priests of the dominant religion – soon forced him to leave the borders of Persia, after which he traveled for a long time in India, East Turkestan and, according to some news, even in China, preaching with success, while his

students instilled a new faith in various areas of the Roman Empire. He returned to the fatherland only with the grandson of Sabur, Bahram I, who forced him to enter into an open dispute with a great mob.When, at the end of this dispute, Mani did not agree to the demand of his adversary to decide the case by the house of God – to experience the truth by swallowing molten lead – and did not show any miracles to justify his faith, Bahram pronounced this sentence: this person produces unrest that could lead the kingdom to destruction, and therefore, first of all, it is necessary that it itself be destroyed in order to prevent further consequences. According to some news, Mani was beheaded, and a scarecrow hanged in the city gate was made from his skin; according to others, his skin was torn from him alive (277). Shortly before his death, he appointed himself a successor in the management of the Sisinin community, instructing him and all subsequent leaders of the Manichaeism to remain without fail in the Babylonian region. Mani was a book man; from his writings, preserved among Arab scientists back in the X century.and later, known by name and passage: 1) Saburakan, 2) Book of Secrets, 3) Gospel, 4) Treasure of Obesity, 5) Cases of Giants, 6) Light of certainty and foundation, or prescriptions for listeners (distributed in the West in Latin under the name. Epistola fundamenti), and 7) a lot of letters. Only 1 of these books was written in Persian, the rest of – in Syrian. In the introduction to the book of Saburakan (convicted in literal Arabic translation by polygistor Al-Biruni), Mani defines his religious and historical position in this way: "The teaching of wisdom and good deeds was brought into the world from time to time, in a continuous sequence, through those sent by God. So, in one circle of time this true teaching came through a messenger called Buddha, in Indian land; at other times through Zaradusta (Zoroastra) – in the Persian country;to another – through Jesus, in the parts of the western. After that, this (Manichaean) revelation came down (to the earth) and this current messenger followed in the present new century, through me, Mani, the messenger of the true God, in the country of Babylon. " According to other testimonies, Mani called his teaching the seal (i.e., the completion) of all the revelations, and he declared himself to be the paracloth (comforter) that Christ promised according to the gospel of John. Mani proceeds from the undeniable fact that our reality is a mixture of opposing elements and opposing forces that finally come down to two: good and evil, or, figuratively speaking, – to light and darkness. But "the nature of light is one, simple and true," therefore, does not allow any positive attitude towards the opposite property of evil or darkness, which, however, undoubtedlyexists and, without flowing out of good or light, must have its own beginning. Therefore, it is necessary to recognize 2 unconditionally independent origins, from a century unchanged in their essence and forming 2 separate worlds. The simplicity of essence does not interfere with the distinction of forms; in the field of bright or good, the being of Mani first distinguishes the Divine itself, like this, or the "King of Grace", its environment, or "light ether" and its kingdom, or paradise, "land of lordship." The Divine has 5 moral attributes, or "members", – love, faith, fidelity, courage and wisdom; light ether, there is a carrier of 5 mental properties – calm, knowledge, reasoning, "secret" (or secrecy) and understanding; finally, "land of lordship" also has 5 "members", orof our world, but only in their positive, or kind, property: air, or beneficial trend, wind, or coolness, light, water and warming fire. Each of the main qualities of the Divine, ideal ether and light bodilyness has its own sphere of blissful being, in which it prevails, and on the other hand, all the forces of good or light converge together for the work

of one particular creature – the first man, or heavenly Adam. The world of darkness and evil is appropriately dismembered. So, the main manifestations ("members") of the dark earth are: poison, infection (as opposed to beneficial trends, air), stormy whirlwind (against the refreshing wind), darkness (against the light), fog (against the water) and devouring flame (against the warming fire).All elements of the dark kingdom gather together and concentrate their forces on the work of one specific representative of the darkness – Satan. But darkness, in its negative essence, cannot give satisfaction, and therefore Satan rushes beyond his kingdom to the realm of light. A high man intended to fight darkness is sent against him. Formed first from the 10 foundations of the Divine and ether, he now, in the form of clothes and weapons, perceives 5 elements of the "light earth": he puts on a "quiet trend", like an internal shell, is clothed with light from above, like a rose, covered with a shield of water clouds, takes the wind like a spear, and fire like a sword. After a long struggle, he was defeated by dark forces and imprisoned at the very bottom of hell. Sent by the "mother of life" (the same as "paradise land") bright forces free him and put him in the mountain world, but during the struggle he lost his armament, the elements from which it was composed mixed with the corresponding opposite elements of the dark region. After the victory of the world, this chaotic matter remained in its power, and the supreme deity wants to extract from it what belongs to the bright kingdom. The zealous angels sent by him arrange our visible world as a kind of complex car, to separate the light from its mixture with darkness. Such a view is fundamentally original and interesting, but in detail seems childish. Mani saw the main part of the world car in the Month and the Sun, which he called light ships. According to his idea, the Month continuously pulls out or sucks particles of heavenly light from the lunar world and gradually transfers them, through invisible channels, to the Sun,from where they, already completely purified, enter the mountain skies. Angels-residents, having arranged the physical world, are removed homely; but because this world, although intended to separate light from darkness, still contained both of the beginning, then forces from the dark kingdom gained access to it, namely those that once absorbed and detained the light-bearing shell of the original man. These princes of darkness (archonts) took possession of the sub-lunar region and behaved very badly here; earthly people – Adam and Eve came from their wrong combinations, in which the light particles of the heavenly "panic" passed. Then a rather confusing version is passed to the biblical legend about the division of mankind into 2 lines – Sifov and Kainov. The descendants of Sifa (Shitil) are under the continuous care and guidance of heavenly beings who show their action,from time to time, through the well-known chosen ones in history. Mani's look at Christ presents, in the surviving news, some contradiction. According to one instruction, the heavenly Christ acts through the man Jesus, but without an internal connection with Him, and leaves Him at crucifixion; according to others, – there was no man Jesus at all, but there was only a heavenly spirit, Christ, with the ghostly appearance of man. From Mani’s point of view, in this matter it was important only to eliminate the idea of the embodiment or actual individual combination of divine and human nature in Christ – and it was equally eliminated both at the same time and with another of the above ideas. After a perfect revelation of truth in the teachings of Mani himself, the " sons of the world" will extract and collect all the bright elements enclosed in the human world, and then the whole physical universe will ignite,for the final selection of the last light particles still remaining in it. After that, the limits of two worlds will be

established forever and both will remain in complete and unconditional separate from each other. The doctrine of future life is in accordance with the principle of dual dualism: between good and evil, on the one hand, spirit and matter – on the other. Souls of heavenly origin, cleansed in part during life, partly after death (through various ordeals, consisting mainly of terrible and disgusting visions), are finally placed in the " paradise of lordship", and souls of hellish origin are forever affirmed in dark kingdoms; the bodies of both of them are completely destroyed, and there can be no talk of any resurrection. Mani distinguished the theoretical part from the practical one in his teaching. The latter boils down, in essence, to mandatory asceticism:abstinence from meat, wine and sexual intercourse. Those who cannot accommodate this should not join the number of believers, but they can save themselves by helping the Manichaean community in various ways. Between the believers themselves, 3 degrees differ: the audience, who corresponded to the "envited" ancient Christian church, "elected" who corresponded to the Christian "true", and perfect, correspondences. church clergy. Apparently, there was a definitely organized hierarchy in the Manichaeism: there are indications of bishops and the supreme patriarch who was in New Babylon. The littoral side of religion did not receive much development in the Manichaeism; however, the rite of laying hands, which was also preserved in the later medieval branches of the Manichaeism, called "consolamentum"; special anthems sang at prayer meetings,accompanied by instrumental music (read lute), and the sacred books left by the founder of religion were read. Manichaeism after its open spread in the 3rd and 4th centuries, existed secretly for a long time in the East (in its pure form) until X or IX. The brutal persecution to which it was subjected both in the East and in the West did not interfere with its development; it has proved its vitality with such broad and strong branches as peacock, blasphemy, and especially the western degeneration of the last – heresy of kafars, or albigoites.to which it was subjected both in the East and in the West did not interfere with its development; it proved its vitality with such broad and strong branches as peacockianism, blasphemy, and especially the western degeneration of the latter – heresy kafarov, or albigoites.to which it was subjected both in the East and in the West did not interfere with its development; it proved its vitality with such broad and strong branches as peacockianism, blasphemy, and especially the western degeneration of the latter – heresy kafarov, or albigoites.

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Efim Sirin (approx. 306 — June 9, 373) — one of the great teachers of the church of the IV century. Born in the city of Edessa.

According to his Syrian biography, Ephraim Sirin was a son from the parents of the pious. Ephraim Sirin himself calls himself a person «unaccounted for and meaningless », but this is told only by his humility: his studies «was surprised », according to Theodorite, even Vasily the Great. In the works of Ephraim Sirin himself, a good acquaintance with the works of not only Christian scientists, but also with «Hellenic wisdom », with pagan mythology and the principles of then natural science is visible. In his sermons, Ephraim Sirin often talks about

the benefits of knowledge and education, which, in his expression, «is higher than wealth ».

The works of Ephraim Sirin during his lifetime were translated into Greek. According to Jerome, they read in churches after St. Scripture, as was done in ancient times with the creations of Erm and Clement of Rome. The number of his writings, according to Fotia, extended to 1000, not counting the prayers he composed and partly included in the liturgical use of prayers, as well as poems that set forth church teaching and put on folk tunes to counteract the spread of heresi Wardesan. The Russian translation of the creations of Ephraim Sirin (Moscow Theological Academy, 1848) does not contain even all of his works published (only 265 titles).

The first place among the works of Ephraim Sirin is occupied by his interpretations on St. The scripture that came to us is not entirely. Between the exegets of the eastern church, Ephraim Sirin is one of the first places. The knowledge of the Jewish language, ethnography and geography of Palestine gives a special price to its interpretations.

Much lower in dignity is the dogmatization of Sirin. According to the mental development of the Syrian church in its time, an elementary presentation of the Christian doctrine was needed rather than its speculative and dialectical interpretation; moreover, Ephraim Sirin himself in the warehouse of his spiritual forces was not so much a thinker as a speaker and poet. From his acquaintance with «Hellenic wisdom » he endured a negative attitude towards her, and substantiates his entire theoretical worldview exclusively on a religious basis, on the so-called «faith of the church », aliening to speculative theology.

This protective, strictly confessional direction of theology of Sirin draws up a line that sharply isolates him from other great church teachers of his time. Even in his anti-theoretical writings, for the most part he is not included in the scientific discussion of heretical doctrines, but is content only with an indication of their disagreement with the faith of the church and deep sorrow about the wickedness of heretics-polydumites.

The best part of the works of Ephraim Sirin is his sermons and prophecies, especially the moralizing ones. He not so much proves how much he expresses his thoughts and feelings. «The Syrian prophet » (the name given to him by contemporaries) is here in his natural area. He is — a true and true speaker in the Christian sense of the word. His speech is alien to artificial design and conditional rhetoric; his sermon often turns into a real gymnasium: the infinite variety of comparisons sometimes comes to excessive verbosity and excessive allegorization. The prevailing argument in his sermons — skillful quote from St. Scripture, the main content of their — doctrine of life «for God and in God ». The mismatch between the actual life of Christian society and the Christian ideal fills his soul with disappointing sorrow. He talks about repentanceabout the distance from the bustle of the world, about the struggle against passions; depicts death, the Last Judgment, the afterlife of sinners and righteous. Every extreme rigorism, he blesses marriage and family, advises parents to take care of raising children for life, good marriage for daughters, and the determination of sons for public and state services. His sermon of repentance is not a sermon of a gloomy and

hopeless state of mind. He draws the listener's thought to the Christian doctrine of the goodness of God; despondency is exposed to them as a grave sin. Some teachings of its shortness and take the form of gnome instructions of ancient Greek philosophers; others are presented in the form of pre-Origenian homilia, i.e., a real conversation — teacher dialogue with students; others represent the type of origenic gomilia, i.e., a consistent interpretation of a larger or smaller passage of St. Scriptureinterspersed with moralizing; the fourth — real extensive themed words, characterized by a comprehensive explanation of the subject and a truly oratory statement. To this group, the largest, belong the most famous sermons of Ephraim Sirin: seven words about the second coming of Christ, about the resurrection of the dead, about the suffering of the Savior, about the cross, about patience, about faith, about fasting, about virtues and vices, about pride.

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Benjamin Mar-Shimon — Assyrian patriarch, during World War 1, at first warned the flock against fraternizing with «heretics » (recent Russians). However, in May 1915, when the Armenian Genocide began, he announced the accession of the Assyrians to the «union of civilized countries » in the war against Turkey.

In 1918 he tried to establish relations with the Kurdish leader Simko, and on March 3, 1918 he went to his camp for negotiations. While the Kurd was conducting a flattering conversation with the guest, his people took up comfortable positions and opened fire at the right time. The patriarch and about a hundred of his companions were killed on the spot. A week later, Aga Petros defeated Simko Camp.

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Elia Aga Petros — General, led the rebel Assyrians. In June 1915, Turkish troops from the so-called battalion of butchers fell on Sert County with fire and a sword, destroying 28 Assyrian villages with 18 thousand inhabitants there. Soon the reprisals stopped — there was no one else to kill. Assyrians survived only in Iraq, where local authorities did not show due diligence, and in the Urmia area, where they were guarded by Russian soldiers. There, a semblance of the army was formed from the refugees, led by Elia Aga Petros. Various rumors circulated about his past — some claimed that he was a Turkish consul in Urmia, others argued that he was trading carpets in America and was banished from there for fraud.

Yeah Petros quickly established the defense of the city, because the surrounding Kurds and local Persians did not stop trying to exterminate «gia level ». Yeah, Petros waged an endless war against them, repulsing attacks and making retaliatory attacks. Twice he had to suppress the uprising in the city itself; once, up to 200 Muslims unexpectedly attacked the

commander's house. Without losing his temper, he sent his family to the basement, and he himself lay down at the machine gun and restrained the attackers until help arrived. After that, some local poemman sang the general as «the new Ashburbanipal ». However, not all Assyrians recognized Aga Petros as their leader. He was not liked by the patriarch Mar-Shimon, who did not want to share the role of leader with anyone. In search of support, he committed a voyage to Tiflis to the Russian commander Grand Duke Nikolai Nikolaevich, assuring him of eternal friendship.

After the war, Aga Petros settled in France, where he tried in vain to raise the Assyrian problem, forgotten in peace talks.

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Gallo Shabo — one of the leaders of self-defense of Assyrian villages in Turabdin in 1915-1918. The Turks and Kurds were still unable to seize the then fortified points of the Assyrians – Azah and Ein Vardo (Ivardo), where a circular defense was organized. He is the grandfather of Mor Julius Gallo Chabo, a Metropolitan of the Syrian Orthodox Church in Scandinavia.

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Freudun Aturai (Bit Abram) — talented poet and publicist. In April 1917, he compiled the «Manifesto of Free Assyria » in Urmia, where he called for the creation of a national state in alliance with Russia. As a first step, he organized the sending of 250 young Assyrians to Moscow for study. However, as you know, Russia lost the war.

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Naum Faik — poet and outstanding public figure, one of the founding fathers of the Assyrian national movement.

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Rosie Malek-Johan — actress.

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Davydov Lado Shirinshaevich (1924 – 1987) — scout, Hero of the Soviet Union. Born in the North Ossetian Autonomous Soviet Socialist Republic (Vladikavkaz). Assyrian (representative of the village of Dyzan). In the Soviet Army since August 1942, Davydov, reconnaissance of the 210th separate reconnaissance company (306th rifle division, 43rd army, 1st Baltic front) in battles for the liberation of the Vitebsk region (summer 1944) with a group of scouts crossed the West Dvina River. In the battle for the village, Sharypino seized staff documents and destroyed several soldiers and enemy officers. The title Hero of the Soviet Union was awarded on July 22, 1944. After the war he was demobilized, lived in Moscow. He worked as a master of the 7th shoe factory «Combined labor ».

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Konstantin Matveev (Bar-Mattay) — historian and philosopher, in 1990 headed the Assyrian Academy in Moscow. Two years earlier, he also participated in the creation of the cultural organization «Hayadta » (Unity), the head of which was the famous Juna Davitashvili (Bit-Sarkis). She later proclaimed herself «Assyrian queen ».

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Ashshur Asho.

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Bakirchioglu Kennedy (b. November 2, 1980 in Södertälj) — Swedish footballer of Assyrian origin, playing for Amsterdam «Ajax » and the national team of Sweden.

The Kennedy family moved to Sweden in 1972 from southeastern Turkey. His father, Benjamin Bakirchioglu, was one of the first football players of the «Assiriska Fereningen » team created in Södertell by the Assyrian diaspora.

Kennedy began his professional career in «Assyrisk », then spent five years in «Hammarby » (Stockholm) and helped this team for the first time in its history become the champion of Sweden in 2001. In the same year, he made his debut in the national team of Sweden.

After a two-year performance for the Greek «Iraklis » (Saloniki) in 2005, Bakirchioglou ended up in Holland, in «Twente » (Enschede). In the 2006 — 2007 season, he scored 15

goals and attracted the attention of the Amsterdam «Ayaksa », which on May 15, 2007 signed a four-year contract with him. In his debut season, Kennedy scored only three goals in 18 matches of the Netherlands 2007/2008 season. In the 2008/2009 season, Bakirchioglu did not join the main team, playing only eight matches and scored one goal.

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Tariq Aziz (born April 28, 1936 in Tel Keppe, Iraq) — Minister of Foreign Affairs (1983 — 1991) and Deputy Prime Minister (1979 — 2003) of Iraq, one of the closest associates of Saddam Hussein. By origin — Assyrian, a supporter of the Chaldean Catholic Church. In his youth he worked as a journalist. Familiar with Hussein since the 1950s, on joint activities in the Ba'ath party. After the invasion of American troops, he was arrested, then temporarily released and arrested again.

Tariq Aziz was born in 1936 in a family of Chaldean Christians in a village near the Mosul administrative center, an Assyrian by origin. A native of the ancient type of notable of the Christian community of Iraq, at birth according to the Christian tradition, he was named Michael. His father was a petty official of the local administration. Already at a young age, Michael changes his name to Tariq Aziz, which literally means «the great past ». Almost nothing is known about the school years of Aziz. In 1946, he moved with his family to Baghdad, where he graduated from the capital's College of Fine Arts.

In 1957 he graduated from the English language department of the Faculty of Philology of Baghdad University. Specialist in English literature. At the end of his studies, Aziz joins the Ba'ath party and becomes a columnist for the «Al-Jamahir » newspaper. After the first Ba'athist coup 1963, Aziz, with the support of his comrade, becomes the editor of «Al-Jamahir », the main mouthpiece of the new regime. However, in November of that year, the military removed Ba'ath from power, and soon Tariq Aziz fled to Damascus, where he continues to journalistic activities in the press service of the Syrian branch of the party. Two years later, he returns to his homeland and, together with Saddam Hussein, takes an active part in the preparation of the second Ba'athist coup in 1968, this time much more successful. Then Aziz becomes the editor-in-chief of the new party publication «At-Taura »,and in 1972 his ascent begins in the hierarchy of the top Iraqi leadership. In 1969 — 1974, he is also the head of the Press Association, responsible for the media.

In the fall of 1974, Saddam Hussein appointed Tariq Aziz as Minister of Information. So Mikhail Johann first appears in the international arena. Thanks to knowledge of the English language, as well as knowledge of history and world politics, Aziz quickly finds a common language with statesmen of the Middle East and Europe. In October 1977 Aziz leaves the ministerial post, but as soon as Saddam becomes president of the country, he appoints Tariq Aziz as deputy prime minister. Radical Islamic groups dissatisfied with his appointment organize an attempt on him on April 1, 1980. Then the Deputy Prime Minister remains alive

by a miracle.

In the spring of 2001, Saddam Hussein reappointed Tariq Aziz as Minister of Foreign Affairs. However, this time he held this position for only a few months. In the summer of that year, he was replaced by Naji al-Sabri, a protege of Kusey. At the same time, he was deprived of his previous powers, which were transferred to other Deputy Prime Ministers. In late August, by personal order of Kusey, the son of Tarik Aziz — Ziyad was arrested. Soon he was sentenced to 22 years in prison, accusing him of a number of financial crimes. In response, Aziz resigned, but Saddam Hussein did not accept it.

Before the end of the Hussein regime, Aziz developed a very active activity. He distributed interviews to Western media, met with prominent politicians, and even with the Pope. From the first day of the outbreak of the war, the Americans focused on Aziz. At first they claimed that Aziz tried to escape from Saddam Hussein, then — that his Iraqis had killed him, finally, that he had died under bombing. The Deputy Prime Minister responded to all these statements on TV.

By the time the fighting began in the suburbs of the capital, Tariq Aziz, along with other Iraqi government officials, had disappeared. The Americans included him in the list of the most wanted Iraqis. Tariq Aziz voluntarily surrendered to the American troops on April 24. According to some reports, a certain intermediary informed the American side that Aziz was interested in surrendering to certain guarantees.

On July 1, 2004, the former Iraqi Deputy Prime Minister appeared in court with 11 representatives of the Iraqi leadership, including Saddam Hussein. At the hearing, he stated that he was not personally responsible for any of the killings: "I need to know. Are the charges personal? ... Is Tariq Aziz really accused of these killings? ... If there were crimes, moral responsibility lies with the leadership. However, members of this guide cannot personally bear responsibility. I never killed anyone directly. "

Aziz was one of the defense witnesses in a trial against Saddam Hussein in the case of Ed Jail and Anfal. He categorically refused to testify in court against the ex-president and his associates, and on the eve of the execution, Saddam intended to make an important statement «with an important statement », but he was not allowed to do so. When Saddam was executed, Tariq Aziz cried. Since his captivity, no charges of any crimes have been brought against him. However, Iraqi prosecutors insisted that Tariq Aziz might be involved in the suppression of the Shiite uprising that broke out after the Gulf War in 1991.

Aziz, suffering from diabetes, as well as blockage of brain vessels and heart disease, was repeatedly placed in a prison hospital over the years of imprisonment, and once went on a hunger strike against the refusal of the occupation authorities to allow him to file a complaint on his behalf with the European Court of Human Rights. His lawyers have repeatedly drawn attention to the plight of the former Deputy Prime Minister. However, they could not achieve the release of the defendant, despite the fact that no charges were brought against him.

On December 27, 2007, on the occasion of the Nativity of Christ, the spiritual leader of Iraqi Catholics called on the US military command to release Tarik Aziz from prison alone. Patriarch of the Chaldean Catholic Church Emmanuel III Delly of Babylon emphasized that there was no evidence of Aziz's involvement in the crimes of the former regime. The patriarch sought a meeting with Aziz, but he was denied this.

In March 2008, another deterioration in the health of the former Iraqi Deputy Prime Minister was reported, which approached a critical one. Tariq Aziz was transferred from solitary confinement to the usual one so that other prisoners could warn the administration if Aziz became very ill.

In 2008, the Iraqi Supreme Tribunal charged Tariq Aziz with the execution of 40 merchants in 1992. Then 42 Iraqi market traders were executed a few hours after the arrest on charges of artificially raising prices for essential goods in the context of the sanctions imposed against Iraq.

The Supreme Iraqi Tribunal sentenced T. Aziz to 15 years in prison.

Married. Has three sons.

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Other works by author Andrei Zelev

Reviews

Write a review

"Already the very name" Abraham "(" Avi-ram ", i.e." my Father / founder / high ") met with the Assyrians (Abi-r; mu)."

I don’t think this is a true interpretation of the name.
Firstly: the root base of this name speaks of the sound-imposing basis of "vr-pr-br".This sound complex arose from the snort of animals and people crossing the river.
Secondly: Abraham is called the "father of the multitude", because in his name there is a semantic meaning of the root "vr". In particular: the Nah "1st" -flow, sperm; the Arab "1st gate" - sperm; nakhk "apri" - channel, river, flow. Seevr. "Ivri" -go over. Hence the eV-FRat.

Was Abraham a Jew by nationality?
Everything the author writes under the name "Andrey Zeev "(about the Jewry of all and everything) is a lie. This is not what I am talking about, but etymology.
I think etymology for the author of "Andrei Zelev" is a stumbling block about which all his judgments about nationality and religion juhud (jihad) are broken into smithereens.

Zerg Aldar 04/03/2014 17:43 • Claim violation

+ add comments

Abraham comes from Ura of Chaldeansky, from the south of Iraq, "Abraham, whose original name was Abram (אַבְרָם), was born in the Sumerian city of Ur in XXI — XX century BC. (in the Bible «Ur Kasdim » — «Ur-hal

His name Semitic and was also found in other Semitic peoples

Abraham was the ancestor of the Jews (from Iyakov-Israel) and the Arabs (from Ismail).

there is no lie in my words. Jews are Semitic people who appeared in Iraq, as I say, but the Torah.

Andrey Zelev 04/04/2014 21:02 Claim violation

Jews are not Semitic people, if you look at the origin of Abraham from the Ur of Chaldeans. Read the Torah carefully. The Chaldeans are worshiping the god Haldi, and He, the Urart (Khurritsky) god. The word "Haldi" consists of two nahisms: "hyal" -up and "yes" -vladyka. The total semantic load is the Most High Lord.
Vainakhi, so far, I appeal to each other, ask about business, state: - "hu do HAL DE" (as a state, state of affairs)?
Was a god named Haldi known in southern Iraq?
Or will you say that this is not scientific?
You are trying to prove that Chechens came from the Jews, referring to Hebrew words. And you didn't think about where and how these very words came from? Have you ever wondered about their etymology? If you ask them and approach him from a scientific point of view, rather than nationalist, you will see the opposite picture, the picture that the roots of Hebrew and Arabic are etymologized based on the Nah languages. This proves that Abraham was a bona fide prophet.
All the words that are found in the Bible around Abraham are etymologized on the basis of nahsk. Isn't that scientific evidence? Or just a coincidence?

Many researchers of Hebrew and Arabic, in their research, are pushed away from their roots, but when the question arises of their origin, they either raise their shoulders or come up with tales about the planet "Nabiru".

Andrey, you have one hundred sixty thousand readers. Commendable! Many of them

believe that Chechens came from Jews.
You know, a cuckoo throws its eggs into the nests of another's kind of birds. And those poor fellows, not knowing, feed the killer of their native flood. This happened with the Chechens, by their naivety accepting brothers in appearance in their society. As a result, we got a people who don't give a damn about history, that is, the history of Chechens.

You can write further in your chosen style and increase your electorate. The remnants of Chechens are not able to preserve the nation in the context of their history.
If the Creator so desires, then so be it.

Zerg Aldar 04/05/2014 09:50 Claim violation

this is what historians write:

"
Ethnos Name: «Hatti / Hittites », acc. or «חטא » (« hatta »), Hebrew, is translated as «sinner » (possibly because of the common among the Hittites of cattle-holost (It is curious that in the Nah language (native ancient Khatto-Hurritsky) the word «hatt » means «(wet) dirt ».

It is quite possible that all the Old Testament «gargarytians », «gararitans », «garrodians » are Egyptian agarites «and » agaritans « Characteristically, in antiquity (vay), the nakhs were known (« Geography » Strabona, I thousand BC) as «gargars » (har-harea), which, apparently, was identical to biblical - «choreys » and the Khurrit population of Karabakh). It is assumed that this name came from the Nakhsk-Hurrit word «gargar » - «relative ».

It is characteristic that not only toponyms, but also many ethnonyms with the basis of «nah » from ancient times meet not only in the territory of Transcaucasia (for example, Nakhichevan), but also in Before Asia and Israel (the city of Nahor (Nakhuru), as well as such biblical names like Nahum, Nakhshon, Nehora).

So, in the language of the Nakhchi (the language of the Chechens (vainakhs)) «arz, artsan » - «wooded mountain » (leshy mountains are the original habitat (prarodina) of the Anatolians and Sumerians). As you know, in the first half of the XIV century. BC most of the territory of southwestern Asia Minor (Hatta Anatolia) was merged into the state of Artsakh (until the conquest of the country by the Hittites). In Canaananese and Hebrew, the word «Eretz (ארצ) » means «country; land » (« artein » - «our country », Hebrew). If the Nah (probably Prahurite) expression «artan » present the words «arz » - «(lesitic) country », and the Sumerian (Ubeid-Khalaf) «en » «country » and «mountain » are indicated by the same word).A comparison of the above words indicates the proximity of the dialects of the Khatti (prahurritov) of Canaan (protohanaaneev) and the Khatti (prahurritam) of Anatolia, as well as their (words) belonging to the Khatto-Hurrit language group.

When compared with Hebrew Hurrito-Urart (Nakh-Dagestan) words, one should take into

account the rather high probability that many Khurrit (Nakh) words and expressions were assimilated by the ancestors of ancient Jews (« black-headed ») when they were still in Mesopotamia and could be preserved in Hebrew.

For example, the Khurrit word «Aztsi » - «priest », which is preserved in the Vainakh language in the form «c1u » and in the meaning - «pagan deity » (X. Bakaev "Khurrity"), entered the form «atsu » and in the meaning of «priest » into the Sumerian language. In Hebrew, the term «atsula » (« צוּלָה ?? א ») translates as «aristocracy ».

It is curious that the word «tsabar, tsabar » (tzabar), denoting in Hebrew an indigenous person of Israel, a native of the country (Jewish), rises with its linguistic roots to the Sumerian name of Hurrit - «subir ».

The hurrit word «charii » - «chain mail », Akkad «shiriyam » in the same sense, the Vainakh «ch1or (chkior) » - «shell, bark> Bakaev "Khurrit") with Hebrew «shiriyon (ווירש) » - «shell, armor ».

On the other hand, the opposite also happened. So, the well-known term «is taken by » (« union »), apparently, is sevenfold in origin, since it is known that «Britum » is an Akkad word (in Hebrew - «Brit »). It is also known that the ancient Canaan city of Beroy (Berit, Beirut) «was founded by » Elom (i.e. captured by the Amorites, rebuilt and named). And then it is quite possible that such Nah (Vainakh) words as «bart » (« agreement, consent ») and «Bertadan » (« agree ») are phonetically borrowed (and in meaning) <TAG

It is characteristic that in the Hickshaw period some Khurrit words could also enter Hebrew. Since «the facts of the Nakhchinsk-Semitic lexical parallels are obvious and extensive » (D. Suleimanera), when comparing words, it must be borne in mind that a number of words in Hebrew entered the languages of Chechens and Ingush through the Khazar Jews (most recently). At the same time, Aramaic words (could be borrowed from Hebrew) are also found in the nakhchi language dictionary: for example, in Vainakh (Chechen) «br » - «child, child », and in Aramaic «bar » son «

Here are some samples of «nakhchinsk-Semitic lexical parallels ». So, the proximity of names among a number of terms characterizing the plant world has been revealed. For example, (tree) «spruce » in the Khurrit language - «asu », in Akkadsky - «asuhu » (Chechen «asa » stick <TAG> Khurritskoye «amurd » and Akkadskoye «amurdin » mean - «barberry », but Vainakh «muarg » means - «Kalina » (X. Bakaev «Hurrites »), - just like in Hebrew «Muran » (« מון ן ») - «Kalina ». Khurritskoye «karahi » and Akkad term «karapkhu » denote «field under steam, etc. », and words in Hebrew: «karahat (תחרַקָקָן) » progina

According to Tanaha (Genesis 23.2), the forefather Abraham bought (approx. XX century BC) at Efron Hittite (hatti) not only the land (field), but also the cave with the name «Machpela ». The word «Mach-pela », according to Chechen scientists, consists of two Nakh terms (A.G. Matsiev): «max » - «price, board » and «bela » in meaning (A. Vagapov) «purchased » (« bol » - «board (for grinding) »). And then the name «Machpela

» may mean (reveort) the nature of the transaction: (cave) «for the (good) price bought » (« for the satisfied price ... for four hundred shekels of silver » (Gen. 23.9.15)). If in the expression «Machpela » the word form «mah (a) » is Sumerian, meaning «great, large », then the translation «Machpela » may have the form: «Large («

Titles under which the rulers of certain regions of Dagestan (B.G. Malachikhanov) this is «tsumu (tsumuchu }, utsmiy, utsumi, maysum ». For example, the Lak ruler (Lak language is part of the Nakhsk-Dagestan group of languages) in some folklore works (The tale "On Unmarried Tsumuchu"; Song of Hochbar) was called «Tsumu, Tsamuchu » (synonym for the word «highborn, noble. <TA In all these terms, as is easy to see, the common root [cm (cm)], which may indicate their common vocabulary origin. In particular, V.F. Minorsky noted that these titles are not found in Arab sources and have nothing to do with the Sasanid ranks, which were still memorable in early Islamic times. The apparent similarity of the above words with Hebrew «atsum » ([tsm]) - «strong, powerful, huge » was noticed by B.G. Malachikhanov.The borrowing of this Jewish term by Dagestanis at Khazar Kaganat is excluded, since all the title known to science within «Khazarli » was Turkic even after the Khazars adopted the Jewish religion (A.G. Bulatova. «Laktsy. Historical and ethnographic study of the XIX-beginning of the XX centuries ». 2000).

The similarity (coincidence) of the names of some letters of the Hananan (and Jewish) alphabet with words in the Vainakh language of the Nakhchi has long been noticed by scientists (N.A. Pavlenko «History of the letter ». 1987; Arbi Wagapov «Chechen language and Phoenician alphabet ». Inet).

So, the prototype of the image (drawing) of the letter «Aleph » is commonly considered (94.c173) Egyptian hieroglyph in the shape of the head of a bull (stylized by ancient Anatolians, sacred vision of the head with horns, is the symbol of the father god, and later: among the Sumerians - Nannar, among the Akkadians -

As you know, Sanskrit «th » (Indo-European «gu-ou »), «ko » in one of the modern Dravidian languages (« cannada »), Sumerian «gu <dik> The same seven designations of the bull are as follows: Assyrian - «shura », Jewish - «shor » and «par », Phoenician - «shor », and Akkad (« bull, wol ») - Since the term «chial » means «bull, cow », then, apparently, the Akkad word «alpha, alpum » is borrowed from the Hurrites (close to «xial <letter »), and

Andrey Zelev 04/05/2014 10:01 Claim violation

The letter «nun » in Protosynia writing resembles a snake (big worm), in the early Phoenician alphabet - a stylized (57.) Snake (see appendix). Fonethically close to the Canaanan (and Hebrew) term «nun » nah (Chechen) word «nIan (a) » (nan) means «worm » (note, in particular, that Iranian «karm <TA It is possible that the initial sound of this word, as in the alphabet - «nun » (for «Nun » - is also the name of the Egyptian deity, personifying pristine water chaos, and the god of the waters of the Nile is a serpent).

The term «tires, syn (n) » in Hebrew (Hanaan), Aramaic and Arabic means «tooth » (apparently, the word «tires had the same meaning, syn » was in the Amorites). The letter «tires, syn » in the early Phoenician alphabet is depicted as two teeth - as if stylized teeth (usually in graphs (57.) Two connecting corners with axes down symbolize either female breasts or clouds). Characteristically, in earlier, Protosynia, writing, this letter is directly presented as a drawing of the female breast (schematically).

Since in Chechen (nach) the word «tires » means «udder », and in Kurdish (« sine »), Iranian (« sain ») and in ancient Hanananananai (protohanayanae <Ta) and before the expansion of the Amorites, it was used in Canaan in the meaning of «breast, udder » (but not «tooth », see below).

The word «behar (lehabehir) » (בהר, להבה'ר), Hebrew- «clarified, clarified (clarify) », phonetically coincides with the Nakh (Chechen) word «bekhar »

In Hebrew (and Canaanan), the word «wav » means «hook, hook », while the term «ov » on Chechen (nach) means «skewer » (i.e., phonetic and

In Hebrew, the word «cad » means «jug », and in Chechen (« cad ») - «bowl, glass ». The word «kaf » in Hebrew - «palm »; in Chechen «palm, hand » - «ka / ka » (« ru-ka » - «kug »).

«Borrowing » from the Khatto-Hurritan praniska are found not only in Hebrew, but also in the Elamo-Dravidian ethnic groups.

So, the term (word) «mar » (מר in Hebrew means «master », in the Nakh (Chechen) language (« mar ») - «husband; brave man » (A.G. Matsiev. «Chechen-Russian Dictionary ». M. 1961), and Indo-European (possibly ancient Indian) «mar » - «young man » (A. Vagapov).

The concept of «monkey » is indicated in Hebrew (and Canaanan) by the word «coffee, kuf (cop, buy) », and in ancient Indian - by the term «kapi ». Chechen (nach) word «kip » means «cast, image; trick », and the expression «kyypash lielo » - «depict, grimaced » (A. Vagapov).

The term «ma » is an integral part of such words denoting «mother », like «umma » noise. (The word «Ummah », as one of the names of Shiva's wife, probably also Elamo-Dravidia) < « In addition, «mind (m) a » means «light », and «mma » - «beginning », i.e. these words are associated with the epiphany of the Great Goddess.

The names of such Great Goddesses as «Ma Zivia (Divia) » (translation - «Mother God ») and Kali-Ma (« Kali mother ») are known, and one of Shakti names (Durgis) - «Il-amma < The Khatt goddess Ma Bellona was a goddess from Cappadocia. If we assume the term «Bellona » as a word from the Hatto-Hurrit lexicon, then the word «bela della » from the Chechen (nachchi) language translates as «open, open ». And then «Ma Bellona » can mean - «Open mother (mother) » (constantly ready to build a new life). The Sumerian

goddess Ninghursang (synonyms: «mother of all children », «giving birth (life) ») was also called «The Lady of the uterus » (« be-lit re-e-me » A Note on the Lady of Birth // JNES, 3 (1944).In the nahchi language, the concept «mother » and the anatomical term «uterus » are also indicated by the same term «nan (n) a » mother «

It is noteworthy that the word «nan (n) a » is part of (« banana » by sound) the name of the Elam (pradravidian) Great Mother Goddess «Pinann (a) turf », which in this case translates as «Charter of Mother If we consider the name «Pinann (a) kur » as «Pi-N- (N) an (n) a-Kur », where - «Pi » mouth, mouth «, ideogram » N «means <TA Prince I), and «(N) Anna » - either «star (« anna ») », noise., (51.) Or «mother » in Sanskrit (in Sanskrit "star" - <TA then the interpretation of the name of the deity can look either like «The mouth of the upper (main) star (s) of the Kura (in the sense of «mountains, lands »), (cf. Sumerian mythopoetic expression - «The mouth of Heaven and Earth »),or like «The mouth of the upper (high) Mother (s) Kura (Father) ».

From this name of the Elam (pradravidian) Great Goddess, it follows that some main star of the skyscale was already associated in ancient times with the mother goddess (i.e., the correlation of the Great Goddess with the planet Venus is confirmed). The mother goddess, the goddess of Heaven is not only the source of light, but also the mother of the heavenly gods (stars and constellations). Apparently, the name «Mother, mother » The Great Goddess is chronologically the first (and most stable) name of the female hypostasis of the Two-United deity.

Close phonetically and within the meaning of Nakh «nan (on) » (« (N) nan (on) » - «High mother ») and Sumerian «(N) Nin » - « Since the word «nin (on) » is part of both female (Ninmah, Ningursang, Ninlil) and male (Ninurt, Ningirsu) names of Sumerian (and some borrowed by them) deities, this (in line with ideas about the Two-Unified deity) suggests the deep antiquity of the Kornes [n]

It is curious that the word «chickens » in the modern language of the Nakhchi means «horn » (animal), and this suggests that in archaic times the mountain (any or having certain properties) was perceived as the horn of the god-father (bull, see below), the god of the earth and its subsoil.

The fact that initially the god of the Moon Nannar (chumer., Pradrav.) Was the epiphany of the goddess of Heaven is confirmed, in particular, by the translation of his ubeid (in Ure, ubeid vessels with the image of a crescentric are found - the emblem of Nannar, the patron saint of the city) or the Khalaf name «Nan (n) a-P <TAG> like «light, glow, radiance ».

Consider in the Chechen language (nakhchi) using Cyrillic alphabet when writing, the appearance of words close in meaning that determine the meaning of the second part of the name (« Nan (n) a-P ») of the moon god: «light » - «slero » It is easy to see that the combination of the letters «ar, er, ir » (letter «l », as part of the word «El » (proposal), is common in the given word forms, - may be a manifestation of tradition in the designation of theorality of words or expressions). And then it is likely that once the Anatolian name

of the moon god sounded like «Nan (n) a-ar (a).

http://berkovich-zametki.com/2011/Zametki/Nomer10/Zilberman1.php

Andrey Zelev 04/05/2014 10:01 Claim violation

Sheshan - Jewish name http://ru.wikisource.org/wiki/% D0% 95% D0% AD% D0% 91% D0% 95 /% D0% A8% D0% B5% D1%88%D0%B0%D0%BD

The ancestors of the Chechens lived in the Middle East next to the ancestors of the Jews, this is also evidenced by genetics (J1, J2) and came from Shama (Syria)

Andrey Zelev 04/05/2014 10:03 Claim violation

there is such a Jewish rite of hakkafot, it was introduced by the Maccabees, in honor of the victory over the Greeks and Syrians, long before Islam. Sunnis seem to reject this (zikr)

http://www.youtube.com/watch?v=S1JaPimwLQo

http://www.youtube.com/watch?v=p99EC0s_Nh8#t = 13

Andrey Zelev 04/05/2014 10:36 Claim violation

"On the other hand, the opposite also happened. So, the well-known term «is taken by » (« union »), apparently, is sevenfold in origin, since it is known that «Britum » is an Akkad word (in Hebrew - «Brit »). It is also known that the ancient Canaan city of Beroy (Berit, Beirut) «was founded by » Elom (i.e. captured by the Amorites, rebuilt and named). And then it is quite possible that such Nah (Vainakh) words as «bart » (« agreement, consent ») and «Bertadan » (« agree ») are phonetically borrowed (and in meaning) <TA

Come on, look at the "reverse"
The Nah "bart" (consent), the Russian "brother", the German "bruder" (brother), have a common semantic connection. The basis of these words in the full context (not truncated) is traced to the Latin. barter. The law of the truncated word (the law of lightweight pronunciation) from lat. base and dictated the Nah "bart" and the Russian "brother".
But etymology lat. barter, traced with the Nah "bar" (do) and "ter" (the same). This etymology could be considered controversial if not for the word "court" (head, top), which also has a truncated shape from Latin. karter \\ crater.

Where is the Semittism here? Or will you write me down in anti-Semites?
There is no time to answer the rest, you need to do things. I won't answer later, because I've been to this landfill about eleven years ago.

Zerg Aldar 04/05/2014 10:50 Claim violation

genetics, J1, j2 indicate the origin of the ancestors of Chechens from the territory of Arabia, Yemen.

brother and consent are different words in meaning.

but “union” (brit) and “consent” (bart) are not only consonant, but also similar in meaning.

names like Malch are clearly of Semitic origin. it's a Jewish name http://ru.wikisource.org/wiki/% D0% 91% D0% AD% D0% 90% D0% 9D /% D0% 9C% D0%B0%D0%BB%D1% 85

Beno is also a Jewish name http://ru.wikisource.org/wiki/% D0% 91% D0% AD% D0% 90% D0% 9D /% D0% 91% D0% B5%D0%BD%D0%BE

Andrey Zelev 04/05/2014 11:11 Claim violation

In the Internet blogosphere, the Jew says to the Jew: you know three guides, the third is always a Jew.

Zerg Aldar 04/05/2014 14:17 Claim violation

Arabs of the Semites. Arabs say they are descendants of Abraham. if Abraham does not Semit, then the Arabs became Semites.

Andrey Zelev 04/05/2014 17:07 Claim violation

Nowhere but in the Torah the sons of Noah meet. Honestly, I doubt the sons of Noah and their names. But so far I can’t say anything, because the flood has occurred, as they say more than 12 thousand years ago. And Noah himself is shrouded in mystery. They say that he was a giant. And I also doubt about Abel and Cain. In general, I do not believe in fairy tales.

Zerg Aldar 04/05/2014 19:29 Claim violation

Are Juhura Semites? In this name, the Khurrit "Khur" (morning) is visible, in the version of "juuri", the Nah "1ouire" (morning). Then the Hurrites, also the Semites?

Zerg Aldar 04/05/2014 19:35 Claim violation

Hurrites lived near the Semites

Andrey Zelev 04/05/2014 19:44 Claim violation

It looks like you are a person who deeply believes in writing. Or obsessed with these scriptures.
People have always lived mixed up and from this the language is mixed.
Jewish "nahim" (to comfort) comes from Ingush "nah" (take). Ingush women still pronounce this word when they give something. But etymology shows that the word "nah" is maternal breasts. See the word "nakha" (chest).

Zerg Aldar 04/06/2014 07:20 Claim violation

Judea-Judi-Ehudi-Ehudio Judea in Percitsky-juhud \ i in Arabic-Juur-Juud-Juugur-Juhur in Turkic. All these words come from the word "Judea"

Abraham Reuveni 2 07/04/2014 15:46 Claim violation

Chechens speak Judea, Jugti sounds the same juhudi. Perhaps from here and Jigit. Or, as the kingdom of the Jews was called somewhere from 7 to e. Jidang, renaming the 1st Semender on Mount Tarki in the impoverished Mahachkala to Jidan. At Polyakov, this is a Jew.

It is interesting that the fact where it is written went to the Caucasus of Judea from Arminia, without seeing Christian idolaters. And they adhered only on Saturday. Maybe that is, Nakhchevan Chechens.

And Tatyana Gracheva writes, when they came from the MADAKITY Persia in the early 6th century in the Caucasus, Jews already lived in the Caucasus, who renounced Judaism completely Judea, only on Saturday they kept them. And, as it were, she would have ranked Dan to the tribe. That is, these Jews from Persia brought to those Jews the religion and faith.

And there were in the midst of Khazar, very dark that their swarthroat, turned into black. There were white Khazars, beautiful, high, well-mannered and red. Only Jews in the Caucasus could be famous. There should be only Jews in the genes of the Jews and Babylonians, possibly Assyrians, the redhead gene was available. Like Nov

Speaking of BRIT-SOYUZ, Brit-ania ...So the people of the Jewish Danovo tribe went there. Anglo-Saxons, this is a united people, the Scots and the British. So the tama is teeming with them simply the gene of red people. Well, the word Saxon itself means Isaac-son. The sons of Isaac. The only Europeans who have the word SON-SYN at the end of the name. Like Muhammad

Abraham Reuveni 2 07/04/2014 16:37 Claim violation

Am-ram is a multiple nation. Auron-Only then God called Amrom on Abraham. Having promised Him to make Him His Father of the nations. Ab-Father. In many \ them. Am-people \ os.

Abraham Reuveni 2 07/04/2014 17:09 Claim violation

I completely agree with Andrei Zelev. In the fact that these two peoples, the same people, or as he writes, were very close neighbors. But, judging by genetics, we are rather talking about the same people. "HAL DE "In Hebrew, Echial ha Tarbut-" House of Culture "Well," HUR "is obviously the name of the man Judea. Because there is and always was" Ben Khur "You can type" BEN-HUR "and watch the film about the fate of the Jewish family, in ancient Israel, with the occupation of the Romans of Judea.

Abraham Reuveni 2 07/04/2014 17:27 Claim violation

The only ethnic groups in the Caucasus, the Jews and the Chechens who make bonfires in honor of the blessed harvest of barley and beehives, after harvesting, sacrifice to God from the harvest. They turn around and rejoice at the bonfires of the people. Easter, all around is cleaned including dishes. White and paint at home. Dress the children in a new absolute way.

Abraham Reuveni 2 07/04/2014 20:38 Claim violation

Below are the names of the famous Assyrians, all literally Jewish. There is something to think about. Thank you.

Abraham Reuveni 2 07/05/2014 10:25 Claim violation

I have not looked in the commentary on this topic for a long time and therefore did not answer. I apologize.
On the self-name of the Jews. Hebrew ehudi, Persian jehudi, Arabic jihad, Turkic "jigit" and Nah "jugti" are semantic units of the same word. In the original language (nakhsky), this word was pronounced as "h1ag yes" (mercy to do). The sound of "h" goes into "j". See Turkksk. "chagatai" - jagatai. "

Hebrew root "Ivri" (go over ", has a semantic relationship with the Nah" apri "(channel), the Russian pretext" re ", etc. As a result, the Hebrew root of Hebrew has a huge number of "relatives" in many languages of the world.

Consider biblical etymologies outside the field of semantic connections,as A. does Zelev,

called - "attraction by the ears."

Zerg Aldar 08/17/2014 20:08 Claim violation

The very name Abraham as you write "My Father" is alien to the Chechen language since in the Chechen language is the father of YES (dad).
Nahsky 1orv 1orv is not sperm but reciprocated from Arabic meaning PAH.
Avrat, aurat (Arab. عورة — weak unprotected place, genitals) [1] — part of the body that Muslims are required to cover up in front of other people. For women, the whole body is considered an aurat, except for the oval of the face and hands, for men — from the navel to the knees inclusive.

Abdullah Magomedov 09/10/2014 03:25 Claim violation

as for "hu do HAL DE" (as a state, a state of affairs. as Zerg writes then Hial here Arab reciprocity حال-deeds, business, position, كيف حالك؟ - how are you. literally how your situation feels.

Zerg writes: It is quite possible that all the Old Testament «gargarytians », «gararitans », «the Herodite group » the Agaritans «and » the agaritans <TAGanhina Characteristically, in antiquity (vay), the nakhs were known (« Geography » Strabona, I thousand BC) as «gargars » (har-harea), which, apparently, was identical to biblical - «choreys » and the Khurrit population of Karabakh). It is assumed that this name came from the Nahsko-Hurrit word «gargar » - «relative »

There is complete absurdity. no one has ever called Vainakhov Gargarey since Gargarei is one of the Albanian (Caucasian) tribes that are one of the ancestors of the Dagestanis. If Zerg refers to Gargara, a relative, then in Ingush Gergar. confused. in this case, the Avarians are the most Gargarei if, according to these words, it is taken into account since in the Avar relative G1agarav. kinship-g1ar.
g1al- definition of a relative Watsg1al-dv brother. yatsg1al-dv sister. Gargar - a lot to talk about. it must be borne in mind that it was for the Gargareites that the alphabet was created and the Gargara language was religious preaching in Dagestan and in the past meant oratory (religious speech) in Avar (religious language) and that the most proving that the Gargarea language was considered to be the most difficult and wild from here and the Avar the most difficult from Caucasian to pronounce.
Strabon points out that the Kerevny Mountains where the Gargarei lived are called those parts of the Caucasus ridge that are adjacent to the Caspian Sea, that is, the Northeast Mountains. These are the mountains of Dagestan where the Avarians and Darginians live.

Zerg writes: For example, the Khurrit word «Aztsi » - «priest », which is preserved in the Vainakh language in the form of «c1u » and in the meaning - «pagan deity » (X. Bakaev "Khurrity"), entered the form «atsu » and in the meaning of «priest » into the Sumerian language. In Hebrew, the term «atsula » (« צוּלָה ?? א ») translates as «aristocracy »

that Khurritsky pisses with the Aztsi, then she is a relative of the Dagestan languages, for example, in the Avar Azzi-uncle, an adult revered person.

Zerg writes: The hurrit word «chari » - «chain mail », Akkad «shiriam » in the same sense, the Vainakh «ch1or (chkior) » - «shell Bakaev "Khurrit") with Hebrew «shiriyon (שִׁרְיוֹן) » - «shell, armor "

Khurritsky Chari close to Avaransky Charan-stal, steel, chain mail.
Zerg writes: Here are some samples of «nakhchinsk-Semitic lexical parallels ». So, the proximity of names among a number of terms characterizing the plant world has been revealed. For example, (tree) «spruce » in the Khurrit language - «asu », in Akkadsky - «asuhu » (Chechen «asa » stick <TAG> Khurritskoye «amurd » and Akkadskoye «amurdin » mean - «barberry », but Vainakh «muarg » means - «Kalina » (X. Bakaev «Hurrites »), - just like in Hebrew «Muran » (« מון ן ») - «Kalina ». Khurritskoye «karahi » and Akkad term «karapkhu » denote «field under steam, etc. », and words in Hebrew: «karahat (תחרַקָּן) » progina

If there is a spruce of Asu, then Chechen Asa is not close to him, but at first to Avar Ansa where the staff also means, a stick.

a lot of everything is pulled and erroneous. I didn't write further. Chechen is not one of the closest languages to Khurritsky and, together with the Dagestan languages, is evenly close to him and not exaggerated as the Chechen descendant of Khurritsky and the rest are not. The Khurrit language is archaic as well as the Avar language and the endings are 100% identical to the rest, otherwise it is near and Lezginsky and part of Chechen. without all languages, Chechen cannot be close to Khurritsky. and in general, the Nakhsko-Dagestan languages are not descendants of Khurritsky but are related to him.

Abdullah Magomedov 09/10/2014 04:09 Claim violation

Something Abdul Magomedov confuses.
I can't remember that I wrote it somewhere.
Abdul! I don't understand why to ascribe other people's words to me?

Zerg Aldar 01/06/2015 08:54 Claim violation

as for "hu do HAL DE" (as a state, a state of affairs. as Zerg writes then Hial here Arab reciprocity حال-deeds, business, position, كيف حالك؟ - how are you. literally how your situation feels.

Abdul, if the Nah "hyal" and Arabic حال (cases, cases, position) have equal meanings, then where is the evidence that the Vainakhs borrowed this word from Arabic? Just the opposite, in Arabic and Jewish there are a lot of words borrowed from Nah.

Zerg Aldar 01/06/2015 09:06 Claim violation

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Bahrain Prorodina Jews

Andrey Zelev

In the photo – Hoda Nono

Strabon (XVI, 3.4) claims that the ancestral Phoenicians were islands in the Persian Gulf, modern Bahrain. So in his opinion the Phoenicians themselves and the inhabitants of the island of Bahrain considered.

The Phoenicians really colonized Bahrain and Qatar.

Strabon writes that in the Persian Gulf there are «the islands of Tire and Arad, where there are shrines similar to the Phoenician. At least the inhabitants of the islands claim that the Phoenician islands of the same name and cities are their colonies ». It is generally accepted that the archipelago of Dilmun (Bahrain) in the Persian Gulf was from the end of II thousand BC. e. colonized by the Phoenicians.

Phoenicians, as I established, – is one nation with Jews http://www.proza.ru/2007/09/02/100

Bahrain is an ancient Dilmun, and in Dilmun, the Sumerians had paradise. Their ideas about paradise are reminiscent of a biblical view of it.

As Julius Zirkin observes, Cain in the Bible, flees from the wrath of God into the country of Nod, which is located east of Eden.

Cain Zirkin compares the story with the Phoenician myth of the flight of the god Demarunt, who was defeated in the war with the sea god (Yavo, Yammu, Yahweh).

Since Eden, where Cain Demarunt fled, is the seat of God and people before the fall, then in Sumerian mythology (and the Sumerians are also related to Jews, like the Akkadians, Chaldeans, for Abraham himself is from the Middle Ages) the paradise and homeland of man is Dilmun (the Akkadians called Bahrain Tilmun), identified.

This indirectly confirms that both the Sumerians and the Phoenicians and Jews were of common origin, and Bahrain considered their ancestral homeland.

Dilmun is first mentioned in the Sumerian mythology and Akkad heroic epic about Gilgamesh, as well as in the trade inscriptions of the Sumerian cities-states of the III millennium BC. e., in which the island plays the role of mediator in the trade of Schumer and the Harapp civilization of the Indus Valley (apparently, the country of Melukh in the Akkadian records). In the Sumerian legends of the heroic cycle and the poem about Gilgamesh, Dilmun appears as the place of residence of Ut-Napishtima — of a man who escaped from the flood, to which Gilgamesh sails after the death of Enkida in search of the secret of eternal life.

A variety of agricultural products were exported through Dilmun to Schumer, precious stones, pearls and individual vegetables, and in return from Mesopotamia, various agricultural products were exported through the island. Dilmun remained an important center of international trade even after the unification of Schumer and Akkad under the rule of Charrumken and Ur Nammu; in fact, the documentation of the times of Sargon Akkadsky claims that the king «received ships from Meluhhi, Magan, Dilmun ».

During the New Assyrian Empire, he was considered the vassal of Assyria, and later became part of the New Babylonian kingdom without preserving autonomous rights.

Thus, it can be assumed that before the migration to the Inter-River, the ancestors of the Jews (Finikians, Canaanites) lived in Bahrain.

Jews have lived in the territory of the modern state of Bahrain since the time of the Talmud. According to Arab annals, Jews lived in Hajar, the capital of Bahrain, back in 630 AD. Jewish presence in emirates has been observed since 9th century.

It is curious that today, Jews live there. What does it mean? This means that all Jews can

return to Bahrain because his emir (king) Hamad ibn Isa al-Khalifa called on Jews who had ever lived in Bahrain to return to their country: what he did in November 2008 when he met in New York with 50 Bahraini Jews.

At a meeting with Bahraini Jews at the «Ritz-Carlton » in New York, the king spoke of the children of Bahraini Jews with whom he grew up. When Abraham Ezra began to speak, chosen for the greeting of the king on behalf of the American-Bahraini Jews, the Foreign Minister whispered to the monarch: «He is the son of Yehezkel Ezra, a merchant killed by thieves many years ago ». And the king's eyes widened in mournful recognition.

Emir issued a series of decrees that greatly simplify and even stimulate the return of former Bahraini Jews to the country.

As Hamad al-Khalifa noted, returning Jews will be able to obtain land ownership

Currently, only 36 Jews live in the kingdom (according to other sources, about 150 Jews in Bahrain), although up to 1948 the community numbered about 600 families – mainly merchants who moved here from Iran and Iraq.

Most Jewish men were then merchants, and women worked as teachers and nurses.

Jewish families were involved in textiles and banking. In the 30s and 40s. 20th century The area of Al-Mutanabi Street was called Jewish. Because there were many shops owned by the Jews.

After 1948, persecution began, and most of the Bahraini Jews emigrated to London, but their small communities are in the United States and Israel.

Bahrain has ceased to boycott companies with business relations with Israel.

Bahrain does not have diplomatic relations with a Jewish state. Former Israeli Foreign Minister Tzipi Livni invited her Bahraini counterpart Sheikh Khalid bin Ahmad bin Muhammad al-Khalifa to establish full-scale diplomatic relations between the two states. Sheikh rejected this offer, but expressed hope that the day was not far off when Israeli tourists could come to rest in the kingdom.

In June 2009, Bahrain authorities issued a decree to close the local Ahbar al-Halidge newspaper (Gulf News), which reported that Ahmadinejad – is a Jew.

The most famous representatives:

1) Huda (Uda) Ezra Nunu (Hoda Nono) — Bahrain Ambassador to the United States (appointed in 2008), MP.

Nono for three years (since December 2006) was one of the 40 deputies of the local parliament – of the Shura Council, in parallel, acts as Secretary General of the Bahraini Society for the Protection of Human Rights. She is the first Jewish in the world to represent an Arab state abroad. The move, which has its own business and divides the time between Bahrain and London, replaced its cousin Ibrahim Nono in parliament (see below), who met on the Shura Council for 4 years. She also leads the local human rights organization Bahrain Human Rights Watch.

***

2) Ibrahim Dawood Nono (Abraham David Nonu) — Member of the Upper House of Parliament of Bahrain.

***

3) Reuven Reuven — owner of a large electronics network.

He said in an interview with Haaretz: "Today in Bahrain it is fashionable to be a Jew." He also added that the Jews of Bahrain are proud of their origin, but at the same time "great and be Arabs."

***

4) Nancy Headuri — wrote a book on the history of Jews in Bahrain. In a book entitled “From the very beginning to the present day”, the history of the Jewish community of Bahrain can be traced, starting from its inception in 1880, when Jewish merchants from Iraq arrived here. The Nancy Headuri family is a leading textile importer in Bahrain.

After the publication of the book of Heduri, the king of Bahrain invited the writer to meet. During the conversation, he emphasized the importance of the appearance of such books, which are a documentary evidence of the history of Bahrain.

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From modesty I say: from the river to the sea - our Earth. And the Sunnis, knowing about this, will support us.

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it would be nice if the rulers of Israel understood this and ceased to bend before the enemies

Andrey Zelev 10/20/2011 20:05 Claim violation

Our governments come and go, the Jewish people remain to fight and win.

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Colony of the kingdom of Israel

Andrey Zelev

Colonies of the kingdom of Israel — overseas territories of the kingdom of Israel during the reign of King Solomon.

It is known from the Bible that Solomon sent his ships to Tarshish and to a certain Ophir. At the same time, he acted together with the Phoenician king Hiram.

***
Suakin

It is known that Solomon built the port of Etzion-Gever on the Red Sea, as well as many ships, in which the Phoenicians helped the Jews [1]. This port served Jews as a base for sailing to Ophir [2].

The Sudanese port of Suakin was founded by Solomon [3].

Indeed, Suakin was part of a certain Jewish-Ethiopian state in the Middle Ages [4]. In connection with Suakin, the words of Kabbalist Abraham Levy, who in 1528 claimed that the Falash live at a distance of three days from Suakin, indicate the Falash. [5]

Perhaps the port of Suakin was created as an intermediate base for swimming in the Red Sea. It can even be assumed that the appearance of this port became the basis for the emergence of a community of Ethiopian Jews. No wonder Ethiopian Jews associate their appearance in Ethiopia with Solomon and with the Queen of Savskaya Meakeda, who seemed to have a son, Menelik I. When Menelik, after anointing to the kingdom in the Jerusalem Temple, left for his homeland (Saba was located in the south of the Arabian Peninsula, and only its colonies were in Ethiopia), he was accompanied by Azariah, the son of the high priest Tsadok, and 12 elders with families. Ethiopian Jews consider themselves descendants of these noble people of Jerusalem [6].

Sudan also has nationalities influenced by Judaism [7].

***
Ophir

The most famous, and at the same time, the mysterious enterprise of Solomon was swimming in Ophir.

"King Solomon also made a ship in Etzion-Gavere, which is under Elaph, on the shores of the Red Sea [8], in the land of Edom. And Hiram sent on the ship his subjects of shipbuilders who know the sea, with subjects of the Solomon; and they went to Ophir, and took four hundred and twenty talents from there, and brought them to King Solomon [9]. "

Also added:

"And the ship of Hiramov, which brought gold from Ophir, brought a great amount of mahogany and precious stones from Ophir. And the king made from this mahogany railing for the temple of the Lord and for the king's house, and geese and psalms for singers; so much mahogany has never come and has not been seen to this day [10]. "

Modern historians continue to argue how to interpret this text — we do not know what kind of country Ophir is, we do not know if it was a trade campaign, or the wealth of Ophir was taken by force. Or they were mined in the notorious mines of King Solomon in Ophir.

According to the Bible, only the first expedition to Ophir brought Solomon 420 kickkars (1 kikkar = 58.9 kg) of gold, that is, 24.7 tons of gold.

The word «was taken by », «took gold from there » may indicate that the zoldoto was not obtained through exchange or trade (the Bible does not speak about goods that could be exchanged), therefore, we are talking about a military campaign. Received gold — trophies.

Ernest Renan also suggested, contrary to popular belief, that sailing to Ophir was not a trading company, but a military enterprise.

As always, everything becomes clear if reading the text is not translated, but in Hebrew. The word ;;;;; is clearly used in the Bible; / A (qal), which means «pick up, take possession, capture ».

In other words, the people of Solomon did not take the gold, but captured it, took it away.

The translation of «made the ship » should also be considered erroneous, «built the fleet », since the Heb. «they » means fleet, and the ship in Hebrew «onyya ».

There is another, even more important question. Where was Ophir?

Historians provide different location options for Ophir — East Africa (from Ethiopia to Mozambique), Yemen, India, Ceylon and even the Malacca Peninsula, and fantastic options like Peru.

On the one hand, the word Ophir (Heb. ;;;;;;;;, Ofir, ;; p ;; r) recalls the word Afer, Africa. On the other hand, Joseph Flavius also confidently indicated that Ophir was in India. Joseph Flavius called him Aurea Chersonesus (Golden Khersones).

In India, there is everything the Bible writes about: ivory, gold, wood, precious stones.

According to modern authors, such as Khaurani and Hornel, Ophir should be identified with a large market on the west coast of India, where Solomon's envoys could find Hyderabad gold, spices and Malabar's construction forest, Ceylon gem, as well as, of course, gemstones, ivory, d monkeys and peacocks. Ladan, brought to Solomon along with these treasures and exotic animals, was taken upon: returning from India, on the coast of Hadramaut 59. This look was confirmed in the modern Belgian work of Schraiden, where Ophir * P;) 1K (crane. Uppara) = Conapa (Greek-Koptsk. Zojcpe; p, Zo; xp; p) or Subara, Suparaga, — the largest? port of West India in the ancient era. This identification is confirmed by the Sanskrit or Tamil origin of Jewish items for goods brought from Ophir [11].

If you identify Pishon, who washed the country of Havilu, with the Indus River, then Ophir should be sought in India in Abhira, especially since, according to the biblical order, the journey to Ophir and back lasted 3 years [12].

Comparing the facts, and remembering that the voyages to Ophir for gold and treasures took place regularly [13], one must think that Ophir was captured by the fleet of Solomon.

Thus, the fleet of Solomon and Hiram, king of Tire, seized Ophir by force, and, obviously, paid tribute to him.

***

Tarshish

The ancient Israelis sailed not only in the Red Sea and the Indian Ocean, but also in the Mediterranean Sea, and even entered the Atlantic Ocean, visiting the country of Tarshish (Tartes) — Southern Spain.

At the same time, again, the Jews conducted actions together with the Phoenicians. Such a Jewish-Finikian colony in southern Spain was the city of Gades (Cadis) [14]. Solomon

here acted as the junior partner of the Phoenician king Hiram: the ship of Solomon sailed to Tarshish only once every 3 years [15].

A lot of gold, silver, tin and lead were exported from Tarshish [16].

Apparently, speaking of swimming in Tarshish, the Bible means swimming in the Phoenician colonies in general. Therefore, for example, Septuaginta passes the name Tarsish through ;;;;;;;;;;;;;;;;, that is, Carthage, Carthage [17].

Thus, at that time the Jewish diaspora began to form in Spain and North Africa.

***

Sofala

In southern Africa, in the territory of modern Mozambique, the port of Sofala existed. Another of the satellites, Vasco da Gama, suggested that in ancient times this coast was called Ophir and it was from here that Tsaritsa Savskaya.

For centuries, Sofala in Portuguese documents was officially called the Land of the Spears of Solomon [18].

There is some indirect archaeological evidence of the ancient colonization of Mozambique and Zimbabwe [19].

It should be noted that some peoples of Madagascar and South Africa, such as Lemba or the Jews of Rusape, consider themselves descendants of the Jews, and still profess Judaism.

***

Sources:

1) I C. 9:26, 22:49 and II Hr. 8:17, 20:36
2) II Khr. 20:36
3) Ibn Batuta Abu Abdallah Muhammad
4) History of Christian Militancy in Ethiopia
5) Falasha // Jewish Encyclopedia of Brockhaus and Efron
6) Ethiopian Jews // Electronic Jewish Encyclopedia
7) JEWISH ROOTS IN SUDAN
8) The Red Sea.
9) 3 Samuel 9:26
10) 3 Samuel 10:11
11) Ahmad ibn Majid
12) Ophir // Jewish Encyclopedia of Brockhaus and Efron

13) Swimming in the country of Ophir
14) Cadiz // Electronic Jewish Encyclopedia
15) I Tsar., 10, 22
16) I King, 10, 22; 22, 49; Jerem., 10, 9; Ezek., 27, 12
17) Isaiah., 23, 1, 6, 10, 14; Ezek., 27, 12; 38, 13
18) Solomon in the radiance of glory
19) Zimbabwe. Copy King Solomon.

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Columbus Jew!

Andrey Zelev

About Columbus said in the pre-revolutionary Jewish encyclopedia: «At a meeting of the Madrid Geographical Society, the scientist Don Celso Garcia de la Riese in his message about the life and work of K. indicated that Christopher Colon, and not K., as he did not correctly pronounce, was a Spaniard, not an Italian, moreover from a Jewish woman. Based on the episcopal acts in Pontevedra (prov. Galicia) found that between 1428 and 1528. in this city lived the Colon family, whose members married members of the Fonterozas family, undoubtedly Heb. origin. K.'s mother was called Susanna Fonterozas. Garcia also pointed out that in his writings K. used Jewish writing. Judging by the early portraits, the features of K. wear a Jewish type ».

There were many Jews around Columbus. In addition, he himself considered himself a descendant of King David.

His last name, as recorded in the materials of King Ferdinand and Isabella, was "Colon", a Jewish version of the more common name "Colom" or "Colombo" in Spain.

In his notes there are references to Jews. For example, instead of “destruction” or “the fall of Jerusalem”, he used the phrase “the fall of the Second House” to describe the destruction of the II Temple, while using a literal translation from the Bayit Hebrew. Columbus also mentioned the Jewish date – 68 AD, not 70 AD

The description of his 1st expedition (1492 – 93) Columbus began by mentioning the expulsion of Jews from Spain (completed on July 31, 1492), and he postponed the departure from August 2 to 3, 1492, not wanting to go on track on 9 Ava, which was on that year on August 2.

Researchers emphasize Columbus’s craving for a society of Jews and Marranes (baptized Jews who secretly profess Judaism).

Baptized Jew Luis de Santagel (d. In 1498; Chancellor of Aragon; loaned money for the

1st expedition of Columbus), oligarch, gave the crown 17,000 ducats on credit so that the ships of Columbus could go sailing on time until August 2. In general, the patronage of the imperial court Columbus achieved thanks to the support of «new Christians » – the aforementioned L. de Santangel and State Chancellor G. Sanchez (d. In 1505).

The translator of the expedition L. de Torres, who converted to Christianity shortly before the departure, 1st set foot on the land of the new continent. In swimming, Columbus used astronomical tables by Jew A. Zakuto and the navigation device of his student Jew I. Visigno (end of the XV century). Columbus's 1st official letter about his trip to America to King Ferdinand and Isabella began as follows: "Thus, after the expulsion of all Jews from all your kingdoms and dominions, in the month of January, Your Majesty."

He did not know how to write in Italian. He never considered himself a Genoese, even fought against Genoa at Cape St. Vincent in 1497.

Columbus wrote: «Let them call me whatever they like. After all, David, the most prudent of the kings, being a simple shepherd, became king of Israel. And I serve the very God who exalted him ».

From his will: « ... half of the silver mark – to the Jew who lives at the gates of the Lisbon ghetto ».

Some Spanish biographers of Columbus (Garsia de la Rhys, S. de Madaryaga and others) believe that Columbus was a native of the Marran family (secret Jews), who fled at the end of the XIV or early XV centuries. from Spain to Italy. They are based mainly on what was discovered at the end of the XIX century. a document from which it can be concluded that the mother of Columbus, Susanna Fonterosas, came from marranes.

In the middle of the XX century a new document was found on the possible origin of the Columbus family with about. Mallorca and its belongings to the Marranes.

AT Blasco Ibáñez in the novel «In search of the Great Khan » (1928) tries to explain the negative features of Columbus by Jewish origin, drawing him an ignorant, greedy adventurer and usurper of Spanish national glory.

The son of Columbus, Fernando (from his wife from the Marran family Enriques) wrote in his father's biography that he came from the «royal house in Jerusalem ».

International Symposium «Native language Columbus » held not long ago in the Spanish city of Ibiza (on about. Ibiza), according to journalist and researcher Nito Verdera, finally confirmed the version of the Jewish origin of the great navigator.

Being from Ibiza, says Werder, and by birth by the Jew Columbus «In the work

«Prophecies », which he wrote at the end of his life, the researchers identified encoded information that only a Jew could understand. The son of Columbus was able to understand her and delved into the study of Judaism without visiting the synagogue, because Catholic kings would never have accepted it ».

The genealogy of Columbus and its coat of arms became other important topics of the symposium. Verder said that the personal coat of arms of the Admiral was not invented from scratch, which symbolism leads researchers to a Jewish family living in southern France.

Columbus manuscripts often refer to the Old Testament (which is not typical of the Catholic tradition of those times). In the preserved fragments of the latest book of Columbus (the so-called «Book of Prophecies ») there is a statement that the key to his expedition is the verse of the psalm (14: 7): "Who will give Zion salvation to Israel!", Which in the eyes of the Marranes had a special mystical-messian meaning. The signature of Columbus – is unique, very similar to the inscriptions engraved in many Jewish cemeteries in Spain and southern France. In the upper left corner of his letters to his son, Diego Columbus wrote letters in Hebrew, meaning the Jewish blessing "Ba Ezrat ha-Shem" ("May the Lord help you").

see also http://www.sem40.ru/politics/journalist/23352/

"The peculiarities of his letter and other linguistic aspects related to the use of Ladino, an ethnic Jewish dialect that existed in medieval Spain, suggest that Columbus was a Jew."

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And in the know that the city of Isabella was found, and the house of Columbus?

City Squirrel 03/17/2011 02:07 • Claim violation

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And yet I’m not sure that he is a Jew) Ne ... Italian, and Pirogov is a Jew, yes ... for sure.

City Squirrel 03/17/2011 02:09 Claim violation

Russian pies
who was originally Columbus is definitely unknown, but apparently he was a Jew

Andrey Zelev 03/17/2011 19:38 Claim violation

No, Prirogov is a Jew, proven by historian Professor Savely Dudakov, but nobody knows about Columbus and ascribes each one.

City Squirrel 03/17/2011 20:45 Claim violation

you can give a link to Dudakov, in any case, this is very doubtful

Andrey Zelev 03/19/2011 09:52 Claim violation

there is a link to him in the wiki, he is scary, but has long been involved in anti-Semitism in the sssr, about the pirago his last new book, she needs to be bought, there are not only pies, there are many others that we considered Russian. Andryusha, you are a historian, do not lag behind life. although slowly, but research is underway and there are still many black holes that we do not know. to us for a long.

City Squirrel 03/19/2011 13:38 Claim violation

firstly, I don’t need to follow this, Pirogov’s biography interests me little, but what I know about him speaks against Dudakov’s idea

secondly, even if Pirogov was a Jew, I don’t think this relates to the topic of my article

Andrey Zelev 03/19/2011 14:05 Claim violation

Pies naturally have no relation to your article.

This is what I told you in the speech "And I know that the city of Isabella was found, and the house of Columbus?"

City Squirrel 03/19/2011 10:14 PM Claim violation

no
thanks for the review

Andrey Zelev 03/19/2011 10:43 PM Claim violation

I've found about Dudakova, but it's not posted about the pirate, but I'll try to find an interesting article about Isabella
http://www.belousenko.com/wr_Dudakov.htm

City Squirrel 03/19/2011 23:01 Claim violation

here I found about the columb
http://carabaas.livejournal.com/4674010.html
good luck!

City Squirrel 03/19/2011 23:06 Claim violation

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Zeev Andrey Yuryevich: other works.

Famous Jews of Central Asia and Iran

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References: tannery school: bags, belts with your own hands

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- **Abstract:**
  Famous Jews of Central Asia and Iran

Some Bukhara Jews (as the Jews of Central Asia call them) reached great honor at the Gaznevids (X-XI centuries), who entrusted them with the management of mines in Balkh and Khorasan.

The Jews founded Khorezm according to legend: the Jewess "Shosan-Dukht (the daughter of a lily; from the eur. -; lily; and pers. Spirit -; daughter;), (wife of the Persian king) Iazdart, son of Shapur; daughter; Reshgalutaka;, king of the Jews; mother Bahram Gora "(?? 46-47); "The Jewish queen founded a colony for her co-religionists in Gaya (Gay), the outskirts of Spain ... Narses, the son of a Jewess, founded the city of Khorezm. "

In 712, Jews and Gentiles of Khorezm raise an anti-Arab and anti-feudal uprising. In 712 (93 years of Hijra), Khorezm was conquered by the famous Arab commander Kuteiba ibn Muslim.

Al-Tabari (in the Arabic version, in some details supplemented by the Persian version of the Balami, as well as al-Belazuri and ibn al-Asir) thus draws the circumstances of the decline in independence of Khorezm. Around 712, there is an acute internal crisis in Khorezm. The younger brother of the ruling Khorezmshah, a Jew Khurzad (Khurrazad, a relative of Chagan, the then Khorezmshah ruler), actually seizes power over the country, pushing back the legal Shah, which is completely powerless in front of the rebels. Khurzad and his adherents deal with the aristocracy supporting the Shah, taking away their "girls, daughters, sisters, beautiful wives", property, cattle. Then the shah enters into secret relations with Kuteiba, urging him to help. Kuteiba accepts the offer. To divert the attention of the rebels, he makes a false sabotage towards Sogda. Khorezmshah,in order to support this version and euthanize the attention of his enemies, gathers his scientists on the advice ("habr", see below), princes (malik) and dichkans and tells them about Kuteiba's trip to Sogd. Using the suddenness of the blow, Kuteiba breaks into Khorezm, breaks Khurzad and his ally, a certain "King Hamgerd", and inflicts brutal reprisals against the rebels (destroys 4,000 prisoners). According to Biruni, Kuteib twice walks on a horezm campaign, because after the first campaign the population revolts again and (on Belazuri) kills the traitor of the Khorezmshah. After the second campaign, Kuteib erected the son of the murdered Khorezmshah - Askajamuk II on the Khorezm throne. breaks down Khurzad and his ally, a certain "King Hamgerd", and inflicts brutal reprisals against the rebels (destroys 4,000 prisoners). According to Biruni, Kuteib twice walks on a horezm campaign, because after the first campaign the population revolts again and (on Belazuri) kills the traitor of the Khorezmshah. After the second campaign, Kuteib erected the son of the murdered Khorezmshah - Askajamuk II on the Khorezm throne. breaks down Khurzad and his ally, a certain "King Hamgerd", and inflicts brutal reprisals against the rebels (destroys 4,000 prisoners). According to Biruni, Kuteiba twice walks on a horezm campaign, because after the first campaign the population revolts again and (on Belazuri) kills the traitor of the Khorezmshah. After the second campaign, Kuteib erected the son of the murdered Khorezmshah - Askajamuk II on the Khorezm throne.

That before us is not just internalistic strife, but something much more serious, says, in addition to the exceptional cruelty of reprisals against the rebels, a number of important details of the Khurzad social program: the seizure of property and livestock of adherents of the Khorezmshah and, in particular, women of their harems. This last, at first glance, small and even anecdotal detail is of particular importance: the elimination of the aristocracy of the Garems and the return of the women of these harems to communities under the slogan of restoring group marriage with a red thread passes through the social program of anti-feudal movements of Mazdak. Archaeological monuments of the Afriguid Khorezm of the 7th-8th centuries, demonstrating the powerful development of private fortification with a sharp selection of powerful castles of the aristocracy along with the strong fortification of peasant estates,confirm the situation of the great severity of the social struggle of this era. In the Khurzad movement, we, therefore, can see something close to the Mazdak movements in Iran in the 5th century, Abbling in Bukhara in the 6th century. and Mukannah in Maverannahr in the 8th century, a democratic movement of communities that defended themselves in alliance with some elements of the aristocratic elite interested in maintaining a community-based and masterful way against developing feudal relations.

The ideologists of the uprising were the clergy of Khorezm, convened, according to Tabari, by the Khorezmshah (who betrayed his country to the Arabs), to the state council together with the princes (muluk) and dikhkans, is called ahbar, ed. - Habr - term, according to the word Abu Abd al-Korem Muhammad al-Khorevin: According to Biruni's information, "And by all means scattered and destroyed Kuteib of all ... scientists (multi-dumbar) that were among them."

***

Famous Iranian and Bukhara Jews:

Esther (Esther) is the wife of the Persian king Xerxes, famous for his campaign against the Greeks. The heroine of the book "Esfiri" - bristled with her uncle Mordechai the Jews from the unhealthy anti-sett Aman, a high tsarist official, and his minions.

Shushanduht (Shosan-Dukht) is the wife of the Persian king Yezdigerd I (399-420), daughter; Reshgalutaka ;, king of the Jews; mother of the Persian king Bahram V Gore. She founded a colony of Jews in Gai (Gay), the outskirts of Isfahan. She also built the cities of Shos (Shoshan) and Shoster. The epithets with which the people awarded Eidezherd I: sinful, evil, traitor, atheist, etc., are explained by the religious tolerance of this king to the Jews and his marriage with his daughter Reshgalutaka - excilarha. The name of the Exilarch, the queen's father, remains unclear. Taking into account the above Talmud message (Zeb., 19a) about the extraordinary favor of Idezewerd I to Guna bin Nathan, some believe that the Jewish queen was the daughter of the latter; this opinion, however, should be considered erroneous, for Guna bin Nathan was not an excilarch. Since the tsarist's father's excilarchate should be attributed to the beginning of the V century.(Bahram Gore genus. In 407), the latter can be identified with the following excilarchs of that time: Mar-Kagan, Mar-Iemar, Mar-Zutra I [however, the text of Schach-Nameh Pehlavi (with some derogations in pronunciation of names) confirms that it was Guna bin Nathan who was the father of the Persian queen].

Narse (Narses) is the son of Shushanduht and the Persian king Yezdigerd I, the brother of Bahram Gur. He is credited with the foundation of the city of Khorezm, which, however, is impossible because Chorezm is already mentioned in the inscription Darius I; but is it possible that the city was later destroyed by Daria or fell into decay, but was again rebuilt by Narse? Narse was the chief of the Persian army and the governor of Khorasan.

Bahram V (Varahran V; Bahram Gur) - Persian king - shahinshah from 420/421 to 439. The son of Yezdigerd I and Shoshandukht, see above. Varahran V was almost out of business, surrendering to entertainment and pleasures. He was a brave hunter, a sophisticated lover (Persian tradition has retained many jokes about his love adventures) and a big fan of feasts. Government was delegated to the

omnipotent temporary worker Mihr-Narse. Bahram Gur became famous not so much for his rule as for the hero of Shahname where his image was idealized and heroized. Thanks to its image, Shahnam later also became the hero of many Iranian myths and traditions, the early Middle Ages. In a mythological image, he was "prescribed" a victory over a certain dragon. Just as the hero of Shahnam, he was ordered, fair rule,caring for the people, he deservedly, creating the first poems on Farsi. If you can still believe in his fair rule, then raising him to the rank of the first poet who wrote in Farsi is the purest water mythology. Because, during the reign of Bahram Gur, the language of Iran, both official, literary and spoken, was the Middle Persian language - Pehlevi. The son of Bahram Gur was Yezdigerd II, also the Persian king (438-457). also the Persian king (438-457). also the Persian king (438-457).

Bustanai is the first excilarch (head of the Jews) of the time of the rule of the Arabs in Persia, in the middle of the VII century. The son of the Exilarch of Hanania. The caliph Ali (656-661) was given to him by Daru (Azdadvar), the daughter of the last Sassanid, Idezewerd III (624-652), with whom Bustanai lived out of wedlock as a concubine, and had several children from her, whose legal capacity was subsequently, however, challenged by his sons from another marriage. About 300 years later, the descendants of the princess were declared descendants of the illegitimate (Gai-gaon, l. C.). Anan bin David (see below) was one of the descendants of this excilarh.

Abu Isa Isfahani (acted between 685-92) is the first major heretic whose teaching has grown into karait. Declaring himself a prophet - the forerunner of the Messiah, he gathered an army to free Jews from oppressors. At the head of 10 thousand Jewish soldiers, he fought a caliph, but was killed in battle. He taught that Jesus and Magomed were the true messengers of God. Like Christians, he forbade divorce, prays 7 times a day, Jews in exile should not use meat and wine, since they are allowed only during the sacrifice and libation of wine in the Jerusalem Temple. Follower of it Yehuda Gamadan in the VIII century. created a yudganite sect in Iran. After the death of Iudgan, his student Mushka from Koma, according to Sharastani, founded the Al-Mushkania sect, which taught that Mohammed was a prophet for Gentiles, but not for Jews.

Anan bin David (VIII century) is the founder of Karaites. He acted as a candidate for the post of excilarch. Apparently, he lived in Baghdad, where in 762-67 he created a sect, whose members were called "ananites." When about 760 Exilarch Isaac Iskavi died, 2 brothers from his closest relatives, Anan and Josiah (Gassan), became the closest candidates for a high and honorable dignity of the Resh Galuta. The 1st was older and richer than the 2nd theological knowledge and, apparently, had all the advantages over the younger and less learned by Josiah; Josiah was elected to the Eksilarchi by the heads of the Babylonian schools (gowns) and the elders of the main Jewish communities; this choice was approved by the Baghdad caliph. The reasons for this unexpected result, according to ancient historians, were as follows: 1) Anan was of a presumptuous and power-hungry nature,while his brother was soft and modest. In addition, they said that Anan was indifferent or contemptuous of traditional Judaism; his brother was a pious man who had respect for the law. Anan's attitude towards rabbinical Judaism stemmed from his long stay in the countries bordering Mesopotamia, located east of Baghdad and serving as the main focus of anti-ravvin sects. Political adherents; Nana, who, apparently, were in solidarity with him on religious issues, did not leave him, as a result of which Anan risked proclaiming himself an anti-exilarch. The Muslim government, of course, could not but see in this step signs of an uprising against the sacred person of the caliph, who formally clothed Josiah with power; such a misconduct should have seemed criminal to the authorities. Therefore,when it became known that Anan proclaimed himself an Exilarch, the latter was arrested on one of the Sundays of 767 and imprisoned; next Friday he should have been executed as guilty of high treason. But, fortunately, Anan found in prison a very outstanding and insightful comrade in prison, namely the founder of the great Muslim Kazuistic school of ganifites (their ritual dominates Turkey), named after al-Nu'man ibn Thabit (Abu Chanifah). He gave the unfortunate candidate for excilarhat the following wise advice that will save his life: Anan must explain all the dubious and unclear instructions in the Torah in the spirit of the diametrically opposite to their traditional interpretation and make his interpretation the basis of a new sect. Anan was to enlist for his release as adherents,as well as the presence of the caliph himself in court, and Abu Hanif advised him to resort simply to bribing representatives of the military court nobility.

Choosing the right moment, Anan had to rush at the feet of the caliph and exclaim: "Oh, lord of the faithful! Have you commanded my brother Josiah, having appointed him to such a high post, to become the head of 2 religions or one? " Undoubtedly, the caliph will answer: "Only at the head of one." After these words, Anan should have announced that his religion has nothing to do with the religion of his brother and Jewish rabbinists and that his followers are completely in solidarity with him in matters of faith. It was easy for Anan to say that, because most of his adherents were hostile to the rabbinists. He and his friends agreed with the wise advice of Abu Hanifa,and in the presence of the Caliph of Almansor (754-75), Anan rehabilitated himself very skillfully, even gained special favor from the caliph in that he respected Mohammed as a prophet of Arabs and all Islam, and announced that his religion in many places was in solidarity with Islam. He cited as proof the fact that the establishment of holidays and the entire calendar are not based on astronomical calculations, like rabbinists, but on direct observations of the moon, as among followers of Islam. Anan could now devote himself to developing his teaching and drafting an appropriate code. A prerequisite was one circumstance: the preached new teaching should have varied from traditional Judaism, because it was a real raison d '; tre of a new sect. Because most of Anan's followers were hostile to rabbinists,then it was even more appropriate. His "Sefer ha-Mizwot" ("Book of Commandments"), on which Anan worked for many years and which was completed only about 770, was the basis of a young Ananite sect.

Judas Ha-Parsi - according to Abraham ibn Ezra, wrote a book in confirmation that the Israelis initially kept track of time, like other nations, over their sunny years. He bases his position, firstly, on the fact that Easter, Pentecost and the feast of Tabernacles depend on 3 main points of agricultural life: sowing, harvesting and collecting works of the earth, which, for its part, depends on the movement of the Sun; secondly, on the fact that in St. Scripture, there is no clear indication of the lunar year. Ibn-Ezra in his commentary on Numbers, 3, 89, cites Judas Ha-Parsi's explanation of the difference between the total calculated Levites shown in this verse and the amount obtained by adding individual numbers (difference = 300).

Ruzbach is the governor in Siraf, the main port of the Caliphate in the X century, a Jew.

Daniel bin Moshe Abu-Suleiman al-Kumisi - Karaim, a native of the Persian region, Kumis, lived, according to Madira, in Jerusalem and died in 334. Hijrah, i.e. in 945/6. Mascudi classifies him as Bible translators in Arabic and commentators. Al-Kumisi believed that in case of doubt in the interpretation of the biblical text, a literal interpretation of the law should be adopted.

Benjamin Tudelsky, a medieval Jewish traveler, reports a certain Jewish state in the Nishapur Mountains, in northeastern Iran, on the border with Turkmenistan, north of the Great Solonchak desert, the Nishapur mountain region with the main city of the same name, which corresponds to the story of Benjamin. The stories of Benjamin Tudelsky are based on a certain river reported to him. Moshe, taken from there by the Persians in captivity, messages. According to Moshe, 4 tribes were settled there by Salmanassar. They are completely independent, governed by their own prince (in his time - the Levite p. Joseph Amarkela), are in a friendly alliance with the Turkmen, and are waging wars with the country of Kush (Gindukush? Kushan?) and Persians. They are engaged in agriculture and have many fortified cities.

Nahavendi Benjamin bin Moshe (until the middle. IX century, Nehavend, Iran) - one of the most prominent Karaite lawyers. I "kub al-Kirkisani reported that Nahavendi was a connoisseur of Galakhi Rabbanit and has long been a judge. Nahavendi disagreed with Anan bin David on many issues, treated the rabbanites very tolerably and was ready to accept their establishment even in cases where they did not rely directly on the text of the Bible. Nahavendi considered it obligatory to submit to universally recognized authorities and allowed freedom of personal judgment in matters of Galakhi. 2 Nahavendi's works in the field of law - Sefer ha-miqvot (Book of Prescriptions) and Sefer Ha-Dinim (Book of Laws) - apparently constituted part of the Kalahi Karyov vault. Nahavendi is also the author of comments on the Pentateuch, Isaiah's book, Psalms,Songs of Songs and Daniel's Book. His comments greatly appreciated A. Ibn Ezra.

Masardzhavai is one of the earliest Arab-Jewish doctors and the oldest translator from the Syrian, lived in Bassor ok. 883. Masardzhai transferred from Syrian to Arabic. pandexes of the archdeacon (biscopa?) Aaron, adding 2 chapters of his own composition to them. He is the author of 2 treatises: "The power of nutrients. Their advantages and disadvantages "and" The power of medicinal herbs. Their advantages and disadvantages "(they have not been preserved, but thanks to some passages we are to some extent familiar with their content).

Sagl (Shaul) al-Tabari - doctor, mathematician and Talmudist, originally from Tabaristan (at the Caspian, approx. 800). He translated into Arabic Almagest Ptolemy and other works on philosophy and medicine. In his translation of "Almagesta" there is a chapter on dioptics, passed in the translation of Honein ibn-Isaac et al.

Ali ibn-Sagl (Abul-Hasan) al-Tabari - doctor and 1st chess player Jew; lived in Iraq around the middle of the IX century .; genus. in Tabaristan, the son of the above Sagl al-Ta-bari. For some time, Ali lived in Paradise, where his medical student was Mohammed al-Razi. In the game of chess, the student with the teacher became the winner Razi. Ali recommended chess as a means to develop mental abilities. From Rai Ali moved to Samarra and for several years served as secretary for Mazyar ibn Karin. Due to insistent requests from the Abbasid caliph al-Mutashima (833-842), Ali converted to Islam. Khalif assigned him to the service at his court, where Ali continued to serve under al-Mutawakkil (847-861). Peru Ali owns the following works: 1) "Firdaus al-Chikmah" ("Garden of Wisdom"; it is also called "Al-Kunnasch"and presents a syste-matic presentation of medicine in 7 parts); 2) "Tuchfat al-Muluk" ("Tsar's gift"); 3) an opinion on the proper use of food, drink and medicine; 4) "Chafth al-Sichchah" ("Health Care"), by Greek and Indian sources; 5) "KitThe book of bloodletting "); 7)" Kitab fi Tartib al-Ardschiy; h "(" Food Treatise "). 6) "Kitab fi al-Chijamah" ("Book of Bloodletting"); 7) "Kitab fi Tartib al-Ardschiy; h" ("Treaty on Cooking"). 6) "Kitab fi al-Chijamah" ("Book of Bloodletting"); 7) "Kitab fi Tartib al-Ardschiy; h" ("Treaty on Cooking").

Nafis bin Daud (mid. XIV century.) - a learned Jew who left Tabriz for Cairo, where he converted to Islam and became a famous physician and scientist of the Muslim world.

Joseph Parsi is a mathematician of the XV century, author of "Keli Faz" - a guide to the structure of mathematical tools.

One of the leaders of the Karaites in Central Asia in the 10th century. was Menachem from Ghazni.

Shakhin from Shiraz (XIV century) - the founder of Jewish-Persian literature, author of a heroic-epic poem on biblical stories, wrote on Jewish-Persian ulcers. the poem "Sepherarch Shahin al ha-Tora" ("Book of Shahin's Charch of the Torah"), which is a poetic transfusion. The poem is divided into 4 parts: "Musana-me" ("Book of Moses", completed by approx. 1326), "Ardashirname" ("Book of Akhashverosh"; completed approx. 1332), Ezraname (The Book of Ezra; on Babylonian captivity and return to Zion) and Yusuf wa-Zuleikh (from Genesis - the story of Joseph and the wife of Potifar Zuleikhi, as she is named in Persian folklore; completed in about 1358). Along with biblical material, Shahin makes extensive use of Aggadu and Midrash.However, the poet enjoys the motives of the Persian heroic epic. So, in "Ardashirnam" he identifies Akhashworosh of the Bible with one of the heroes of the Firdousi poem "Shahnama" Ardashir Ba-hman, and the biblical Esther with the wife of Ardashir and the mother of Cyrus.

A monument of literary creativity is the Jewish-Persian Dictionary to TaNah, compiled in 1339 by Shlomo Ben-Schmuel from Gurganj.

Imrani (2nd floor. XV century, Isfagan, - 1st floor. XVI century) - Jewish-Persian poet. In Fatah (Book of Conquest, 1484), a heroic poem about the entry of the tribes of Israel into the promised land - Imrani acts as a follower and successor to Shahin, laying the foundation of the work of the book of Yehoshua bin Nun and a number of traditions from Aggad and midrash. 10 other works of Imrani after13 duties and pillars of the faith of Israel, "1508) - a poetic arrangement of 13 principles of Judaism formulated by Maimonid;

Hanukaname (Book of Hanukkah, 1524) is a poem about the uprising of the Maccabees and the miracle of Hanukkah; "Kissayi haftardaran" ("Tag) - a poem about the 7 sons of Miriam bat Tanhum who died for the glory of the name of God (Git. 57 b); "Hikayat-e dah maktul-e mukaddas" ("Talking about 10 killed saints") - a poetic story about the tract of 10 martyrs; "Ganjnam treasure"

From the XVII century. the center of Jewish-Persian poetry moves to Bukhara, where Khojai Bukhari composed the epic "Daniel-nama" about the prophet Daniel, consisting of 2175 bivalves.

About the Jew Khudaydad, who chose death to convert to Islam, says the poem of the Bukhara-Jewish poet Ibrahim ibn Abi-l-Hair written in the midst of these violent appeals.

Mohammed Saeed Sarmad - Persian poet and heresiarch, p. in Kashan, in a rabbinical family, at the beginning of the XVII century. Accepting Islam, Sarmad tried to establish a new sect, the teachings of which represented a mixture of Judaism and Islam, but his attempts were unsuccessful in his homeland, and only in India, where Sarmad often went as a non-native, his teaching, which accepted some elements of Indian sectarianism, acquired followers. In the city of Tatta (Karachi), Sarmad became close to Abichand (later the translator of Piatichynia into the Persian language) and converted him to the ardent apostle of a new creed. In 1647, Sarmad was in Haidarabad, where he met Moshan Fani, author of "Dabistan and Madha-hib" (sect schools); Sarmad supplied him with material for the presentation of Jewish creed, to which a special chapter in the mentioned essay is dedicated. In 1658, Sarmad was killed by order of the Shah.As the poet Sarmad discovers a large talent; in addition, he published a translation of Piatichija into Persian.

Elisha Ben Shmuel Ragib Samarkandi, whose most popular work is Shakhzoda wa Sufi (Prince and Dervish, approx. 1680), etc.

Yeah Benjamin bin Samuel - the head of the Crimean Karaites at the end of the XVIII - begin. XIX centuries His father Samuel belonged to the famous Karaite family of Celebi Sinani, who moved from Persia to Crimea to the beginning. XVI century .; in his youth, he was a teacher in Chufut-Kal, but subsequently acquired the location of the Tatar khan and became a coin at his court in Bakhchisarai, receiving the title "aga" (chief, head). Samuel was killed on the road from Bakhchisaray to Kale, 53 years old in 1769. His place was taken by his son, Benjamin, who also became the manager of finances and a coin at the court of the last Tatar Khan in Crimea, Shagin-Girea. After the annexation of Crimea to Russia (1783), Benjamin, as a supporter of Russian politics, respected the authorities and retained his former title.In 1795, he was elected a participant in the deputation sent to St. Petersburg to petition before Catherine II for the release of the Karaites from the double fishing tax established for Jewish merchants. With the support of the gen-hub. Crimea Zubova, deputation achieved an equation in trade rights with Christians and other benefits. Yeah mind. in Calais in 1824.

Bannai is a family of Israeli artists whose founder came to Eretz Yisrael in the 1880s from Persia: I "akov Bannai (1919-95) - theater and film actor (his brother Yitzhak [r. in 1930] - district judge Beer-Sheva); Josie Bannai (1932-200 in 1937) - theater and film actor, director, teacher of dramatic art; Gabriel (Gabri) Bannai (b. in 1940) - theater and stage actor; Meir Bannai (b. In 1960) - singer and composer; Yuval Bannai (b. in 1962) - singer, composer, actor in 1963) - singer, composer, author of music for many performances and films; Orna Bannai (b. In 1969) - theater and stage actress; Uriya Bannai (b. In 1969) - singer, composer, film actor; Evyatar Bannai (b.in 1973) - singer and composer.

Shaul Mofaz (b. In 1948, Isfahan, Iran) is an Israeli military leader. During the Six Day War, he fought on the Southern Front. In 1973, shortly before the Doomsday War, he became the commander of the intelligence of the parachute landing brigade. In 1976 he took part in Operation Entebbe. During the Lebanese War, he commanded an infantry brigade. He graduated from the US Marine Corps High Command Headquarters College. In 1986-98 he commanded a parachute brigade. In 1988 he received the rank of brigadier general. In 1988-90 he served as a senior infantry officer. In 1990-92 he commands the Galilean division; in 1993-94 - Israeli troops in Judea and Samaria. In 1994 he became Major General. In

1994-96 he was the commander of the Southern Military District. In 1996-97 he headed the planning department of the General Staff, in 1997 he became deputy chief of the General Staff.In 1998 he was appointed chief of the General Staff, received the rank of lieutenant general.

Harun Yashaeli, the leader of the Jewish community, is known for writing an open letter to Ahmadinejad, asking him how he can "ignore the irrefutable evidence of the expulsion and massacre of Jews in Europe during World War II." The president's doubts about the reality of the Holocaust, he wrote, "caused indignation of the peoples of the whole world and sowed fear and anxiety among the small Jewish community of Iran." In an interview, Yashaeli said: "At the moment, there is no direct political pressure on the Jewish community." Explaining what made him write a letter, he noted: "This is a matter of emotional stress. I was very angry with what the president said, and telling him that I think is my right. "

Yusuf Ben Yitzhak Bukhari, created in the XVII-XVIII centuries, his pen belongs to many works, including a series of gazelles (lyrico-mystic poems), a large poem "Muhammas", in which the personality of Moses is glorified. He also managed to educate a number of talented poets who wrote in Jewish-Persian: Mullo Elisha, Mullo Uzbek, Mullo Shlamo, Benjamin Ben Mishoel Amin.

Amin is the author of the new version of the art translation of the Bible book Megilat Esther, and the translation from the Hebrew verses of Shlomo bin Gabirol. His main work is the poem Akedat Yitzhak, (the sacrifice of Isaac). The formation of genuine Bukhara-Jewish (or, as they said then - Jewish-Tajik literature) ends at the end of the 19th century, when the figure of Rabbi Shimon Haham (1843-1910) arises in the Bukhara-Jewish history.

References are also made by Rafael Ben Moshe Galibov, Azarie Ben Joseph Yusupov and many others who made a huge contribution to the treasury of world literature.

The heroism of the Jewish martyrs was also described by the Bukhara-Jewish writer Yusuf Yahudi.

Benjamin bin Mishael Amina (nach. XVIII century) - the writer, in the autobiographical poem "Sarguzasti Amina ba hamsarash" ("Amina's Adventures with his wife") very frankly and with obvious autorony writes about the hardships of married life, but almost does not report anything about himself. His main work is the poem "Akedat Ishaq" ("The Sacrifice of Isaac"), in which the material of midrash is abundantly used. The poems "Puriminame" ("The Book of Purima"), "Munajatname" ("The Book of Secluded Prayers"), "Daniyalname" ("nazire" to the eponymous poem by Jew Hajeyi Bukhari) and a number of lyric-mystic gazelles belong to him.

Bukhara emirs awarded devotees of Jews with family titles, so one Jew was given the title "Hoja Beck", which later became Khodzhibekov. Bukhara Jews reached high posts at the court of emirs. The famous merchant, the leader of the community in Bukhara, Aroni Kandin (Aron Ben Moshe) served as Minister of Finance under Emir Muzaffarettin (1860-1885), but was forced to accept Islam by order of the latter.

After the accession of Central Asia to Russia, many Bukhara Jews became oligarchs - owners of land, hotels, shops, workshops, artels, factories and factories: in Kokand - brothers Vadyaeva, Potelakhov, Simhaeva, in Tashkent - Dovidov, in Samarkan de - Mullokandov, Kalantarova. Others were: Kalendaryovs, Pinhasovs, Khojabekov, Rubinov, Fuzailovs, Iglanovs, Yagudaevs and others. Some of these families have achieved tremendous influence not only in Central Asia, but also in Russia itself. The Vadyaev trading house alone, which was one of the largest companies in Russia, had 30 cotton refineries and bought only 7-8 1 million pounds of raw cotton in the Ferghana region. In 1916, Vadyaeva acquired the Ivanovo-Voznesenskaya manufactory, creating a giant textile manufacturing plant, the components of which were Ferghana cotton fields,railways, cotton refineries and Ivanovo textile factories. Tens of thousands of people worked at their factories. Vadyaev, Potelakhov and other Bukhara-Jewish businessmen also did business with the Bukhara Emirate and the Khivinsky Khanate. Bukhara Jews also participated in the country's banking sector. Moshe Mullokandov (1839-1902), one of the richest people in

Samarkand, was the personal representative of Emperor Alexander II and the main treasurer of the Russian Bank in Samarkand. The merchant Jura Iglanov owned a cotton factory and other real estate, and the annual turnover of his trading company amounted to two million rubles. Bukhara Jews also participated in the country's banking sector. Moshe Mullokandov (1839-1902), one of the richest people in Samarkand, was the personal representative of Emperor Alexander II and the main treasurer of the Russian Bank in Samarkand. The merchant Jura Iglanov owned a cotton factory and other real estate, and the annual turnover of his trading company amounted to two million rubles. Bukhara Jews also participated in the country's banking sector. Moshe Mullokandov (1839-1902), one of the richest people in Samarkand, was the personal representative of Emperor Alexander II and the main treasurer of the Russian Bank in Samarkand. The merchant Jura Iglanov owned a cotton factory and other real estate, and the annual turnover of his trading company amounted to two million rubles.

Famous musicians Boruh Kalhot (1837-1897) and Levi Babakhanov (Levic, 1873-1926). They sang at the court of the Bukhara emir Abdullahan (1885-1910). Levich was known not only in Central Asia, but also in Russia, where his recordings were popular.

After the Revolution, hundreds of Bukhara Jews fell victim to basmachi. In Samarkand, Shakhrizabs and other cities with a significant Bukhara population, self-defense units were organized against bass gangs. In Shakhrizabs, he defeated the Basmachi Bobojon Abdurahmanov, who still commanded a detachment of Bukhara Jews on the fronts of World War I. Many Bukhara Jews served in the Red Army. After the October Revolution, dual power formed in Turkestan, with two governments, one communist in Tashkent, and another bourgeois in Kokand. A republic was soon announced in Kokand, and Rafael Potelakhov and Yakov Vadyaev joined her government as ministers.

After the establishment of Soviet power, Bukhara Jews were appointed to high posts in the first governments of Uzbekistan and Tajikistan. So, Aurom Abdurahmanov was the People’s Commissioner of Justice of Uzbekistan, Iskiy Yuabov was the head of the Department of National Minorities of Uzbekistan, David Alimov was the chairman of the Supreme Court of the UzSSR, Ilya Leviev was the secretary of the Supreme Council of Tajikistan. In the late 1930s, Zina Kuraeva was elected to the post of deputy of the Supreme Soviet of the USSR. At the same time, many Bukhara Jews were elected to the posts of deputies of the Supreme Councils of Uzbekistan and Tajikistan. They were elected both to city and district councils.

With the formation of the Tajik SSR, thousands of Bukhara Jews were sent there from Tashkent, Bukhara and Samarkand as employees of state authorities, education and health. Among the Bukhara Jews came a wonderful galaxy of actors, artists, composers, directors, film actors, musicians, dancers, poets, writers, correspondents, artists, architects, sculptors and athletes.

Famous writers and poets were Yakhiel Akilov and Mordukhai Bachayev (Muhib).

The film director from Tajikistan, Bension Kimyagarov, was known.

Bukhara Jews gave many famous athletes of the champions of Uzbekistan and Tajikistan. Boxers especially became famous, in particular the David brothers.

Singers and musicians became famous as the national artist of Uzbekistan, Michael Mullokandov, his brother Gabriel Mullokandov, as well as Michael, Gabriel and Rafael Tolmasov, also folk artists of Uzbekistan and Tajikistan. The dynasties of Mullocand and Tolmasov gave a lot of musicians, singers and composers. Other famous singers, musicians and composers: Iekutiel Sabzanov, Aurom Tolmasov, Avner Mullokandov, Neryo Aminov, Suleiman Yudakov (described the anthem of Tajikistan), Barno Iskhakova, Isak Kataev, Shoist and Levi Mullojanov, Ezro Malakov, Ilyas Malaeva

Also known:

Iskhakov Yuno Israelovich - professor-economist, prepared 6 doctors and 6 candidates of sciences, founded and headed the department of political economy of the Tashkent Polytechnic Institute.

Yagudaev Moshe Davidovich is a physicist, since 1946 - director of the physics and technical institute of the Academy of Sciences of the Ukrainian SSR, since 1957 the initiator and participant in the creation of a solar technology laboratory.

Professor A. Mikhailov is a prominent lawyer, like Pinkhasov Boris Ilyich - professor, since 1958 he headed the Research Institute of Forensic Expertise. 15 monographs, 150 articles.

I AM. Kalantarov - a famous philologist, researcher of the language and literature of the Bukhara Jews; professor.

Artyom Khojabekov is an athlete, shooting. Bukhara Jew from Samarkand, champion of the 1996 Olympic Games in Atlanta.

Fazilov Markiel Aronovich - Soviet / Uzbek chastiest, grandmaster, two-time world champion and three-time USSR champion in Russian drafts, chairman of the Bukhara-Jewish society of Samarkand.

M. Benjamin is a specialist in the field of teaching mathematics.

Professor of the Tashkent State Medical Institute Safiev I.Ya. - professor-biologist, head. Department of TashGosmi, described toxoplasmosis.

Composers C. Yudakov and M. Leviev.

Opera singers Sarah Samandarova, Morduhai, Mikhail and Ksenia Davydova.

The soloist of the operetta theater I. Shalmaev is an honored artist of Uzbekistan.

Actors were awarded honorary titles: People's Artist of Uzbekistan Maryam Yakubova, Honored Artist of Uzbekistan S. Aulov, chief director of the Republican Puppet Theater in Tashkent, Honored Artist I. Yakubov.

Kalantarov Isak Arievich - Professor, Doctor of Sciences, Chief Agronomist of Uzbekistan, author of 65 works, including monographs, textbooks for universities.

Mallaev Nathan Muradovich - professor-philologist, author of 20 books devoted to the work of A. Navoi, 200 articles on Uzbek literature. Prepared 20 doctors and 30 candidates of sciences.

Gulkarov Ilya is a professor-physicist, a specialist in the theory of atomic nucleus physics, the author of more than 100 scientific papers.

Roman Nectalov in New York was convicted of money laundering by Colombian drug mafia by selling her messenger 11 kg of gold and several hundred diamonds.

Oligarchi: Emmanuel Plishtiev (manager of Aviva-ic Invest company), his son Israel Plishtiev (davids Diamond jewelry store), Vladimir Obadiev (chairman of the board of directors of the bank "Olginsky"), his brother Alexei Obaev (chairman of the board of CJSC KAB "Viking"), Boris Kastrdinov

The international oligarch Levi Levayev (b. In 1956, Tashkent), President of the Federation of Jewish Communities of the CIS, President of the Congress of Bukhara Jews of Israel, will be famous for wealth. After serving in the IDF (1973-77), he opened his diamond grinding workshop. By the mid-1980s, Levaev was one of Israel's largest entrepreneurs in the field of processing industrial diamonds, their cutting and

diamond trading. Then he led the concern "Africa - Israel". After Levaev became one of the main owners of the largest Khostoka diamond field in Angola in the early 1990s, his condition increased. Leviev Group - about $3 billion, of which more than $1 billion falls on the diamond business. The structure of the group includes the Africa Israel Investments holding company (50.6%), which is engaged in real estate, construction,telecommunications, tourism and energy. Africa Israel owns the Holiday Inn hotel chain in Israel, and Gottex, one of the largest beachwear manufacturers in the world. Leviev Group is owned by 40% of Namco's offshore diamond mining company in Namibia and South Africa, 18% in the Catoca diamond mine through the Daumonty Financing Group. In Russia, the structures of Levaev own 2 fencing enterprises - Kama-Kristall in Perm and Ruiz-Daimond in Moscow. The company owns the largest diamond cut company, Ruiz Diamonds, a jewelry plant in Moscow and a number of other enterprises and companies. In Kazakhstan, Levaev owns a 60% stake in the Vasilkovsky Mining and Processing Plant, in Armenia - the Crystal Yerevan Diamond Cutting Plant.Levaev owns several construction companies operating in Israel and beyond, the Crown Plaza hotel chain, a textile company, and a co-owner of the Alon fuel company (more than 1,700 gas stations in the United States). The Levayeva group also has interests in the media market. She owns the Russian-language 9th television channel and a stake in the Telad television company, one of the concessionaires of the Second TV Channel. - one of the concessionaires of the Second TV Channel. - one of the concessionaires of the Second TV Channel.

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KATSAV Moshe (born 1945, Yazd, Iran), Israeli public and political figure, eighth president of the State of Israel. The Katsawa family repatriated to Israel in 1951 and settled in a ma'ar in Castin, next to Kiryat Mal ahi. At the end of high school in 1964-67 he served in the IDF, in liaison forces. In 1968-71 he studied at the Hebrew University of Jerusalem. Got the first degree in economics and history. The university was led by the student faction of Gahal. In 1969 he was elected mayor of Kiryat Mal ahi, became the youngest mayor in Israel. He was again elected mayor in 1974 and remained in this post until 1981.

In 1977 he was elected to the 9th Knesset on the Likkud list. In 1981-84 he served as deputy minister of construction. In 1984-88 he was Minister of Labor and Social Security in the Government of National Unity. In 1988-92 he served as Minister of Transport in the government of I. Shamira. In 1992-96, during the tenure of the government of the Israeli Labor Party, he led the Likkuda faction in Kneset.

In 1996-99 in the government of B. Netanyahu was the deputy prime minister and served as Minister of Tourism, and on behalf of the head of government, oversaw issues in the Arab sector, was a member of the Ministerial Defense Commission. In 1999-2000 - a member of the parliamentary commission on foreign affairs and defense.

Katsav is an active public figure: member of the board of trustees of the D. University Ben-Gurion in the Negev (since 1978), chairman of the commission to reduce tuition fees in higher education, head of the association of immigrants from Iran in Israel. Katsav is the author of a significant number of articles on political topics in the newspapers Ma "Ariv", "Iedi" from aharonot. "

After the early resignation of the seventh president of Israel, E. Weizmann July 10, 2000 Katsav became a candidate for the presidency of the country from the Likkud party. And although the polls predicted victory for the representative of the Israeli Labor Party, Sh. Peresu, in the Kneset elections on July 31, 2000, Katsav was elected president in the second round (received 63 votes against 57). Katsav became the first representative of the center-right forces as president of the State of Israel. As President, Katsav is making great efforts to help the weak, to smooth out contradictions in Israeli society. Katsav attaches great importance to the successful absorption of aliyah from the CIS countries in Israel. In 2001, on an official

visit to Russia, Ukraine and Georgia, the president repeatedly met with local Jews, urging them to repatriate to Israel.

In early 2002, Katsav made significant efforts to conclude a ceasefire agreement with the Palestinians. He proposed the conclusion of Udna (according to the laws of Muslim law, the local cessation of hostile actions for a year), but the Israeli government did not support this idea. In the spring of 2003, he whitewashed the contradictions between the government and Histadrut ha- "ovdim ha-clalit ha-hadash during the crisis that arose after the nomination by Finance Minister B. Netanyahu of the new economic program of the government.

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Many people who influenced the development of industry, science and culture of Kazakhstan came out of European Jews (Ashkenazi). So, the manager of the Tselintransstroy trust was L. Lamin, the head of "Celinenergo" V. Levin. The first virgin state farms were led by Leah Goldberg, I. Pimstein, S. Frank. Professor M. actively participated in the creation of the first university of Akmola (Tselinograd) - Akmola Agricultural Institute - Handelman (born 1913), in 1961-83. was the rector of the institute. At this institute, the Department of Soil Science in 1958-65. headed by M. Polovitsky (born in 1918), the Department of Planning for Agricultural Areas and Settlements - M. Spector (born 1934). A significant number of Jewish scientists headed the departments in other universities of Kazakhstan.

One of the founders of the national Turkmen opera was Yu. WITH. Maitus / 1903-1997 /, Honored Artist of the Ukrainian SSR and the Turkmen SSR.

In the post-war period, many Jews of Uzbekistan (especially Ashkenazi) received higher or secondary specialized education, worked in industry (mainly in engineering positions), in scientific and medical institutions, higher and secondary educational institutions, in court and advocacy; some held high leadership positions: S. Merishensky (1921-92), V. Spiritual (born 1933), A. Nisnevich (born 1939), I. Begelman and others were deputy ministers of the Uzbek SSR, D. Okun is the head of the department of the republican state security committee, and then the national security service of independent Uzbekistan, M. Yagudaev (1905-63), B. Pinchasov (born 1928), R. Katsenovich (born in 1926) and others as directors of research and design institutes.Among the Bukhara Jews, a significant layer of hairdressers, shoemakers, sellers remained, in which the predominance of older and middle-aged people gradually emerged. Jews hardly engaged in agriculture; among the few exceptions is a member of the Khakikat collective farm of the Syrdarya region, the cotton grower Sarah Zubrak, who received the title Hero of Socialist Labor in 1952. A significant contribution to the science and culture of Uzbekistan was made (in addition to those listed above) by physicist I. Gulkarov (born in 1939; since 1992 in the USA), lawmaker A. Mikhailov (1926-94), philosopher P. Niyazov (born 1930; since 1994 in Israel), medic I. Safiev, composers B. Zeidman, E. Kalandarov, M. Leviev (1912-90), G. Mushel, M. Steinberg, S. Yudakov (1916-90), musicologist S. Takhalov (born 1935; since 1991 in Israel),chief director of the republican puppet theater I. Yakubov, director of the Russian drama theater named after M. Gorky in Tashkent A. Ginsburg, opera singer S. Binyaminov (born 1929; since 1994 in Israel), actors Maryam Yakubova and S. Aulov, artists V. Zelikov, I. Waldenberg, V. Ryftin, sculptor I. Shapiro and others.

A significant contribution to the science and culture of Tajikistan was made by orientalists I. WITH. Braginsky (1905-89; in 1957-87 was the editor-in-chief of the journal "Peoples of Asia and Africa"), I. M. Oransky (1923-77), Joy Edelman (b. 1930), M. Zand, V. AND. Livshits (b. In 1923), ethnographer A. WITH. Davydov (1935-93; in the early 1990s repatriated to Israel), archaeologist B. AND. Litvinsky (actual member of the Academy of Sciences of Tajikistan; p. In 1923), numismat E. AND. Davidovich (b. 1922), linguists I. AND. Kalantarov (researcher of the language and literature of the Bukhara Jews; 1903-

87) and I. B. Mosheev (born 1936; since 1993 in Israel), economists I. T. Bronstein and Sh. M. Solomon, astrophysicist I. M. Chaimov (born 1933; since 1978 in Israel), geologist S. M. Yusupova (actual member of the Academy of Sciences of Tajikistan; 1910-66), surgeon Yu. AND. Dathaev (b. In 1919; since 1992 in the USA), filmmakers B. AND.Kimjagarov (1920-79; founder of the studio "Tajikfilm") and A. G. Davidson, sculptor A. WITH. Rabin (co-author of the monument to Lenin in Dushanbe), composers I. Sabzanov (since 1993 in the USA) and A. AND. Yadgarov (b. in 1939; since 1992 in Israel), conductor L. I AM. Levin, singers Sh. Mullodzhanova (born 1925; since 1991 in the USA), I. Mullocands (born 1911; since 1991 in the USA) and R. Tolmasov (b. In 1923; since 1991 in Israel), musicologist Zoya Tajikova (born in 1935), dancer Malik Kalantarov and others. The music of the national anthem of the Tajik SSR was written by S. Yudakov (lived in Tashkent). AND. Mullocands (born 1911; since 1991 in the USA) and R. Tolmasov (b. In 1923; since 1991 in Israel), musicologist Zoya Tajikova (born in 1935), dancer Malik Kalantarov and others. The music of the national anthem of the Tajik SSR was written by S. Yudakov (lived in Tashkent). AND. Mullocands (born 1911; since 1991 in the USA) and R. Tolmasov (b. In 1923; since 1991 in Israel), musicologist Zoya Tajikova (born in 1935), dancer Malik Kalantarov and others. The music of the national anthem of the Tajik SSR was written by S. Yudakov (lived in Tashkent).

Mashkevich Alexander Antonovich (b. In 1954, Frunze) - oligarch, Jewish public figure. His mother, Rahel Joffe, was one of the most famous lawyers in the republic. In 1970, Mashkevich entered the Faculty of Philology of Kyrgyz State University. He was dean of the faculty of the Kyrgyz Pedagogical Institute.

In the late 1980s he went in for business. In 1995 he moved to Kazakhstan and soon became one of the largest entrepreneurs in the country. In the first half of the 2000s he was president of the Eurasian Industrial Association, chairman of the Board of Directors of the Eurasian Bank, one of the leaders of Kazakhstan Mineral Resources. Companies led by Mashkevich control aluminum (including Pavlodar aluminum plant), iron ore, chromium industry in Kazakhstan, and also participate in the development of these industries in Ukraine and Russia.

In 2000, at the initiative of Mashkevich, the Jewish Congress of Kazakhstan was created, of which he became president. Mashkevich is a member of the executive committee of the European Jewish Congress. In March 2002, at the constituent congress in Moscow, he was elected president of the Euro-Asian Jewish Congress (EAEK), created as one of the four continental sections of the World Jewish Congress. In 2005, the EAEK branches operated in 28 countries, including the CIS countries, as well as in India, Mongolia, Japan, Australia. EAEK, led by Mashkevich, plays a large role in the development of the Jewish-Islamic dialogue and relations between Jews and Muslims in general. EAEK played an active role in the work of the First International Conference of Peace and Accord, convened on the initiative of President of Kazakhstan N. Nazarbayev February 13-16, 2003. The conference was attended by the presidents of Tajikistan,Kyrgyzstan, the foreign ministers of Azerbaijan, Afghanistan, Turkey, as well as the leaders of a number of international Jewish organizations.

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- **Abstract:**
  Famous Jews of Central Asia and Iran

Some Bukhara Jews (as the Jews of Central Asia call them) reached great honor at the Gaznevids (X-XI centuries), who entrusted them with the management of mines in Balkh and Khorasan.

The Jews founded Khorezm according to legend: the Jewess "Shosan-Dukht (the daughter of a lily; from the eur. -; lily; and pers. Spirit -; daughter;), (wife of the Persian king) Iazdart, son of Shapur; daughter; Reshgalutaka;, king of the Jews; mother Bahram Gora "(?? 46-47); "The Jewish queen founded a colony for her co-religionists in Gaya (Gay), the outskirts of Spain ... Narses, the son of a Jewess, founded the city of Khorezm. "

In 712, Jews and Gentiles of Khorezm raise an anti-Arab and anti-feudal uprising. In 712 (93 years of Hijra), Khorezm was conquered by the famous Arab commander Kuteiba ibn Muslim.

Al-Tabari (in the Arabic version, in some details supplemented by the Persian version of the Balami, as well as al-Belazuri and ibn al-Asir) thus draws the circumstances of the decline in independence of Khorezm. Around 712, there is an acute internal crisis in Khorezm. The younger brother of the ruling Khorezmshah, a Jew Khurzad (Khurrazad, a relative of Chagan, the then Khorezmshah ruler), actually seizes power over the country, pushing back the legal Shah, which is completely powerless in front of the rebels. Khurzad and his adherents deal with the aristocracy supporting the Shah, taking away their "girls, daughters, sisters, beautiful wives", property, cattle. Then the shah enters into secret relations with Kuteiba, urging him to help. Kuteiba accepts the offer. To divert the attention of the rebels, he makes a false sabotage towards Sogda. Khorezmshah,in order to support this version and euthanize the attention of his enemies, gathers his scientists on the advice ("habr", see below), princes (malik) and dichkans and tells them about Kuteiba's trip to Sogd. Using the suddenness of the blow, Kuteiba breaks into Khorezm, breaks Khurzad and his ally, a certain "King Hamgerd", and inflicts brutal reprisals against the rebels (destroys 4,000 prisoners). According to Biruni, Kuteib twice walks on a horezm campaign, because after the first campaign the population revolts again and (on Belazuri) kills the traitor of the Khorezmshah. After the second campaign, Kuteib erected the son of the murdered Khorezmshah - Askajamuk II on the Khorezm throne. breaks down Khurzad and his ally, a certain "King Hamgerd", and inflicts brutal reprisals against the rebels (destroys 4,000 prisoners). According to Biruni, Kuteib twice walks on a horezm campaign, because after the first campaign the population revolts again and (on Belazuri) kills the traitor of the Khorezmshah. After the second campaign, Kuteib erected the son of the murdered Khorezmshah - Askajamuk II on the Khorezm throne. breaks down Khurzad and his ally, a certain "King Hamgerd", and inflicts brutal reprisals against the rebels (destroys 4,000 prisoners). According to Biruni, Kuteiba twice walks on a horezm campaign, because after the first campaign the population revolts again and (on Belazuri) kills the traitor of the Khorezmshah. After the second campaign, Kuteib erected the son of the murdered Khorezmshah - Askajamuk II on the Khorezm throne.

That before us is not just internalistic strife, but something much more serious, says, in addition to the exceptional cruelty of reprisals against the rebels, a number of important details of the Khurzad social program: the seizure of property and livestock of adherents of the Khorezmshah and, in particular, women of their harems. This last, at first glance, small and even anecdotal detail is of particular importance: the elimination of the aristocracy of the Garems and the return of the women of these harems to communities under the slogan of restoring group marriage with a red thread passes through the social program of anti-feudal movements of Mazdak. Archaeological monuments of the Afriguid Khorezm of the 7th-8th centuries, demonstrating the powerful development of private fortification with a sharp selection of powerful castles of the aristocracy along with the strong fortification of peasant estates,confirm the situation of the great severity of the social struggle of this era. In the Khurzad movement, we, therefore, can see something close to the Mazdak movements in Iran in the 5th century, Abbling in Bukhara in the 6th century. and Mukannah in Maverannahr in the 8th century, a democratic movement of communities that defended themselves in alliance with some elements of the aristocratic elite interested in maintaining a community-based and masterful way against developing feudal relations.

The ideologists of the uprising were the clergy of Khorezm, convened, according to Tabari, by the Khorezmshah (who betrayed his country to the Arabs), to the state council together with the princes (muluk) and dikhkans, is called ahbar, ed. - Habr - term, according to the word Abu Abd al-Korem Muhammad al-Khorevin: According to Biruni's information, "And by all means scattered and destroyed Kuteib of all ... scientists (multi-dumbar) that were among them."

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Famous Iranian and Bukhara Jews:

Esther (Esther) is the wife of the Persian king Xerxes, famous for his campaign against the Greeks. The heroine of the book "Esfiri" - bristled with her uncle Mordechai the Jews from the unhealthy anti-sett Aman, a high tsarist official, and his minions.

Shushanduht (Shosan-Dukht) is the wife of the Persian king Yezdigerd I (399-420), daughter; Reshgalutaka ;, king of the Jews; mother of the Persian king Bahram V Gore. She founded a colony of Jews in Gai (Gay), the outskirts of Isfahan. She also built the cities of Shos (Shoshan) and Shoster. The epithets with which the people awarded Eidezherd I: sinful, evil, traitor, atheist, etc., are explained by the religious tolerance of this king to the Jews and his marriage with his daughter Reshgalutaka - excilarha. The name of the Exilarch, the queen's father, remains unclear. Taking into account the above Talmud message (Zeb., 19a) about the extraordinary favor of Idezewerd I to Guna bin Nathan, some believe that the Jewish queen was the daughter of the latter; this opinion, however, should be considered erroneous, for Guna bin Nathan was not an excilarch. Since the tsarist's father's excilarchate should be attributed to the beginning of the V century.(Bahram Gore genus. In 407), the latter can be identified with the following excilarchs of that time: Mar-Kagan, Mar-Iemar, Mar-Zutra I [however, the text of Schach-Nameh Pehlavi (with some derogations in pronunciation of names) confirms that it was Guna bin Nathan who was the father of the Persian queen].

Narse (Narses) is the son of Shushanduht and the Persian king Yezdigerd I, the brother of Bahram Gur. He is credited with the foundation of the city of Khorezm, which, however, is impossible because Chorezm is already mentioned in the inscription Darius I; but is it possible that the city was later destroyed by Daria or fell into decay, but was again rebuilt by Narse? Narse was the chief of the Persian army and the governor of Khorasan.

Bahram V (Varahran V; Bahram Gur) - Persian king - shahinshah from 420/421 to 439. The son of Yezdigerd I and Shoshandukht, see above. Varahran V was almost out of business, surrendering to entertainment and pleasures. He was a brave hunter, a sophisticated lover (Persian tradition has retained many jokes about his love adventures) and a big fan of feasts. Government was delegated to the

omnipotent temporary worker Mihr-Narse. Bahram Gur became famous not so much for his rule as for the hero of Shahname where his image was idealized and heroized. Thanks to its image, Shahnam later also became the hero of many Iranian myths and traditions, the early Middle Ages. In a mythological image, he was "prescribed" a victory over a certain dragon. Just as the hero of Shahnam, he was ordered, fair rule,caring for the people, he deservedly, creating the first poems on Farsi. If you can still believe in his fair rule, then raising him to the rank of the first poet who wrote in Farsi is the purest water mythology. Because, during the reign of Bahram Gur, the language of Iran, both official, literary and spoken, was the Middle Persian language - Pehlevi. The son of Bahram Gur was Yezdigerd II, also the Persian king (438-457). also the Persian king (438-457). also the Persian king (438-457).

Bustanai is the first excilarch (head of the Jews) of the time of the rule of the Arabs in Persia, in the middle of the VII century. The son of the Exilarch of Hanania. The caliph Ali (656-661) was given to him by Daru (Azdadvar), the daughter of the last Sassanid, Idezewerd III (624-652), with whom Bustanai lived out of wedlock as a concubine, and had several children from her, whose legal capacity was subsequently, however, challenged by his sons from another marriage. About 300 years later, the descendants of the princess were declared descendants of the illegitimate (Gai-gaon, l. C.). Anan bin David (see below) was one of the descendants of this excilarh.

Abu Isa Isfahani (acted between 685-92) is the first major heretic whose teaching has grown into karait. Declaring himself a prophet - the forerunner of the Messiah, he gathered an army to free Jews from oppressors. At the head of 10 thousand Jewish soldiers, he fought a caliph, but was killed in battle. He taught that Jesus and Magomed were the true messengers of God. Like Christians, he forbade divorce, prays 7 times a day, Jews in exile should not use meat and wine, since they are allowed only during the sacrifice and libation of wine in the Jerusalem Temple. Follower of it Yehuda Gamadan in the VIII century. created a yudganite sect in Iran. After the death of Iudgan, his student Mushka from Koma, according to Sharastani, founded the Al-Mushkania sect, which taught that Mohammed was a prophet for Gentiles, but not for Jews.

Anan bin David (VIII century) is the founder of Karaites. He acted as a candidate for the post of excilarch. Apparently, he lived in Baghdad, where in 762-67 he created a sect, whose members were called "ananites." When about 760 Exilarch Isaac Iskavi died, 2 brothers from his closest relatives, Anan and Josiah (Gassan), became the closest candidates for a high and honorable dignity of the Resh Galuta. The 1st was older and richer than the 2nd theological knowledge and, apparently, had all the advantages over the younger and less learned by Josiah; Josiah was elected to the Eksilarchi by the heads of the Babylonian schools (gowns) and the elders of the main Jewish communities; this choice was approved by the Baghdad caliph. The reasons for this unexpected result, according to ancient historians, were as follows: 1) Anan was of a presumptuous and power-hungry nature,while his brother was soft and modest. In addition, they said that Anan was indifferent or contemptuous of traditional Judaism; his brother was a pious man who had respect for the law. Anan's attitude towards rabbinical Judaism stemmed from his long stay in the countries bordering Mesopotamia, located east of Baghdad and serving as the main focus of anti-ravvin sects. Political adherents; Nana, who, apparently, were in solidarity with him on religious issues, did not leave him, as a result of which Anan risked proclaiming himself an anti-exilarch. The Muslim government, of course, could not but see in this step signs of an uprising against the sacred person of the caliph, who formally clothed Josiah with power; such a misconduct should have seemed criminal to the authorities. Therefore,when it became known that Anan proclaimed himself an Exilarch, the latter was arrested on one of the Sundays of 767 and imprisoned; next Friday he should have been executed as guilty of high treason. But, fortunately, Anan found in prison a very outstanding and insightful comrade in prison, namely the founder of the great Muslim Kazuistic school of ganifites (their ritual dominates Turkey), named after al-Nu'man ibn Thabit (Abu Chanifah). He gave the unfortunate candidate for excilarhat the following wise advice that will save his life: Anan must explain all the dubious and unclear instructions in the Torah in the spirit of the diametrically opposite to their traditional interpretation and make his interpretation the basis of a new sect. Anan was to enlist for his release as adherents,as well as the presence of the caliph himself in court, and Abu Hanif advised him to resort simply to bribing representatives of the military court nobility.

Choosing the right moment, Anan had to rush at the feet of the caliph and exclaim: "Oh, lord of the faithful! Have you commanded my brother Josiah, having appointed him to such a high post, to become the head of 2 religions or one? " Undoubtedly, the caliph will answer: "Only at the head of one." After these words, Anan should have announced that his religion has nothing to do with the religion of his brother and Jewish rabbinists and that his followers are completely in solidarity with him in matters of faith. It was easy for Anan to say that, because most of his adherents were hostile to the rabbinists. He and his friends agreed with the wise advice of Abu Hanifa,and in the presence of the Caliph of Almansor (754-75), Anan rehabilitated himself very skillfully, even gained special favor from the caliph in that he respected Mohammed as a prophet of Arabs and all Islam, and announced that his religion in many places was in solidarity with Islam. He cited as proof the fact that the establishment of holidays and the entire calendar are not based on astronomical calculations, like rabbinists, but on direct observations of the moon, as among followers of Islam. Anan could now devote himself to developing his teaching and drafting an appropriate code. A prerequisite was one circumstance: the preached new teaching should have varied from traditional Judaism, because it was a real raison d '; tre of a new sect. Because most of Anan's followers were hostile to rabbinists,then it was even more appropriate. His "Sefer ha-Mizwot" ("Book of Commandments"), on which Anan worked for many years and which was completed only about 770, was the basis of a young Ananite sect.

Judas Ha-Parsi - according to Abraham ibn Ezra, wrote a book in confirmation that the Israelis initially kept track of time, like other nations, over their sunny years. He bases his position, firstly, on the fact that Easter, Pentecost and the feast of Tabernacles depend on 3 main points of agricultural life: sowing, harvesting and collecting works of the earth, which, for its part, depends on the movement of the Sun; secondly, on the fact that in St. Scripture, there is no clear indication of the lunar year. Ibn-Ezra in his commentary on Numbers, 3, 89, cites Judas Ha-Parsi's explanation of the difference between the total calculated Levites shown in this verse and the amount obtained by adding individual numbers (difference = 300).

Ruzbach is the governor in Siraf, the main port of the Caliphate in the X century, a Jew.

Daniel bin Moshe Abu-Suleiman al-Kumisi - Karaim, a native of the Persian region, Kumis, lived, according to Madira, in Jerusalem and died in 334. Hijrah, i.e. in 945/6. Mascudi classifies him as Bible translators in Arabic and commentators. Al-Kumisi believed that in case of doubt in the interpretation of the biblical text, a literal interpretation of the law should be adopted.

Benjamin Tudelsky, a medieval Jewish traveler, reports a certain Jewish state in the Nishapur Mountains, in northeastern Iran, on the border with Turkmenistan, north of the Great Solonchak desert, the Nishapur mountain region with the main city of the same name, which corresponds to the story of Benjamin. The stories of Benjamin Tudelsky are based on a certain river reported to him. Moshe, taken from there by the Persians in captivity, messages. According to Moshe, 4 tribes were settled there by Salmanassar. They are completely independent, governed by their own prince (in his time - the Levite p. Joseph Amarkela), are in a friendly alliance with the Turkmen, and are waging wars with the country of Kush (Gindukush? Kushan?) and Persians. They are engaged in agriculture and have many fortified cities.

Nahavendi Benjamin bin Moshe (until the middle. IX century, Nehavend, Iran) - one of the most prominent Karaite lawyers. I "kub al-Kirkisani reported that Nahavendi was a connoisseur of Galakhi Rabbanit and has long been a judge. Nahavendi disagreed with Anan bin David on many issues, treated the rabbanites very tolerably and was ready to accept their establishment even in cases where they did not rely directly on the text of the Bible. Nahavendi considered it obligatory to submit to universally recognized authorities and allowed freedom of personal judgment in matters of Galakhi. 2 Nahavendi's works in the field of law - Sefer ha-miqvot (Book of Prescriptions) and Sefer Ha-Dinim (Book of Laws) - apparently constituted part of the Kalahi Karyov vault. Nahavendi is also the author of comments on the Pentateuch, Isaiah's book, Psalms,Songs of Songs and Daniel's Book. His comments greatly appreciated A. Ibn Ezra.

Masardzhavai is one of the earliest Arab-Jewish doctors and the oldest translator from the Syrian, lived in Bassor ok. 883. Masardzhai transferred from Syrian to Arabic. pandexes of the archdeacon (biscopa?) Aaron, adding 2 chapters of his own composition to them. He is the author of 2 treatises: "The power of nutrients. Their advantages and disadvantages "and" The power of medicinal herbs. Their advantages and disadvantages "(they have not been preserved, but thanks to some passages we are to some extent familiar with their content).

Sagl (Shaul) al-Tabari - doctor, mathematician and Talmudist, originally from Tabaristan (at the Caspian, approx. 800). He translated into Arabic Almagest Ptolemy and other works on philosophy and medicine. In his translation of "Almagesta" there is a chapter on dioptics, passed in the translation of Honein ibn-Isaac et al.

Ali ibn-Sagl (Abul-Hasan) al-Tabari - doctor and 1st chess player Jew; lived in Iraq around the middle of the IX century .; genus. in Tabaristan, the son of the above Sagl al-Ta-bari. For some time, Ali lived in Paradise, where his medical student was Mohammed al-Razi. In the game of chess, the student with the teacher became the winner Razi. Ali recommended chess as a means to develop mental abilities. From Rai Ali moved to Samarra and for several years served as secretary for Mazyar ibn Karin. Due to insistent requests from the Abbasid caliph al-Mutashima (833-842), Ali converted to Islam. Khalif assigned him to the service at his court, where Ali continued to serve under al-Mutawakkil (847-861). Peru Ali owns the following works: 1) "Firdaus al-Chikmah" ("Garden of Wisdom"; it is also called "Al-Kunnasch"and presents a syste-matic presentation of medicine in 7 parts); 2) "Tuchfat al-Muluk" ("Tsar's gift"); 3) an opinion on the proper use of food, drink and medicine; 4) "Chafth al-Sichchah" ("Health Care"), by Greek and Indian sources; 5) "KitThe book of bloodletting "); 7)" Kitab fi Tartib al-Ardschiy; h "(" Food Treatise "). 6) "Kitab fi al-Chijamah" ("Book of Bloodletting"); 7) "Kitab fi Tartib al-Ardschiy; h" ("Treaty on Cooking"). 6) "Kitab fi al-Chijamah" ("Book of Bloodletting"); 7) "Kitab fi Tartib al-Ardschiy; h" ("Treaty on Cooking").

Nafis bin Daud (mid. XIV century.) - a learned Jew who left Tabriz for Cairo, where he converted to Islam and became a famous physician and scientist of the Muslim world.

Joseph Parsi is a mathematician of the XV century, author of "Keli Faz" - a guide to the structure of mathematical tools.

One of the leaders of the Karaites in Central Asia in the 10th century. was Menachem from Ghazni.

Shakhin from Shiraz (XIV century) - the founder of Jewish-Persian literature, author of a heroic-epic poem on biblical stories, wrote on Jewish-Persian ulcers. the poem "Sepherarch Shahin al ha-Tora" ("Book of Shahin's Charch of the Torah"), which is a poetic transfusion. The poem is divided into 4 parts: "Musana-me" ("Book of Moses", completed by approx. 1326), "Ardashirname" ("Book of Akhashverosh"; completed approx. 1332), Ezraname (The Book of Ezra; on Babylonian captivity and return to Zion) and Yusuf wa-Zuleikh (from Genesis - the story of Joseph and the wife of Potifar Zuleikhi, as she is named in Persian folklore; completed in about 1358). Along with biblical material, Shahin makes extensive use of Aggadu and Midrash.However, the poet enjoys the motives of the Persian heroic epic. So, in "Ardashirnam" he identifies Akhashworosh of the Bible with one of the heroes of the Firdousi poem "Shahnama" Ardashir Ba-hman, and the biblical Esther with the wife of Ardashir and the mother of Cyrus.

A monument of literary creativity is the Jewish-Persian Dictionary to TaNah, compiled in 1339 by Shlomo Ben-Schmuel from Gurganj.

Imrani (2nd floor. XV century, Isfagan, - 1st floor. XVI century) - Jewish-Persian poet. In Fatah (Book of Conquest, 1484), a heroic poem about the entry of the tribes of Israel into the promised land - Imrani acts as a follower and successor to Shahin, laying the foundation of the work of the book of Yehoshua bin Nun and a number of traditions from Aggad and midrash. 10 other works of Imrani after13 duties and pillars of the faith of Israel, "1508) - a poetic arrangement of 13 principles of Judaism formulated by Maimonid;

Hanukaname (Book of Hanukkah, 1524) is a poem about the uprising of the Maccabees and the miracle of Hanukkah; "Kissayi haftardaran" ("Tag) - a poem about the 7 sons of Miriam bat Tanhum who died for the glory of the name of God (Git. 57 b); "Hikayat-e dah maktul-e mukaddas" ("Talking about 10 killed saints") - a poetic story about the tract of 10 martyrs; "Ganjnam treasure"

From the XVII century. the center of Jewish-Persian poetry moves to Bukhara, where Khojai Bukhari composed the epic "Daniel-nama" about the prophet Daniel, consisting of 2175 bivalves.

About the Jew Khudaydad, who chose death to convert to Islam, says the poem of the Bukhara-Jewish poet Ibrahim ibn Abi-l-Hair written in the midst of these violent appeals.

Mohammed Saeed Sarmad - Persian poet and heresiarch, p. in Kashan, in a rabbinical family, at the beginning of the XVII century. Accepting Islam, Sarmad tried to establish a new sect, the teachings of which represented a mixture of Judaism and Islam, but his attempts were unsuccessful in his homeland, and only in India, where Sarmad often went as a non-native, his teaching, which accepted some elements of Indian sectarianism, acquired followers. In the city of Tatta (Karachi), Sarmad became close to Abichand (later the translator of Piatichynia into the Persian language) and converted him to the ardent apostle of a new creed. In 1647, Sarmad was in Haidarabad, where he met Moshan Fani, author of "Dabistan and Madha-hib" (sect schools); Sarmad supplied him with material for the presentation of Jewish creed, to which a special chapter in the mentioned essay is dedicated. In 1658, Sarmad was killed by order of the Shah.As the poet Sarmad discovers a large talent; in addition, he published a translation of Piatichija into Persian.

Elisha Ben Shmuel Ragib Samarkandi, whose most popular work is Shakhzoda wa Sufi (Prince and Dervish, approx. 1680), etc.

Yeah Benjamin bin Samuel - the head of the Crimean Karaites at the end of the XVIII - begin. XIX centuries His father Samuel belonged to the famous Karaite family of Celebi Sinani, who moved from Persia to Crimea to the beginning. XVI century .; in his youth, he was a teacher in Chufut-Kal, but subsequently acquired the location of the Tatar khan and became a coin at his court in Bakhchisarai, receiving the title "aga" (chief, head). Samuel was killed on the road from Bakhchisaray to Kale, 53 years old in 1769. His place was taken by his son, Benjamin, who also became the manager of finances and a coin at the court of the last Tatar Khan in Crimea, Shagin-Girea. After the annexation of Crimea to Russia (1783), Benjamin, as a supporter of Russian politics, respected the authorities and retained his former title.In 1795, he was elected a participant in the deputation sent to St. Petersburg to petition before Catherine II for the release of the Karaites from the double fishing tax established for Jewish merchants. With the support of the gen-hub. Crimea Zubova, deputation achieved an equation in trade rights with Christians and other benefits. Yeah mind. in Calais in 1824.

Bannai is a family of Israeli artists whose founder came to Eretz Yisrael in the 1880s from Persia: I "akov Bannai (1919-95) - theater and film actor (his brother Yitzhak [r. in 1930] - district judge Beer-Sheva); Josie Bannai (1932-200 in 1937) - theater and film actor, director, teacher of dramatic art; Gabriel (Gabri) Bannai (b. in 1940) - theater and stage actor; Meir Bannai (b. In 1960) - singer and composer; Yuval Bannai (b. in 1962) - singer, composer, actor in 1963) - singer, composer, author of music for many performances and films; Orna Bannai (b. In 1969) - theater and stage actress; Uriya Bannai (b. In 1969) - singer, composer, film actor; Evyatar Bannai (b.in 1973) - singer and composer.

Shaul Mofaz (b. In 1948, Isfahan, Iran) is an Israeli military leader. During the Six Day War, he fought on the Southern Front. In 1973, shortly before the Doomsday War, he became the commander of the intelligence of the parachute landing brigade. In 1976 he took part in Operation Entebbe. During the Lebanese War, he commanded an infantry brigade. He graduated from the US Marine Corps High Command Headquarters College. In 1986-98 he commanded a parachute brigade. In 1988 he received the rank of brigadier general. In 1988-90 he served as a senior infantry officer. In 1990-92 he commands the Galilean division; in 1993-94 - Israeli troops in Judea and Samaria. In 1994 he became Major General. In

1994-96 he was the commander of the Southern Military District. In 1996-97 he headed the planning department of the General Staff, in 1997 he became deputy chief of the General Staff.In 1998 he was appointed chief of the General Staff, received the rank of lieutenant general.

Harun Yashaeli, the leader of the Jewish community, is known for writing an open letter to Ahmadinejad, asking him how he can "ignore the irrefutable evidence of the expulsion and massacre of Jews in Europe during World War II." The president's doubts about the reality of the Holocaust, he wrote, "caused indignation of the peoples of the whole world and sowed fear and anxiety among the small Jewish community of Iran." In an interview, Yashaeli said: "At the moment, there is no direct political pressure on the Jewish community." Explaining what made him write a letter, he noted: "This is a matter of emotional stress. I was very angry with what the president said, and telling him that I think is my right. "

Yusuf Ben Yitzhak Bukhari, created in the XVII-XVIII centuries, his pen belongs to many works, including a series of gazelles (lyrico-mystic poems), a large poem "Muhammas", in which the personality of Moses is glorified. He also managed to educate a number of talented poets who wrote in Jewish-Persian: Mullo Elisha, Mullo Uzbek, Mullo Shlamo, Benjamin Ben Mishoel Amin.

Amin is the author of the new version of the art translation of the Bible book Megilat Esther, and the translation from the Hebrew verses of Shlomo bin Gabirol. His main work is the poem Akedat Yitzhak, (the sacrifice of Isaac). The formation of genuine Bukhara-Jewish (or, as they said then - Jewish-Tajik literature) ends at the end of the 19th century, when the figure of Rabbi Shimon Haham (1843-1910) arises in the Bukhara-Jewish history.

References are also made by Rafael Ben Moshe Galibov, Azarie Ben Joseph Yusupov and many others who made a huge contribution to the treasury of world literature.

The heroism of the Jewish martyrs was also described by the Bukhara-Jewish writer Yusuf Yahudi.

Benjamin bin Mishael Amina (nach. XVIII century) - the writer, in the autobiographical poem "Sarguzasti Amina ba hamsarash" ("Amina's Adventures with his wife") very frankly and with obvious autorony writes about the hardships of married life, but almost does not report anything about himself. His main work is the poem "Akedat Ishaq" ("The Sacrifice of Isaac"), in which the material of midrash is abundantly used. The poems "Puriminame" ("The Book of Purima"), "Munajatname" ("The Book of Secluded Prayers"), "Daniyalname" ("nazire" to the eponymous poem by Jew Hajeyi Bukhari) and a number of lyric-mystic gazelles belong to him.

Bukhara emirs awarded devotees of Jews with family titles, so one Jew was given the title "Hoja Beck", which later became Khodzhibekov. Bukhara Jews reached high posts at the court of emirs. The famous merchant, the leader of the community in Bukhara, Aroni Kandin (Aron Ben Moshe) served as Minister of Finance under Emir Muzaffarettin (1860-1885), but was forced to accept Islam by order of the latter.

After the accession of Central Asia to Russia, many Bukhara Jews became oligarchs - owners of land, hotels, shops, workshops, artels, factories and factories: in Kokand - brothers Vadyaeva, Potelakhov, Simhaeva, in Tashkent - Dovidov, in Samarkan de - Mullokandov, Kalantarova. Others were: Kalendaryovs, Pinhasovs, Khojabekov, Rubinov, Fuzailovs, Iglanovs, Yagudaevs and others. Some of these families have achieved tremendous influence not only in Central Asia, but also in Russia itself. The Vadyaev trading house alone, which was one of the largest companies in Russia, had 30 cotton refineries and bought only 7-8 1 million pounds of raw cotton in the Ferghana region. In 1916, Vadyaeva acquired the Ivanovo-Voznesenskaya manufactory, creating a giant textile manufacturing plant, the components of which were Ferghana cotton fields,railways, cotton refineries and Ivanovo textile factories. Tens of thousands of people worked at their factories. Vadyaev, Potelakhov and other Bukhara-Jewish businessmen also did business with the Bukhara Emirate and the Khivinsky Khanate. Bukhara Jews also participated in the country's banking sector. Moshe Mullokandov (1839-1902), one of the richest people in

Samarkand, was the personal representative of Emperor Alexander II and the main treasurer of the Russian Bank in Samarkand. The merchant Jura Iglanov owned a cotton factory and other real estate, and the annual turnover of his trading company amounted to two million rubles. Bukhara Jews also participated in the country's banking sector. Moshe Mullokandov (1839-1902), one of the richest people in Samarkand, was the personal representative of Emperor Alexander II and the main treasurer of the Russian Bank in Samarkand. The merchant Jura Iglanov owned a cotton factory and other real estate, and the annual turnover of his trading company amounted to two million rubles. Bukhara Jews also participated in the country's banking sector. Moshe Mullokandov (1839-1902), one of the richest people in Samarkand, was the personal representative of Emperor Alexander II and the main treasurer of the Russian Bank in Samarkand. The merchant Jura Iglanov owned a cotton factory and other real estate, and the annual turnover of his trading company amounted to two million rubles.

Famous musicians Boruh Kalhot (1837-1897) and Levi Babakhanov (Levic, 1873-1926). They sang at the court of the Bukhara emir Abdullahan (1885-1910). Levich was known not only in Central Asia, but also in Russia, where his recordings were popular.

After the Revolution, hundreds of Bukhara Jews fell victim to basmachi. In Samarkand, Shakhrizabs and other cities with a significant Bukhara population, self-defense units were organized against bass gangs. In Shakhrizabs, he defeated the Basmachi Bobojon Abdurahmanov, who still commanded a detachment of Bukhara Jews on the fronts of World War I. Many Bukhara Jews served in the Red Army. After the October Revolution, dual power formed in Turkestan, with two governments, one communist in Tashkent, and another bourgeois in Kokand. A republic was soon announced in Kokand, and Rafael Potelakhov and Yakov Vadyaev joined her government as ministers.

After the establishment of Soviet power, Bukhara Jews were appointed to high posts in the first governments of Uzbekistan and Tajikistan. So, Aurom Abdurahmanov was the People’s Commissioner of Justice of Uzbekistan, Iskiy Yuabov was the head of the Department of National Minorities of Uzbekistan, David Alimov was the chairman of the Supreme Court of the UzSSR, Ilya Leviev was the secretary of the Supreme Council of Tajikistan. In the late 1930s, Zina Kuraeva was elected to the post of deputy of the Supreme Soviet of the USSR. At the same time, many Bukhara Jews were elected to the posts of deputies of the Supreme Councils of Uzbekistan and Tajikistan. They were elected both to city and district councils.

With the formation of the Tajik SSR, thousands of Bukhara Jews were sent there from Tashkent, Bukhara and Samarkand as employees of state authorities, education and health. Among the Bukhara Jews came a wonderful galaxy of actors, artists, composers, directors, film actors, musicians, dancers, poets, writers, correspondents, artists, architects, sculptors and athletes.

Famous writers and poets were Yakhiel Akilov and Mordukhai Bachayev (Muhib).

The film director from Tajikistan, Bension Kimyagarov, was known.

Bukhara Jews gave many famous athletes of the champions of Uzbekistan and Tajikistan. Boxers especially became famous, in particular the David brothers.

Singers and musicians became famous as the national artist of Uzbekistan, Michael Mullokandov, his brother Gabriel Mullokandov, as well as Michael, Gabriel and Rafael Tolmasov, also folk artists of Uzbekistan and Tajikistan. The dynasties of Mullocand and Tolmasov gave a lot of musicians, singers and composers. Other famous singers, musicians and composers: Iekutiel Sabzanov, Aurom Tolmasov, Avner Mullokandov, Neryo Aminov, Suleiman Yudakov (described the anthem of Tajikistan), Barno Iskhakova, Isak Kataev, Shoist and Levi Mullojanov, Ezro Malakov, Ilyas Malaeva

Also known:

Iskhakov Yuno Israelovich - professor-economist, prepared 6 doctors and 6 candidates of sciences, founded and headed the department of political economy of the Tashkent Polytechnic Institute.

Yagudaev Moshe Davidovich is a physicist, since 1946 - director of the physics and technical institute of the Academy of Sciences of the Ukrainian SSR, since 1957 the initiator and participant in the creation of a solar technology laboratory.

Professor A. Mikhailov is a prominent lawyer, like Pinkhasov Boris Ilyich - professor, since 1958 he headed the Research Institute of Forensic Expertise. 15 monographs, 150 articles.

I AM. Kalantarov - a famous philologist, researcher of the language and literature of the Bukhara Jews; professor.

Artyom Khojabekov is an athlete, shooting. Bukhara Jew from Samarkand, champion of the 1996 Olympic Games in Atlanta.

Fazilov Markiel Aronovich - Soviet / Uzbek chastiest, grandmaster, two-time world champion and three-time USSR champion in Russian drafts, chairman of the Bukhara-Jewish society of Samarkand.

M. Benjamin is a specialist in the field of teaching mathematics.

Professor of the Tashkent State Medical Institute Safiev I.Ya. - professor-biologist, head. Department of TashGosmi, described toxoplasmosis.

Composers C. Yudakov and M. Leviev.

Opera singers Sarah Samandarova, Morduhai, Mikhail and Ksenia Davydova.

The soloist of the operetta theater I. Shalmaev is an honored artist of Uzbekistan.

Actors were awarded honorary titles: People's Artist of Uzbekistan Maryam Yakubova, Honored Artist of Uzbekistan S. Aulov, chief director of the Republican Puppet Theater in Tashkent, Honored Artist I. Yakubov.

Kalantarov Isak Arievich - Professor, Doctor of Sciences, Chief Agronomist of Uzbekistan, author of 65 works, including monographs, textbooks for universities.

Mallaev Nathan Muradovich - professor-philologist, author of 20 books devoted to the work of A. Navoi, 200 articles on Uzbek literature. Prepared 20 doctors and 30 candidates of sciences.

Gulkarov Ilya is a professor-physicist, a specialist in the theory of atomic nucleus physics, the author of more than 100 scientific papers.

Roman Nectalov in New York was convicted of money laundering by Colombian drug mafia by selling her messenger 11 kg of gold and several hundred diamonds.

Oligarchi: Emmanuel Plishtiev (manager of Aviva-ic Invest company), his son Israel Plishtiev (davids Diamond jewelry store), Vladimir Obadiev (chairman of the board of directors of the bank "Olginsky"), his brother Alexei Obaev (chairman of the board of CJSC KAB "Viking"), Boris Kastrdinov

The international oligarch Levi Levayev (b. In 1956, Tashkent), President of the Federation of Jewish Communities of the CIS, President of the Congress of Bukhara Jews of Israel, will be famous for wealth. After serving in the IDF (1973-77), he opened his diamond grinding workshop. By the mid-1980s, Levaev was one of Israel's largest entrepreneurs in the field of processing industrial diamonds, their cutting and

diamond trading. Then he led the concern "Africa - Israel". After Levaev became one of the main owners of the largest Khostoka diamond field in Angola in the early 1990s, his condition increased. Leviev Group - about $3 billion, of which more than $1 billion falls on the diamond business. The structure of the group includes the Africa Israel Investments holding company (50.6%), which is engaged in real estate, construction,telecommunications, tourism and energy. Africa Israel owns the Holiday Inn hotel chain in Israel, and Gottex, one of the largest beachwear manufacturers in the world. Leviev Group is owned by 40% of Namco's offshore diamond mining company in Namibia and South Africa, 18% in the Catoca diamond mine through the Daumonty Financing Group. In Russia, the structures of Levaev own 2 fencing enterprises - Kama-Kristall in Perm and Ruiz-Daimond in Moscow. The company owns the largest diamond cut company, Ruiz Diamonds, a jewelry plant in Moscow and a number of other enterprises and companies. In Kazakhstan, Levaev owns a 60% stake in the Vasilkovsky Mining and Processing Plant, in Armenia - the Crystal Yerevan Diamond Cutting Plant.Levaev owns several construction companies operating in Israel and beyond, the Crown Plaza hotel chain, a textile company, and a co-owner of the Alon fuel company (more than 1,700 gas stations in the United States). The Levayeva group also has interests in the media market. She owns the Russian-language 9th television channel and a stake in the Telad television company, one of the concessionaires of the Second TV Channel. - one of the concessionaires of the Second TV Channel. - one of the concessionaires of the Second TV Channel.

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KATSAV Moshe (born 1945, Yazd, Iran), Israeli public and political figure, eighth president of the State of Israel. The Katsawa family repatriated to Israel in 1951 and settled in a ma'ar in Castin, next to Kiryat Mal ahi. At the end of high school in 1964-67 he served in the IDF, in liaison forces. In 1968-71 he studied at the Hebrew University of Jerusalem. Got the first degree in economics and history. The university was led by the student faction of Gahal. In 1969 he was elected mayor of Kiryat Mal ahi, became the youngest mayor in Israel. He was again elected mayor in 1974 and remained in this post until 1981.

In 1977 he was elected to the 9th Knesset on the Likkud list. In 1981-84 he served as deputy minister of construction. In 1984-88 he was Minister of Labor and Social Security in the Government of National Unity. In 1988-92 he served as Minister of Transport in the government of I. Shamira. In 1992-96, during the tenure of the government of the Israeli Labor Party, he led the Likkuda faction in Kneset.

In 1996-99 in the government of B. Netanyahu was the deputy prime minister and served as Minister of Tourism, and on behalf of the head of government, oversaw issues in the Arab sector, was a member of the Ministerial Defense Commission. In 1999-2000 - a member of the parliamentary commission on foreign affairs and defense.

Katsav is an active public figure: member of the board of trustees of the D. University Ben-Gurion in the Negev (since 1978), chairman of the commission to reduce tuition fees in higher education, head of the association of immigrants from Iran in Israel. Katsav is the author of a significant number of articles on political topics in the newspapers Ma "Ariv", "Iedi" from aharonot. "

After the early resignation of the seventh president of Israel, E. Weizmann July 10, 2000 Katsav became a candidate for the presidency of the country from the Likkud party. And although the polls predicted victory for the representative of the Israeli Labor Party, Sh. Peresu, in the Kneset elections on July 31, 2000, Katsav was elected president in the second round (received 63 votes against 57). Katsav became the first representative of the center-right forces as president of the State of Israel. As President, Katsav is making great efforts to help the weak, to smooth out contradictions in Israeli society. Katsav attaches great importance to the successful absorption of aliyah from the CIS countries in Israel. In 2001, on an official

visit to Russia, Ukraine and Georgia, the president repeatedly met with local Jews, urging them to repatriate to Israel.

In early 2002, Katsav made significant efforts to conclude a ceasefire agreement with the Palestinians. He proposed the conclusion of Udna (according to the laws of Muslim law, the local cessation of hostile actions for a year), but the Israeli government did not support this idea. In the spring of 2003, he whitewashed the contradictions between the government and Histadrut ha- "ovdim ha-clalit ha-hadash during the crisis that arose after the nomination by Finance Minister B. Netanyahu of the new economic program of the government.

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Many people who influenced the development of industry, science and culture of Kazakhstan came out of European Jews (Ashkenazi). So, the manager of the Tselintransstroy trust was L. Lamin, the head of "Celinenergo" V. Levin. The first virgin state farms were led by Leah Goldberg, I. Pimstein, S. Frank. Professor M. actively participated in the creation of the first university of Akmola (Tselinograd) - Akmola Agricultural Institute - Handelman (born 1913), in 1961-83. was the rector of the institute. At this institute, the Department of Soil Science in 1958-65. headed by M. Polovitsky (born in 1918), the Department of Planning for Agricultural Areas and Settlements - M. Spector (born 1934). A significant number of Jewish scientists headed the departments in other universities of Kazakhstan.

One of the founders of the national Turkmen opera was Yu. WITH. Maitus / 1903-1997 /, Honored Artist of the Ukrainian SSR and the Turkmen SSR.

In the post-war period, many Jews of Uzbekistan (especially Ashkenazi) received higher or secondary specialized education, worked in industry (mainly in engineering positions), in scientific and medical institutions, higher and secondary educational institutions, in court and advocacy; some held high leadership positions: S. Merishensky (1921-92), V. Spiritual (born 1933), A. Nisnevich (born 1939), I. Begelman and others were deputy ministers of the Uzbek SSR, D. Okun is the head of the department of the republican state security committee, and then the national security service of independent Uzbekistan, M. Yagudaev (1905-63), B. Pinchasov (born 1928), R. Katsenovich (born in 1926) and others as directors of research and design institutes.Among the Bukhara Jews, a significant layer of hairdressers, shoemakers, sellers remained, in which the predominance of older and middle-aged people gradually emerged. Jews hardly engaged in agriculture; among the few exceptions is a member of the Khakikat collective farm of the Syrdarya region, the cotton grower Sarah Zubrak, who received the title Hero of Socialist Labor in 1952. A significant contribution to the science and culture of Uzbekistan was made (in addition to those listed above) by physicist I. Gulkarov (born in 1939; since 1992 in the USA), lawmaker A. Mikhailov (1926-94), philosopher P. Niyazov (born 1930; since 1994 in Israel), medic I. Safiev, composers B. Zeidman, E. Kalandarov, M. Leviev (1912-90), G. Mushel, M. Steinberg, S. Yudakov (1916-90), musicologist S. Takhalov (born 1935; since 1991 in Israel),chief director of the republican puppet theater I. Yakubov, director of the Russian drama theater named after M. Gorky in Tashkent A. Ginsburg, opera singer S. Binyaminov (born 1929; since 1994 in Israel), actors Maryam Yakubova and S. Aulov, artists V. Zelikov, I. Waldenberg, V. Ryftin, sculptor I. Shapiro and others.

A significant contribution to the science and culture of Tajikistan was made by orientalists I. WITH. Braginsky (1905-89; in 1957-87 was the editor-in-chief of the journal "Peoples of Asia and Africa"), I. M. Oransky (1923-77), Joy Edelman (b. 1930), M. Zand, V. AND. Livshits (b. In 1923), ethnographer A. WITH. Davydov (1935-93; in the early 1990s repatriated to Israel), archaeologist B. AND. Litvinsky (actual member of the Academy of Sciences of Tajikistan; p. In 1923), numismat E. AND. Davidovich (b. 1922), linguists I. AND. Kalantarov (researcher of the language and literature of the Bukhara Jews; 1903-

87) and I. B. Mosheev (born 1936; since 1993 in Israel), economists I. T. Bronstein and Sh. M. Solomon, astrophysicist I. M. Chaimov (born 1933; since 1978 in Israel), geologist S. M. Yusupova (actual member of the Academy of Sciences of Tajikistan; 1910-66), surgeon Yu. AND. Dathaev (b. In 1919; since 1992 in the USA), filmmakers B. AND.Kimjagarov (1920-79; founder of the studio "Tajikfilm") and A. G. Davidson, sculptor A. WITH. Rabin (co-author of the monument to Lenin in Dushanbe), composers I. Sabzanov (since 1993 in the USA) and A. AND. Yadgarov (b. in 1939; since 1992 in Israel), conductor L. I AM. Levin, singers Sh. Mullodzhanova (born 1925; since 1991 in the USA), I. Mullocands (born 1911; since 1991 in the USA) and R. Tolmasov (b. In 1923; since 1991 in Israel), musicologist Zoya Tajikova (born in 1935), dancer Malik Kalantarov and others. The music of the national anthem of the Tajik SSR was written by S. Yudakov (lived in Tashkent). AND. Mullocands (born 1911; since 1991 in the USA) and R. Tolmasov (b. In 1923; since 1991 in Israel), musicologist Zoya Tajikova (born in 1935), dancer Malik Kalantarov and others. The music of the national anthem of the Tajik SSR was written by S. Yudakov (lived in Tashkent). AND. Mullocands (born 1911; since 1991 in the USA) and R. Tolmasov (b. In 1923; since 1991 in Israel), musicologist Zoya Tajikova (born in 1935), dancer Malik Kalantarov and others. The music of the national anthem of the Tajik SSR was written by S. Yudakov (lived in Tashkent).

Mashkevich Alexander Antonovich (b. In 1954, Frunze) - oligarch, Jewish public figure. His mother, Rahel Joffe, was one of the most famous lawyers in the republic. In 1970, Mashkevich entered the Faculty of Philology of Kyrgyz State University. He was dean of the faculty of the Kyrgyz Pedagogical Institute.

In the late 1980s he went in for business. In 1995 he moved to Kazakhstan and soon became one of the largest entrepreneurs in the country. In the first half of the 2000s he was president of the Eurasian Industrial Association, chairman of the Board of Directors of the Eurasian Bank, one of the leaders of Kazakhstan Mineral Resources. Companies led by Mashkevich control aluminum (including Pavlodar aluminum plant), iron ore, chromium industry in Kazakhstan, and also participate in the development of these industries in Ukraine and Russia.

In 2000, at the initiative of Mashkevich, the Jewish Congress of Kazakhstan was created, of which he became president. Mashkevich is a member of the executive committee of the European Jewish Congress. In March 2002, at the constituent congress in Moscow, he was elected president of the Euro-Asian Jewish Congress (EAEK), created as one of the four continental sections of the World Jewish Congress. In 2005, the EAEK branches operated in 28 countries, including the CIS countries, as well as in India, Mongolia, Japan, Australia. EAEK, led by Mashkevich, plays a large role in the development of the Jewish-Islamic dialogue and relations between Jews and Muslims in general. EAEK played an active role in the work of the First International Conference of Peace and Accord, convened on the initiative of President of Kazakhstan N. Nazarbayev February 13-16, 2003. The conference was attended by the presidents of Tajikistan,Kyrgyzstan, the foreign ministers of Azerbaijan, Afghanistan, Turkey, as well as the leaders of a number of international Jewish organizations.

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Famous Khazars

Andrey Zelev

Khazars professing the Jewish religion – Judaism gave the world many wonderful personalities. Khazaras, as I showed, are the ancestors of the Vainakhs and descendants of Jews from Armenia.

Politicians – Khazars:

Khazars among the close Arab caliphs have appeared since the arrival of the Caliph Abu Jafar al-Mansour (754 – 75), in the retinue of which was Hammat al-Turki. Under the son of al-Mansur Mehti (775 – 85), Mubarak at-Turki, Tunga at-Türki, Shakir at-Türki, Zuheir at-Türki advanced. They came from the "10 thousand Khazar of the best fa-milia" who came to the Arabs with Khatun – the daughter of the Khazar khakan Bagatyr, who was married to the Arab ruler of Transcaucasia. From the same time, the formation of personal guards from the Khazar is practiced by the caliphs. They are especially common in the caliphs al-Mamnoun and al-Muktasim (833 – 842). The latter placed them on the outskirts of Baghdad in Dijl, rebuilt by his order – in the style of Khazar cities. Khazars Apshin, Ashnas, Inak, Vasif, Abu Musa Buga the Younger and Elder became widely known among them,Ishaq bin Kundajyk al-Khazari, Afshin bin Haidar Kavus. Under the caliphs of al-Wasik (d. 849) and al-Mutawakkil (d. 861), the Khazar commanders owned all military power. At the last Abbasid caliphs of the highest influence in the caliphate reached Bug the Younger, Vasif and Hakan bin Fatih (Conqueror). Hakan, the father of Fatih, was the ruler of the Abassian caliphate in Azerbaijan and Armenia, but he was the founder of the state of Sajidov. The French orientalist and Turkologist Jean-Paul Roux in 1961 indicated that "the Mamluks in their bulk came from southern Russia, the country of Kumans and Khazar." In the armies of the caliphs of the 9th and 11th centuries. quite often there are gulams (mamluki) with nisba «al-Khazari ». 2 famous Mamluk sultan – Beybars and Kalown – came from the genus of Burchevichs, which are directly related to the kummies,and the Turkish historian Zeki Velidi Togan connects their origin with the Khazar clan Borchoglu (Borchaly, Barsil), which comes from the Tersko-Sulak inter-river.

Vnasep Surkhan — king Khazar and Basilov, mentioned at Movses Khorenatsi between 193 and 213 in «History of Armenia », which says that during the time of the king of Armenia Vakharshak «crowds of Khazar and Basilov, connected, passed through the gates of Jor under the leadership of Waharshak broke the Khazar, and, chasing the retreats, he himself crossed the Jora, where «fell at the hands of powerful shooters ».

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Kuridah — leader acacir (hazar) in Attila army. Emperor Theodosius II (408 – 50), wishing to attract acacir to the side of Byzantium, sent them gifts, but handed them out not according to the hierarchical order: senior chief Akacir Kuridah received a second gift, was offended and told Attil about the conspiracy. He defeated and executed the traitors, and over the surviving acaciers, including over Kuridah, set up his son Ellak.

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Kakyum — daughter of Kagan Khazar Istemi, wife of the Sasanid Shah Khosroi Anushirvan (529 – 79), mother of his sons Nushizad and Khormuz. The latter is known as Turkzade, ruled in Iran after the death of his father. His son Khosrov is the hero of the poem Nizami "Khosrov and Shirin".

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Tong-shekhu — Kagan, who defeated the Armenian king Smbat Bagratuni.

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Jebukagan Zievil — leader of the Khazar during the Iran-Byzantine war 627 – 28, brother of Kagan Shegui, father of Shad. The success and rich booty captured by Shad pushed him personally to oppose Iran. Armenians joined him. The attackers, according to Moses Kagankatvatsi, managed to capture Chora (Derbent). Having plundered Albania, the Turkuites invaded Iveria, besieged Tbilisi, met with Heraklius, but failed to take the city.

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Shad son of Jebukagan — head of the Khazar army, conquered Caucasian Albania and overlaid it with tribute (628-630), ally of Emperor Byzantium Irakli, nephew of Kagan Shegui, brother and receiver of the kagan Tun-shehu. His army devastated Albania and Atrpakan, captured prisoners, cattle, gold dishes, expensive clothes, etc. After that, he demanded that Khosroi Parviz leave the Byzantine lands captured by the Persians and return the prisoners, to which the king of Iran responded with threats.

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Chinaviz — Khazar governor Galija (Novgorod). Wed: «Jagfar Tarikhi ».

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Tudong — governor of Kagan in Kherson (VIII century).

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Dulo — the genus of the Turks, the dynasty of Huns, Bulgar. The founder of the first Great Empire, Hunnu Mete (Mode; Maodun) came from the Huyen clan. The descendants of Mete-kagan identified with Oguz Khan ruled at the Huns approx. 700 years, i.e. from 220 BC. and until 46 AD The Ashin clan, which has dominated the West Turkic Kaganat and Khazaria for more than 300 years, also goes back to Meta-kagan. The genealogies of almost all the Gunnish, Turkic kagans go back to Meta-kagan / Oguz Khan and his father Tyumen; the founder of European Gunnia Balamira knows that he ascended to Meta in the 15th knee, and in the 5th to Chichi-Kagan, who lived in 46. According to Pritzak, the ruling genus of the Huno Bulgarians in the ascending line is associated with the Tu-Ku dynasty of the great-Kohun emperor Mete (fonetical changes occurred like this: Tu-ku ~ T'u-ko d'o-klak duo-klo Doulo. The youngest son of Attila Irnek, for example,mentioned both among the ancestors of the Bulgarian khans and the Hungarian kings of the Arpad dynasty. In addition, it is known that the Arpads, by their narrow ethnic affiliation, were from the kunks (as they were called in Hungarian sources), who came from the Caucasus to the Danube along with the cabars in the 9th century, see below. That the Dulo clan was part of the Khazaria elite says the Toulas / Tulas ethnonym, who was called one of the mountainous regions of Khazaria. Ibn-Ruste, Khudud al-alam, Marvazi is called "Tulas and Lug_r – 2 regions at the Khazar", "tulas and meadow_r – 2 sections of the Turks." Mentioned in these sources of "tulas" I. Markwart identified with the name of the Bulgars-like Dulo. This genus X c. in a letter from King Khazar Joseph in the form of "T_d_lu" as the name of the country in which Semender is located. The onomasticonym Tulu is also preserved in the Kumyk anthroponymy in the form of Dulu,close to the name of the Dulo dynasty. According to I. Mizieva, in the North Caucasian toponym of the name of the medieval regions and cities – Dzhulat, postponed "the name of the Dulat tribal association, which was still among the Hun-Bulgarian regions that owned the regions of North Dagestan, Ters-ko-Kum steppes and Prikubanem in the early Middle Ages."

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Ashina — Khazar Turkic (according to other sources Sogdea, the first Turkic historical and bio-graphic monument – memorial stele of one member of the Kagan clan Ashin [starting in the 80s of the VI century] – written in the Sogdian language) dynasty <5 ruling Khazaria in 6 At 460, Ashina fell under the power of the buzzed and were resettled from eastern Turkestan to Altai, where there was a union of local tribes, called "Turk". In 545,

the Turks defeated the Uyghur tribes, and in 555 – the buzzed. Chief Bumyne in 552 proclaimed himself a kagan. By 560, all the peoples of Central Asia, including the Kid in Western Manchuria and the Yenisei Kyrgyz, were ruled by the Turks. The Kagan rate was transferred to the upper river. Orkhon (the right tributary of Selengi), which is why these people are often called "Orkhon Turks." Rod Ashin lived in Hashi (Gansu) until 439,where they were part of the last Hun principality, destroyed by the Yanbians-toba. From there, Ashina went to Altai and brought a number of ethnographic signs there. Hence the Altai people have a legend that their ancestors "tugu" from the Hun family of Ashin originate from a she-wolf who gave birth to 10 sons in one of the sacred caves of Mountain Altai: "Highs lie on all four sides of the cave. A she-wolf hid here and gave birth to ten sons. Subsequently, each of them made a special genus. " Their heavy latent cavalry – the main strike force of the army was called "storms" – wolves (kit. "Fully"). The word "Turk" itself probably means strong, strong. Similar genealogical legends about the cave and the she-wolf in Mongolia are well known. The fact speaks of the high international authority of this state,that diplomats from many countries arrived at the funeral of its founder Bumann, including official delegations from China and from the Byzantine emperor Justinian. According to the Orkhon runic texts, there were also representatives of the U-Kurykan tribal union – distant ancestors of modern drill and Yakut. At 576, the nephew of the Turkic Kagan Arslan, commander Buri Khan, expanded the western border of the state to the Crimean Peninsula. In 567 – 71, the Khazars were conquered by Shinjibu (Istemi) from the Ashin clan, the ruler of the 552 Türk Kaganat that arose. During the outbreak of civil war in the kaganate in 581 – 93 Khazars gained independence for a while, but at the beginning of the VII century. again fell under the power of the Turks. In Jungaria, the dance authorities created two puppet kaganates and led by 2 princes from the Ashin clan, deadly enemies – Ashina Misha and Ashina Buzhenya.After the collapse of the Turkic Kaganate (occupying a vast territory from the Black Sea to the Pacific Ocean, Shono, the “wolf” on the Mong, whale became the founder of the new “Turk” ethnic group. Ashina) as a result of another feud 630 – 34, surviving representatives of the Ashin clan fled to the Khazars and founded a dynasty there. OK. 650 they subjugated the tribal union of Bulgarians (bulgar) formed in 635 in the prize-winning steppes. The union of Khazar and the Bulgarians of the unions led to the emergence of the Khazar Kaganat, headed by the genus Ashin; he occupied the territory of Dagestan, the Kuban basin, the Priazovye and part of the steppes of the Northern Black Sea region. His first capital was Semender. According to Gumilyov, Ashina married the Jews and accepted Judaism. After the power passed to the Bulanids, they began to act as sacred leaders ...began to act as sacred leaders ...began to act as sacred leaders ...the founder of the new ethos "Turk" was Shono, the "wolf" by mong., Kit. Ashina) as a result of another feud 630 – 34, surviving representatives of the Ashin clan fled to the Khazars and founded a dynasty there. OK. 650 they subjugated the tribal union of Bulgarians (bulgar) formed in 635 in the prize-winning steppes. The union of Khazar and the Bulgarians of the unions led to the emergence of the Khazar Kaganat, headed by the genus Ashin; he occupied the territory of Dagestan, the Kuban basin, the Priazovye and part of the steppes of the Northern Black Sea region. His first capital was Semender. According to Gumilyov, Ashina married the Jews and accepted

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The genus Ashina – is one of the most important in History, and not only because Chingis Khan, the famous doctor Avicenna, the Arab commander Afshin (Ashina) Haydar ibn Kavus, the great Chinese commander An Lu-shan and others came out of it, but also because by the name of this kind received its name <Chinese But one boy survived, to whom the enemies chopped off their arms and legs. This boy was saved and you fed the she-wolf. Subsequently, the she-wolf became the boy's wife. Hiding from enemies (who killed the boy after all), the she-wolf runs to the mountains north of Gaochan, and in the cave, she gives birth to 10 sons. The sons of the she-wolf go to the Turfan oasis of Gaochan and marry local women there. Every son becomes the founder of the clan.Among

the sons of the she-wolf stood out Ashin – a man with great abilities. His name means «carbon fiber » (shono \ china – in Mongolian means «wolf »; «A » in Chinese – this is a prefix of respect). Hence the toponym Chin – Shin – China (China). Khazar origin (or Oguz) and the dynasty Later Tan (923 – 56) – from the Chateau tribe. Yes, forever, the Khazarin was also the Li Yuan Turk, who founded the Tan dynasty in 618 (during the palace ceremonies, the Oguz ambassadors sat next to the emperor). A cisko-Turkic dictionary was compiled with him. Over 10 thousand Oguz families moved to Chanan. Under the influence of cucumbers and kypchaks in China in the VII century. there was a fashion for all Turkic – music, clothes, weapons. The fact that cucumbers are understood as Khazars is indicated by the fact that An Lushan from the Khazar family of Ashin is also assigned to them. An Lu-shan (An Lushan, Xiong Wu,Ian La Van, real name Kang, 703 – 57) — Chinese general from the Ashin clan. Genghis Khan — the great conqueror. Born on the banks of Onon in Mongolia around 1155. Element «chin » (Shin – Ashina) we see in both versions of his name – Genghis Khan and Temuchin. Brother Genghis Khan was called Khasar. The name of his father – Yesugai-Bahadur, has an element of «hero » found at the Khazar, and this word itself is considered Khazar (although, of course, it can be common in Turkic). The second element of his name «giz », can be understood as co-sa (Chinese name hazar). According to legend, Genghis Khan was buried in the cave of his clan mountain Burhan – Khaldun, which is associated with the myth of the origin of the Ashin clan from the she-born wolf in the cave. L. Gumilev: "Burhan came out of Buri Khan, i.e." wolf khan. " In his opinion, the ancestors of the Genghisid clan were the Cesme clan resettled in the beginning. ADfrom eastern Iran to Transbaikalia. To Chinese and Tyursk. the sources retained the tradition of the Ashin tribe of 500 families, the natives of which became the Khans of the Turkic Kaganat. The secret Tale describes how Borokul, when he rode with 2 attendants in front of the main troops among the dense forests late at night, was captured and killed by the Tumatov scouts. Borokul, a native of the Ashin tribe, was found by a child in the devastated aul of the Zharkin tribe and donated to his mother (Chin-giz Khan) Oyan (Hoelun). L. Viktorova in the monograph "Mongols" writes: "In the name of the ancestor-eponym (Chino), researchers rightly see the connection with the oldest totemic ideas characteristic of the peoples of Central Asia, with the family name of the Ashin dynasty (Shono), which founded, according to data from Chinese sources,I Turkic Kaganat (555 – 630). " The far ancestor of Genghis Khan was called Borte Chino (Buri Ata, "wolf father"). Khazars (Khazareans) live in Afghanistan, who consider themselves "the descendants of Genghis Khan." Genghis Khan was described as red-haired, blue-eyed and bearded. Another proof of the Khazar’s connection with the Genghisids is the Bulgarian chronicle of Bakhshi Iman, where Temurtamerlan is named with the Khazar king, as well as the Mongolian epic “Geser”. S.Sh. Chagdurov also believes that the name Gaser itself echoes the Central Asian Kadyr / Khedir / Hezir – "good spirit" (hence: Khazri, Khazar). To this row should be added the Tuvan "Keser-Chingis" – the name of the hero of the eponymous heroic epic, simultaneously associated with the name of Genghis Khan. The very name «Türks » (Chinese. «tu-kyu ») originally belonged to Ashin,but then the Mongol tribes are called that way. Hans «tu-kyu » belonged to the name Ashin. The plan of the company, drawn up at the court of Gao-tsun in

Chanani, against West Turkic Khan Halu contains the famous phrase: «This should be used to measure: drive nomadic and attack wolves ». Wolves mean princes of the Ashin clan and their personal friends. T.O. The pedigree of Genghis Khan goes back to the princes of the Ashin clan. It is possible that Genghis Khan is a distant relative of the Gong leader Attila. From the family of Ashin, the famous doctor Avicenna occurs. Wolves mean princes of the Ashin clan and their personal friends. T.O. The pedigree of Genghis Khan goes back to the princes of the Ashin clan. It is possible that Genghis Khan is a distant relative of the Gong leader Attila. From the family of Ashin, the famous doctor Avicenna occurs. Wolves mean princes of the Ashin clan and their personal friends. T.O. The pedigree of Genghis Khan goes back to the princes of the Ashin clan. It is possible that Genghis Khan is a distant relative of the Gong leader Attila. From the family of Ashin, the famous doctor Avicenna occurs.

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Wobos —the son of the Khazar Kagan, the first ruler of Ossetians (ovs), in whose honor they are named (cf. Leonti Mroveli "Life of the Cartelian kings").

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Inal (Ak-yabgu) — Khazar founder of all Kabardinian and Adyghe princes, commander. The ancestor of the Adygs. According to Georgian sources, Kabardines come from Khazar who evicted from Dagestan to Kabard in 835. According to the princely genealogy of the Ka-Bardinian princes, Inal has 5 sons: Tausultan, Alhlau, Mudar, Beslen (Biy-Arslan) and Kumuk. The princes of Bolshaya Kabarda come from Kumuk and Biyarslan. Kumuk is also considered the progenitor of the Kumyks.

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Parsbit — ruler of Khazaria at 730/731. Mentioned in the Armenian historian Levond. The mother of the deceased Kagan Barjil. The initiator of the Khazar campaign against Armenia and Azerbaijan. Apparently, there was a regent, mentioned simultaneously with her in other sources, the son of a kagan – Barjil, obviously, had no right to the throne. In 732/733, Khazar led a new kagan.

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Barjil (Barsbek, Bashenk, Pasheng) — son of Hanshee Parsbit, who ruled after his death. Contrary to Gumilyov, the Jew, which is recorded in recently published Bulgarian sources, according to which his father was Kagan Aybat, the mother of – is a Jew from Bukhara. During the reprisal, Aybat was killed by Cook's nephew – Kuyan, who came to power. However, becoming a kagan, Cook – Kuyan adopted his son Barjil, making him his heir. Barjil initially made a successful but failed campaign in Azerbaijan in 731, eradicating

Muslims along the way. He defeated the Arabs several times, and killed their commander – Jarrah: the ruler of the region Jarrah ibn Abdallah al-Hakami, who had repeatedly fought with the Khazars, did not have enough strength to fight and retreated to Ardabil. There, he first took an impregnable position near Mount Salan,intending to wait for reinforcements from the central regions of the Caliphate. But then for some reason (possibly because of a threat to Ardebil) he decided to go out. Opponents met on the plain. The Arab army was 25 thousand people. The battle lasted 2 days. The best forces of the Arab army died. In the evening of the 2nd day, with the onset of darkness, many of those who survived in the Arab camp left the battlefield. Jarrah did not have an army left and in the morning on the 3rd day the Khazars went on the last attack, as a result of which the Arabs fled. The military leaders managed to stop the panic by calling to die for Allah and the soldiers fought to death. Jarrah died in battle. The Khazar leader cut off his head and planted it at the peak as a trophy. Only a few hundred fugitives managed to escape from the entire Arab army. Among them was someone Scalab (Slavian),who personally reported to the caliph about the disaster. After the defeat of the Arabs, Azerbaijan remained defenseless. Khazars besieged Ardabil, surrounding him with catapults. After a short resistance, the city surrendered. Khazars killed the defenders and took many prisoners. Then the army scattered around the country for robbery. The Khazar cavalry moved further deep into the Caliphate and reached the surroundings of Mosul and Diyar-Bakra !, – but was defeated by Said al-Harashi. Arabs captured the Khazar banner. Arabs captured the Khazar banner. Arabs captured the Khazar banner.

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Sabriel (Bulan, Savriil) — the famous Khazar commander, political and religious figure. In 718 he captured Derbent from the Arabs. In 721 – 2 made a campaign against Armenia and Azerbaijan, having won a number of major victories. So, in Armenia, he defeated the army of Muslims led by Zubight on-Nahrani. After that, he, under the influence of his religious self-sortex, decided to restore the Jewish religion, which was largely forgotten (before that, the Khazars were limited only to circumcision and celebration of Shabbat). He removed idolaters and fortunetellers. He also introduced among Khazar the study of «books of the law of Moses ». He conducted disputes with Christians and Muslims, from which he emerged victorious. Proclaimed by the king. Concluded a peace treaty with the Alans. This first Khazar written peace treaty that came to us was concluded with Alanya Sabriel in order to: "No matter how indignant the peoples are against the war of us and also did not join our enemies. " The Khazar king Joseph, in his response to the letter of Hasdai ibn Shaprut (960), said that 340 years before his time, one of the ancestors of Joseph, Bulan, became king of Khazar. Once the Lord appeared to Bulan in a dream and promised him fame and power. After that, Bulan headed through Daralan (Daryal, Derbent?) to Aradavil (Ardebil), and won a number of major victories there. Then he decided to accept Judaism. Emperor Byzantium and the caliph, the ruler of Muslims, sent their ambassadors to Bulan with rich and valuable gifts; The deputies also included learned men who were well acquainted with questions of their faith and who had to persuade the king of Khazar each

to their side. However, Bulan personally invited Jewish scholars and listened to the arguments of representatives of three religions. Seeing that as Islam,so Christianity is based on the faith of Judea, he said that Muslims and Nazareth recognize the Jewish religion as the founder of their beliefs, and therefore became a Jew. The decisive support was given to him by the greatest Khazar prince, named ha-gadol, with whom Kagan is often identified. Bulan is mentioned not only in Jewish-Khazar correspondence, but also in the Bulgarian annals of Bakhshi Iman, and possibly in Yakubi under the name Yazid Bulash. It is believed that Bulan – is the heir to the Khorezmian ruler who fled to Khazaria.Bulan is mentioned not only in Jewish-Khazar correspondence, but also in the Bulgarian annals of Bakhshi Iman, and possibly in Yakubi under the name Yazid Bulash. It is believed that Bulan – is the heir to the Khorezmian ruler who fled to Khazaria.Bulan is mentioned not only in Jewish-Khazar correspondence, but also in the Bulgarian annals of Bakhshi Iman, and possibly in Yakubi under the name Yazid Bulash. It is believed that Bulan – is the heir to the Khorezmian ruler who fled to Khazaria.

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Serakh — wife of the Khazar prince Bulan; religious Jewess, she, according to legend, helped strengthen Bulan in true faith.

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Bulanids — Jewish dynasty of kings (beks? Kaganov?) Khazar Kaganata (810 –965). Its founder was Bulan. King Obadia was a grandson (?) Bulana, followed by Obadia was ruled by his son Ezekiel, the son of the last Manasseh I, then the brother of Obadiah Hanukkah and his descendants: Isaac, Zebulun, Manasseh II, Nissi, Aaron I, Menachem, Benjamin, Aaron II, Joseph. Khazaria reached the highest flowering during the reign of the kings of Benjamin, Aaron (900 – 920) and Joseph (920 – 960). According to Gumilyov, Obadia is not a descendant of Bulan, but a representative of “World Zakulisa ”, who established a regime called Z.O.G. (zionist occupation government – Zionist occupation government).

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Obadia (~ 780 – 800) — Khazar king, in which rabbi-nistic Judaism was finally introduced. It is said that he «corrected the kingdom and established faith properly and as a rule. He built the houses of the congregation and the houses of the doctrine and gathered the sages of Israel, gave them silver and gold, and they explained (him) 24 books (Holy Scripture), Mishnu, Talmud and collections of festive prayers (mahzors). He (Obadia) was a man who was afraid of God and loved the law, a slave from the servants of the Lord ». He was not a kagan, but a king (Turk. Bek, Heb. Hamaleh), a descendant of Bulan. The religious and political reforms of Obadia, which overthrew both the enemies of Judaism and the Ashin dynasty, caused a civil war in which this king apparently died. All who did

not accept Judaism, including Christians and Muslims united against the government, a civil war began,about which Konstantin Porfirodny wrote 100 years later: «When they had a separation from their power and an internecine war ignited, the first power prevailed, and some of the rebels were killed, others fled and settled with the Turks (vengrami. – A.Z.) in the current Pecheneg land, concluded a mutual name The civil woman weakened the state as a whole. So, after the repressions undertaken against Crimean Christians by the Khazar kagan, after the liquidation of the Gothic Metropolitanate, Crimea broke away from Khazaria, and Byzantium joined him. Khazaram had to come to terms with this, because anti-Jewishly tuned feudal lords and the Hungarians allied with them disturbed the king even on his own land. In response to this, the kagan destroyed one of the most magnificent castles in his state – Pravoberezhny, which belonged, apparently, to the Bulgarian anti-Judea.

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Urus — Kagan Khazar after 820, Tengrian, leader of the anti-Jewish uprising against King Obadia. He was a native of the noble Khazar clan of Kaban (who did not have Jewish ancestors), was the son of Asankul (Askal), the grandson of Saksin and the great-grandson of Kagan Kuk – Kuyan. Urus's mother was the daughter of the leader of Kara – Bulgar Tat – Utyaka, and by mother belonged to the Uruslan Ural family. In 805, the father, grandfather and mother of Urus, who did not want to accept Judaism, were killed by the righteous Bulan. Urus escaped from death, hiding in Dima – Tarhan, where, under the auspices of Byzantium, the son of Tat – Ugeka Tamyan ruled, and where many Bulgarians fled from repression. Urus and Tamyan helped the rebels, making up the stronghold of the opposition. After Urus came to power, his position was difficult due to unsuccessful wars with Kara – Bulgar of his predecessors. Urus built the Khazar city of Hin. Fighting the JewsUrus turned to the Kharasans and Byzantium for help, respectively giving great freedoms to Khazar Muslims and Christians. The Khorasans armed the army of Urus, and Byzantium gave him the money for which he hired the Bajanaki (pecheneg) and built the Sarkel fortress, which is called Hin in the text of the annals. This name was assigned to the fortress because garrison from hired bajanaks (or pechenegas) were placed in it, which were sometimes called Hintsy. The construction of the fortress by the Tengrian Urus, seeking help in this building to the enemy of his enemies – Byzantium, the presence in the fortress of the garrison from the pechenes is so significant that they gave her one of her names – all these record data, largely echoing with the messages of Konstantin Bagryanorodny,make clear the results of the excavations of Sarkel – the presence on the settlement of parts of the cladding of Christian temples and evidence of the presence in the fortress of a hired garrison from pechenegas, and the complete absence of k.l. traces of Judaism. The old residence of the Khazar Kagans – Itil, in which Ben – Amin (son of Bulan) and other kagans – Jews, black Khazars –the Tengrians called "The Dog City" (Etil) ". At 840, Urus was overthrown and killed. In power was put the son of Karak (brother Ben – Amina), Jew Manas. Information about Urus is given in the Bulgarian annals of Bakhshi Iman. Ben – Amin (son of Bulan) and other kagans – Jews, black

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Benjamin — King of Hazaria ok. 880 – 900. He fought against a coalition of pechenegas, guzov, burtas and black Bulgarians. The union organized and led Byzantium, abandoning the traditional policy of cooperation with the Kaganat after the adoption of Judaism by the Khazars. Benjamin won thanks to military assistance received from King Alanya. In the reign of Benjamin, the Khazars were ousted from a number of areas of their traditional influence. Varazha Connung Oleg subjugated Kiev to the Slavic tribal unions of the northerners (884) and the maimic (885), formerly former Khazar daniki. In 889, the liver broke through the Volga through the Khazar possessions to the Northern Black Sea region, expelling the Hungarians loyal to the Khazaras from there.

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Aaron II — ruler of the Khazar Kaganat approx. 900 – 30. During his reign, Byzantium set – the 2nd most powerful state in the region, which was previously an ally of Khazar. The Alan king attacked Khazaria, but Aaron hired a leader «Turks » against him. The Alans were defeated, and their king was captured. Aaron, not wanting to turn his neighbor into a permanent enemy, did not punish him, but gave an honorary reception and gave his heir Joseph as his daughter. After that, the Alans temporarily returned to the orbit of Khazar influence and after 932 renounced Christianity, expelling the Greek bishop and priests. Data on the alano-Khazar war and the role of Aaron in it are set out in the Cambridge document. In other sources, the name of the ruler at the beginning of the X century. the Khazar king is not called, but it is reported that he personally stood behind several important events. In 901, he led the raid on Derbent,marked the beginning of the last surge of Khazar activity in the Caucasus. Until 912, Khazars in alliance with the Dagestan states made several trips to Arab possessions. In 913/4, the Khazar king missed the Rus in the Caspian, which subjected his shores to robbery. The king received half of the booty from the returning army, but then the Khazar guard, consisting of Muslims, demanded that the king have the right to avenge the death of the co-religionists, and he did not interfere. The Russian army was completely destroyed. In 922, Aaron, in response to the destruction of the synagogue in Dar al-Babunj, ordered the destruction of the minaret in the Itilsky Cathedral Mosque and the punishment of the muzzins. In 913/4, the Khazar king missed the Rus in the Caspian, which subjected his shores to robbery. The king received half of the booty from the returning army, but then the Khazar guard, consisting of Muslims, demanded that the king have the right to avenge the death of the co-religionists, and he did

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Joseph bin Aaron (Yusuf, 930 – 60) — the last or penultimate king of Hazaria. Information about him comes from a set of documents of Jewish-Khazar correspondence, conducted on the initiative of the dignitary of the Kordovsk caliphate Hasday ibn Shafrut. Junior contemporary of Emperor Roman Lokapin (919 – 44). Inherited the throne from his father Aaron. At his father's insistence, he was married to the Alan princess to strengthen the Khazaro-Alan alliance. Rules up to at least 961. He pursued a policy of helping the co-religionists. He achieved temporary success in retaining Alanya. After 932, the king of Alan renounced Christianity and moved to Judaism. Allowed the Byzantine Jews to move to Khazaria when persecution began on them under Emperor Roman. Started retaliatory persecution of Christians (« low many uncircumcised »). This led to war.The Byzantines persuaded the attack on the Khazar of the Russian prince Helgu. OK. 939 Helgu captured the Khazar outpost on the Taman Peninsula – Samkerts. The Khazar governor, who arrived soon, the jealous Jew Pesakh, liberated the city. Without taking up the Russian army there, he plundered the Crimean possessions of Byzantium, exterminating the Christian population on his way. He took 3 cities, many villages, besieged Kherson. Then Passover overtook a friend of Helga and won a complete victory over her; according to the conditions of the world, the Rus made a trip to Byzantium (941). However, the Khazars failed to eliminate the threat from the Russian state. In 943 – 44, another major ore raid in Transcaucasia took place. It ended in the death of almost all participants, and for 2 decades there is no news of the activity of the Rus. Joseph specially emphasized in his letter,that the Russian problem was his first priority. He wrote that he constantly does not let Rus into the sea in order to prevent them from conquering Islamic countries. But he underestimated the Russian danger to Khazaria itself. He said nothing about the current kagan. He bore the title «King Togarm », which probably testifies to claims for power over «descendants » Togarma – Turkic and Caucasian peoples. Between 954 and 961 he received a letter from Hasdai ibn Shafrut, who asked Joseph to talk about Khazaria. Joseph answered. The words

of Joseph are remarkable and strengthen the faith: «And from the day our ancestors entered the cover of Shekhina, Gd honored all our enemies with us and did not overthrow all the nations and tribes that lived around us, so that no one until the present day stood before us. All of them serve and pay us tribute – the kings of Edoma and the kings of Ishmael-chan ». Finishing your messageking Khazar exclaims: "Our eyes are turned to Gd, to the sages of Israel in the academies of Jerusalem and Babylon. May God accelerate the promised development of Israel, may he gather his scattered people during our lifetime! " According to the Bulgarian annals of Bakhshi Iman «Jagfar Tarikhi » Joseph (Yusufa) was replaced by Judas Uzbek. According to these annals, Kagan Yusuf (rules 925 – 943, 944) fights with his twin brother and political adversary Alan (918 – 925, 943). 944) fights with his twin brother and political adversary Alan (918 – 925, 943). 944) fights with his twin brother and political adversary Alan (918 – 925, 943).

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Uzbek (Ugezbek) — Khakan Khazaria since 944. The Samanids, fearing the accession of Khazaria to Bulgar, made their protege – the son of Mujar Uzbek a khakan. Uzbek's mother – the daughter of the Turkmens Khan Kuruk, who served the Samanids. At 944 in Itila, Uzbek became a khaka-nom. Yusuf and Mal, the son of Almysh, fled to Kara-Bulgar, but Kubar decided to spread the hands of Ugyr Lachyni with them. His ambassadors told Ugyr that the khakan would not oppose the capture of Ugyr Kara-Bulgar if the Urussky ulubiy decided to implement this. There were many cities in Kara-Bulgar: Khorysdan, Khursa, Saber, Kharkov, Saltau, Challa, etc., and Ugyr was very happy. In order to provoke a war with Khorysdan, he demanded that Mal pay tribute.

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Bagatur — kagan Khazaria, ruled in ser. 50s - 60s VIII century With him, Khazar raids on Transcaucasia resumed. OK. 759 betrayed the daughter of Khatun (see) for the Arab governor of Armenia, Yazid ibn Usayd al-Sulami, who dwelt on her on the orders of the caliph al-Mansur to prevent the threat of Khazar raids. For the bride was paid in the form of redheads of 100 thousand dirhams, and she went accompanied by 10 thousand retinue with rich dowry in the form of herds of horses, camels, livestock and 20 carts with gold and silver things. The princess converted to Islam and became the wife of the governor, giving birth to 2 children. After 2 years and 4 months, at 762/763 she suddenly died. Kagan attributed her death to the insidious father-in-law and went to him by war. A 200 thousand Khazar army plundered Azerbaijan and Georgia. Despite the reinforcements received, the Arab army was defeated and the Khazars left,capturing a huge booty and many prisoners. The war continued in the next 764. The Khazar army was commanded by Colonel Rastarkhan (see), and by forces invading Georgia – Blochan (see). In Georgian annals, this campaign is associated with the unsuccessful matchmaking of the Kagan himself to the Kartli princess Shushanna. The invasion of Khazar was the first after a two-two-year break and the first to the board of the Abbasids.

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Hatum — daughter of Kagan Bagatura, wife of Khalifa Yazid II. 2 years after marriage, she died, which caused a raid and beating of Muslims by Khazars in 762 – 763.

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Shontay — Khazarka, who escaped from Arabs to the mountains and founded the village on the site of the current Arakani (Untsukul district). Here in Arakan in the 80s. XIX century. during the destruction of one ancient wall, a tightly clogged jug was excavated, in which there was a parchment of parchment, covered with Jewish letters. This parchment was forwarded to the ruler of the office of the Dagestan governor of the book. Nakashidze, where he got lost.

***

Ibuzir Glyavan — Khazar Kagan, who ruled in the beginning. VIII century The name is given in the Anonymous Byzantine Chronicle X c. The only kagan about which relatively detailed information has been preserved, which is associated with his intervention in the struggle around the Byzantine throne. He assisted the ousted Byzantine emperor Justinian II when he fled from Kherson, where he was in exile. He gave his sister Theodore for him and granted refuge in the Khazar part of Crimea – in Fanagoria. Then, under the persuasion of the current emperor Anapsimar, Tiberius changed his mind and tried to kill Justinian, but he was warned by his wife. Otoslav the pregnant wife back to his brother, Justinian fled to the Danube Bulgarians and with their help in 705 reigned in Constantinople. Further relations between countries are not entirely clear. Kagan returned his sister and the born son,for which Justinian sent a whole fleet. He also visited Constantinople, where he was adopted with honor. At the same time, he took Herson under the protectorate, whose inhabitants feared the wrath of Justinian. In the city, while maintaining local self-government, a Khazar official – Tudun appeared. At 710, Justinian captured Kherson, executing the local nobility, and sent the tuduna to Constantinople. Fearing his future plans, residents of other Crimean cities turned to the kagan for help. At 711, he stopped the defeat of Kherson by the Byzantine army. Justinian's attempt to reconcile, returning the tudun, crashed because he was captured by the rebels and died on the way, which caused the wrath of the Khazar. The Kherson exile Vardan fled to the Khazaras, proclaiming himself emperor. Kagan released him, receiving a big ransom for him from the rebels. After which Vardan reigned in Constantinople.The episode is the most striking manifestation of the political influence of Khazaria, although in the future interventions of this kind were not repeated. It is believed that its result was the strengthening of allied Khazar-Byzantine relations and the restoration of spheres of influence in Crimea (hazar leaving Kherson). The end of the reign of Ibuzir Glyavan is not known, it could last up to 730 when Regent Parsbit was mentioned in the sources, and two

years later Kagan Virhor.and two years later, Kagan Virkhor.and two years later, Kagan Virkhor.

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Theodora — sister of the Khazar kagan Elbuzar, real name, obviously – Kutlu-bik. In 695, the disgraced Byzantine emperor Justinian II first fled to Kherson, then to the Crimean Gothia, which was owned by the Khazars (698). Kagan Ibuzir Glyavan graciously accepted him, and betrayed Theodore for him. With her, he settled in Fanagoria on Taman P-Ova. Under pressure from Byzantium, the kagan intended to kill Justinian, which was entrusted to the representative of the Kagan Papation and the archon of Bosporus Bolgitius, but Theodore found out about this and saved her husband. He fled to Bulgaria, and with the help of the Bulgarians he regained the throne (705). After that, his wife and son Tiberius, declared co-ruler, came to him. A statue was erected in Constantinople. Here he came to visit his beloved relatives and the kagan himself, who temporarily took Kherson. Justinian had to storm the city,but then there was an uprising again led by Armenian Vardan. It was not possible to defeat him for a long time. Finally, Vardan fled to the kagan, who recognized him as emperor. After that, Vardan, calling himself Philip, captured Constantinople, killed Justinian and his family (711), became emperor.

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Virhor — Khazar Kagan, whose daughter Chichak in 732 married the Byzantine emperor Konstantin V. His name, not called in Byzantine sources, was preserved in the Armenian edition of the life of Stefan Surozhsky. There he is represented as the ruler of Kerch. He reigned until at least the 50s. VIII century If so, then it was Virhor who was the kagan who was defeated in the war with the Arabs. In 732/3 he was wounded in the battle of Derbent. In 737 he fled from the superior forces of the Arabs who invaded Khazaria. After capturing his bet and defeating the main part of the Khazar army, he capitulated in exchange for preserving the throne and accepting Islam. As a result, the Khazars were forced out of Transcaucasia, and their raids on this region temporarily ceased. As modern researchers suggest, this episode was the beginning of the crisis of the conquering policy of Khazaria,his inability to overcome it led in the future to the loss of real power by the Kagans. Is this the same Bagatur as the previous one?

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Irina Chichak (Flower) — daughter (according to Feofan) or sister (according to Nikifor) of the Khazar Kagan Bagatyr (Bihara), in 732 married the Byzantine emperor Konstantin; mother of Emperor Leo Khazar. Dynastic marriage was the culmination of the Khazaro-Byzantine union, caused by the need for a joint fight against Arabs. Irina arrived in Constantinople, was baptized and studied scripture. She showed herself as a pious Christian. Protected Bishop Sugdea Stefan. The unusual style of her wedding dress

installed a new fashion at the Byzantine court. I invented special ceremonial clothing – chichakion. Died at 752.

***

Leo IV Khazar — Emperor of Byzantium (750 – 80, co-government from 751, emperor from 775), son of Emperor Konstantin Kopronym and Khazar princess Irina Chichak. With him, at first, active iconoclasm ceased. According to Theophan, he turned money to good deeds, rendered mercy to the army and the population. In the spring of 776, his younger brothers – Caesari Nikifor and Christopher tried to remove him, but were exiled. Measured his country with the Bulgarians. He gathered in 778 a hundred thousandth army, which won several victories over the Arabs. In the summer of 780, he fell on the icon-readers. He was poisoned by the ambitious wife Irina. His son – Konstantin VI — Emperor of Byzantium (771 – after 797, co-government, since 776, emperor with 780 – 97).

***

Leo (Leon) II — King of Abkhazia (758 – 98), son of King Theodosius and daughter of Kagan Khazar. Relying on the support of the latter, declared Abkhazia independent of Byzantium in 787, and also joined Egressi (western Georgia).

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Sabas — leader Lezgin (VIII century), acting with Khazars against Arabs.

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Sub-t (S-boo-t) — daughter of a kagan hazar. According to Y'kubi, appointed in 791 ruler of Azerbaijan, Armenia, the Caspian provinces, Midia and Khorasan al-Fadl ibn Yahya ibn Khalid al-Barmaki, son Harun al-Rashida (786/809) attacked Khazar Khamzin fortress, but was put on flight. Then he decided to marry the daughter of a kagan. The last one, in 798/9, sent the Sub-t to Transcaucasia, but dear, she died or was killed. An angry kagan invaded Transcaucasia, killing all Arabs along the way.

***

Zachariah — Kagan Khazar, who in 860/1 received the embassy of Cyril (who, together with Methodius, created the Slavic writing) in Khazariah, participated with him in a religious debate. For some reason, he released 200 captured Greeks.

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Abdallah ibn Basht al-Khazari — head of the Bulgarian embassy to the al-Mu-tadir in 921,

mentioned by Ibn-Fadlan. The nickname «al-Khazari » suggests that the Kamsk-Volga-Bulgaria was not only a vassal of Khazaria, but the Khazars themselves made an official career in it. On the other hand, the Bulgarian Khan Almush clearly wanted to show the caliph that there is a Muslim opposition among the Khazar themselves.

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Adzar-Narsa (Adar, Adur-Narse, Atrnerseh) — Tsar Haizan / Kaitaga, Semender (?), In Ibn-Rusta professed 3 religions – "on Fridays he prays with Muslims, on Saturdays – with Jews, and on Sundays> To everyone who visits him, he explains that [the leaders] of each of these religions call [people] in their faith and claim that the truth is in it and that any religion other than their own is untenable, "therefore I adhere to them all, in order to achieve the truth of all religions. " Maybe he is the son of K-s (see below).

***

Salifan (Sari Khan) — Tsar Semendera accepted in the X century Islam. After 916, the successor of Emir Derbent Muhammad, his brother Abd al-Malik, shortly after his arrival in power, quarreled with his nephew, who, as the son of his older brother Muhammad, claimed the throne. Apparently, the local population supported the applicant, and Abd al-Malik fled to the ruler of Azerbaijan, Yusuf ibn Abu-s-Sajj, who lost his ruler al-Bab and sent 6 thousand soldiers to help. In the course of the further reprisal, a Khazar army led by Salifan arrived to help Abd al-Malik. V.F. Minorsky believes that we are talking about the head of the kaitaks, who bore the title "Salifan" and subordinate to the Khazars. The Khazars helped Abd al-Malik defeat his nephew and gain a foothold in Der-bent. According to religion, he adhered to either Judea or Christianity, and in the end he converted to Islam. According to Madira,by 943, Salifan, the head of Semender, remaining the vassal of the Khazar Kaga-na, not only did not accept Islam, but also managed to acquire Muslim genealogy. Mascudi reports about him: "...A Muslim king who claims to be an Arab from Kakhtan. At present, namely in 943 in his state there are no other Muslims besides him, his son and family ... " Statement of Salifan's membership in the Arab family B. Minorsky considers "a pure invention of the Arabs, based on simple harmony." It is possible that he ruled in Semender before his defeat by the Rus in 965.namely, in 943 in his state there are no other Muslims besides him, his son and family ... " Statement of Salifan's membership in the Arab family B. Minorsky considers "a pure invention of the Arabs, based on simple harmony." It is possible that he ruled in Semender before his defeat by the Rus in 965.namely, in 943 in his state there are no other Muslims besides him, his son and family ... " Statement of Salifan's membership in the Arab family B. Minorsky considers "a pure invention of the Arabs, based on simple harmony." It is possible that he ruled in Semender before his defeat by the Rus in 965.

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Saknan — the son of Salifan, ruler of Semender, Mavody mentions him in 943. He obviously bore the name Sakennan or Sakban, and maybe Sakbal, because in 1065 – 67 the ruler Z_m_z_m bin Sanknan (Sakban) "al-Haidaki" appears here. With regard to the aforementioned lacab (call), it should be noted that until the end of the XIV century. the name Kaitag or Khaidak is not used in historical sources. It remains to admit that here we are dealing with the incorrectly read term J_ndan, which is permissible with the features of Arabic graphics. It can be assumed that Sanknan reigned in Semender at the end of X – nach. XI centuries, maybe up to 1030, i.e. before the defeat of Semender by the emir of Ganja Fad-lun (985 – 1032). In 1030, Fadlun took a predatory campaign against the Kumyks and Khazar, defeated their capital Semender for the 2nd time.As a result, there was enmity between koumiss and Muslim-chedadids.

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Z_m_z_m binu Sanknan (B_rum, Firuz?) — Sh. Erel, his name is read as Earth. This form of the name reveals a striking resemblance to the name of the Khazar military leader Samsam, mentioned in the "Akhta-nama" and with the name of one of the regions of the Golden Horde in the East Caucasus during the time of the Simsimiim Timu campaign. This name is also close to the name of Sultan Jumjum, whose grave, as you know, was under Derbent. Zemzem, in all probability, reigned in Semender in 1031 – 70. As far as the sources say, he obviously managed to enter into an alliance with the Seljuk Sultan Alp-Arslan, whose ancestors have long been in the service of Khazar Kag-nov. To strengthen his power in the Caucasus, Alp-Arslan and subsequently his son Melik-shah will resettle a number of Turkic tribes in the East Caucasus and patronize the seedlings. In 1064 three thousandKhazar families (approx. 20 thousand people) return to Semender who rebuilds after the pogrom taught by Muslim-pedadis in 1030.

***

Tsarevna Sarirskaya (name unknown) — wife of Arab governor Tiflis Ishaq ibn Ismail (IX century). Ishaq ibn Ismail in 841 proclaimed his independence from the Arab Caliphate. Khalif al-Muttawakil in 843 directs the army under the command of Abu Musa Bugi Afshin to pacify his governor. The last assault captures Tiflis and executes Ishaq ibn Ismail, his wife, the princess of Sarir with the children, he sends al-Muttawakil to Baghdad as a gift. The further fate of the princess and her children is not known.

***

Erpeli (Arpaly) — is one of the genera of Kumyk-Khazar origin in the Khazaro-Kipchaks of Azerbaijan, Iran and Turkey. Representatives of this Khazar clan in the VIII – IX centuries. moved along with the cabars to the Hungarians and gave there the beginning of the dynasty of the Hungarian kings of the Arpades (see below).

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Oge Han — descendant of Batbay, son of Kubrat Khan; was the leader of the risen Khazar clan Kabar.

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Edil-Has (Ethelkoz) — the son of Oge Khan and his son Almas (Almosh) were the leaders of the Hungarians (majar), who broke through between Don and Dnipro. Almas was married to noble hazaras.

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Jila — Hungarian commander in chief, sharing power with the king. At the end of the X century. «Saint » Stefan converted to the Catholic faith and defeated the Jyla uprising, which was a Khazarin "holding his faith and refusing to become a Christian."

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Samuel Aba — king of Hungary (1041 – 44), from the Khorezmis-Khazar clan Aba, was married to the sister of King Stephen I St. In 1041 he became the head of the rebels against the king Peter, and after the expulsion of the latter he became king. But soon a powerful party formed against him, harassing the return of King Peter. Because Aba did not fulfill the conditions of the world concluded with Emperor Henry III, the latter, together with the exiled king Peter, invaded Hungary in 1044 and defeated Aba under Raab. The defeated was captured and beheaded. From it, one Hungarian noble family produces its origin, in the name of which is called the comitat Abagni.

***

Teka — Hungarian oligarch, count, diplomat and financier of the 13th century, a native of Khazar Jew. Under King Andre II, he was the keeper of the royal treasury and a wealthy landowner. His signature is available on various peace treaties and financial agreements, including the one that guaranteed the payment of 2,000 marks by the Austrian monarch Leopold II to the Hungarian king. When in 1222 the rebellious nobility forced Andre II to publish the Golden Bull, according to which Jews were forbidden to act as coin clerks, tax collectors and controllers of the royal salt monopoly, Count Teka, however, remained in office. The Royal Treasurer performed his previous duties for another 11 years, until, due to papal pressure on the king, he resigned and left for Austria.The son of King Andre Bel IV obtained permission from the pope to call him back to the Hungarian court. Teka returned and died rendering great services to the king during the Mongol invasion. In retribution for Teke, Bela IV issued laws in defense of Jews on December 5, 1251, and elevated individual Jews to the nobility, giving the chamber Count Gerul (Genuku) as a

gift to the Commorn fortress with the district and endowing it with the hereditary title comes'a (beer-gashpan).

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Maride (Muragil) — wife of the caliph Abbashidov oak anti-Semite Harun al-Rashid (786 – 809), originally from Khazar captives, was the mother of his sons al-Mamun and al-Mutashim, also former caliphs after the death of Harun al-Rashid.

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Utamish — Vasir at Khalifa al-Mustain, mind. 863.

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Vasif ibn Suvartegin — Hadjib (Camerger) Khalifa al-Mutawakkil, mind. 865.

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Abu Muhammad Fatih b. Hakan bin Ahmat binu Ortach At-Türki — led the internal and external intelligence of the caliphate at the caliphahs of Mutasim, Vasik and Mutawakkile. He – the son of one of the closest people, Khalifa Mutasim, Hakan bin Ortach (Ahmeda), about which Ibn Tagriberdi gives the following message: "Fatihabin Hakan, Hakan, was an inseparable friend of the hut Mutashima. He came from a Turkic aristocratic family and appreciated his caliph very much. Fatih grew up and was brought up at the court of the caliph with his children. " According to al-Isfahani, the caliph even "adopted" Fatih. According to sources, Fatih was a courageous, good-natured, man of great mind and knowledge. He proved himself not only as a statesman, but also as a highly talented poet, writer, hapite and bibliophile. Therefore, his house was a military salon,where famous scientists and poets of that time often met. He had a huge library at that time. Subsequently, his library served well for many scholars of the Muslim world. Many scientists of that time (Jayz, Abu Jafar Muhammad b. Habib, al-Bukhturi, Muhammad b. Kharih et al.) wrote their works, devoting to Fatih b. Hakan: Jahiz, for example, wrote his famous work "Fazail, ul- Etrak" (Dignity of the Türks). Fatih himself, as a poet, helped his brothers. So, thanks to his recommendation, al-Bukhturi, who later became the most famous poet of the Arab-Muslim world, got into the courtyard of the hut of Mutawakkil. The latter, who loved Fatih as his brother, dedicated about 30 of his unsurpassed cacids to him. The literary heritage of Fatih is known only by the names of his works: Kitab Ahlak, l-Myuluk;Kitab, s Side ve, l-Zhevahir; Kitabu, r-Ravze ve, z-Zuhr; Divanu, sh-Shir; Kitabu, l-Bustan. It should also be noted that Kitabu, l-Ravza ve.z-Zuhr contained poems by Fatih himself, and Kitabu, l-Bustan was his literary work, Mas'udi reports. Fatih was killed along with Khalifa Mutawakkil as a result of the palace coup on December 10, 861. He overshadowed the caliph and took the first blow of the conspirators, led by the son of

Khalifa Muntasir, on himself. Ibn Tagriberdi reports: "The bodies of Mutawakkil and Fatih, without Muslim bathing and whipped up, were wrapped by conspirators in the same carpet and buried in a common grave."l-Bustan was his literary work, Mas'udi reports. Fatih was killed along with Khalifa Mutawakkil as a result of the palace coup on December 10, 861. He overshadowed the caliph and took the first blow of the conspirators, led by the son of Khalifa Muntasir, on himself. Ibn Tagriberdi reports: "The bodies of Mutawakkil and Fatih, without Muslim bathing and whipped up, were wrapped by conspirators in the same carpet and buried in a common grave."l-Bustan was his literary work, Mas'udi reports. Fatih was killed along with Khalifa Mutawakkil as a result of the palace coup on December 10, 861. He overshadowed the caliph and took the first blow of the conspirators, led by the son of Khalifa Muntasir, on himself. Ibn Tagriberdi reports: "The bodies of Mutawakkil and Fatih, without Muslim bathing and whipped up, were wrapped by conspirators in the same carpet and buried in a common grave."without Muslim bathing and whipped up were wrapped by conspirators in the same carpet and buried in a common grave. "without Muslim bathing and whipped up were wrapped by conspirators in the same carpet and buried in a common grave. "

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Mubarak at-Turki — Arab statesman of Khazar origin, appointed by the Khalifa Mehti (775 – 85) as a governor in Kazvin (Iran); founded the city of Mubarak (Madinat al-Mubarak). His son Abdullah bin Mubarak was a world-famous scientist.

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Ubeidullah bin Yahya b. Hakan at-Turki — outstanding statesman of Abasid Khalifat, who for many years under the caliphs Mutawakkil, Muktemid and Mustain, who held the position of Caliphate Vizier. Ubeidullah's father Yahya bin Hakan was secretary of the chief vizier of Khalifa Mutawakkil, Hassan b. Seha. Ubeidullah died in 876. Namaz at his grave was created by the son of the caliph Mutawakkil Abu Ahmed Muwaffak. His body was betrayed to the ground in Samarra at the Khazar cemetery. The son of Ubeidullah Abu Ali Muhammad b. Ubeidullah and his grandson Abu al-Qasym Abdullah b. Muhammad during the reign of Khalifa Muktadir were his viziers. Another son of Ubeidullah Abu Muzahim Musa b. Ubeidullah was a famous poet, specialist in the Tajjvid and Arabic language.

***

Beybars I (1260 – June 30, 1277) — 4 Sultan from the Bakharid Mamluk dynasty in Egypt, originally from Kipchak. Sold in slavery to Ikdyn, the head of the shooters (bonuddar) of Sultan Melik-es-Salekh, he soon attracted attention and quickly took an influential position. During the feuds after the death of Sultan Medik-es-Saleh, Bibars killed the usurper Sultan Kotuz and sat on the throne under the name El Melik al-Dager.

With a strong hand, he pacified the indignant cities of Damascus and Aleppo and drove the Tatars far from his borders. His cruel, but full of glory reign did not last long: poisoning one of the princes who were unpleasant to him and wanting to show that there was no poison in the bowl, Bibars poured himself the same wine there, without first settling it. A few hours later, he died in terrible torment. Like all the eastern sovereigns, Bibars was very generous:annually distributed to the poor a lot of bread from their granaries, raised children of fallen soldiers, built schools, caravan-sarai, etc. For numerous victories received the name Abul-Futuh – father of victories.

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Calown — Mamluk, Emir Sultan of Syria and Egypt (1279 or 1280 – 90). The only Mamluk sultan in whose family the inheritance lasted until the 4th generation. His reign is marked by the construction of the most beautiful mosques, mausoleums, madrassas. Calown – the only Mamluk sultan who built a mosque for personal money in his homeland in Crimea.

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Seljukids — various Muslim dynasties dating back to Malik al-Ghazi Seljuk, the son of Khazar official Dukak. The famous medieval historian of Jewish origin Grigory Bar Gebrei reports that Seljuk Dukak's father was a commander in the army of the Khazar kagan and that after his death Seljuk himself, the founder of the dynasty, was brought up at the court of the kagan. But the unbridled young man was disrespectful to the kagan, caused the anger of the katun (tsaritsa) and was banished from the court. Another source of the same time, "History of Aleppo" Ibn al-Adima also reports on Seljuk's father as "one of the outstanding Khazar Turks." Having quarreled with the Kagan, Seljuk, taking 100 horsemen with him, moved to the lower reaches of Syr-Darya, and then to Bukhara. The names of his children – Israel, Musa, Mikael, Yunus and the name of his grandson – Daud (David) also point to his Khazar-Jude roots.The main backbone of the Seljuks was made up of kynyki, who had previously split off led by his leader Tugan (Dukak) from the Khazar tribal union. For this reason, Seljuk sultans regarded the local Turks as their relatives and tried to attract them to their side. So, in 1064, more than 3 thousand families of kafyr-komukov, Khazar penetrate Derbent in Transcaucasia and settle in the Kakhtan region (Azerbaijan) under the auspices of the Seljuk Sultan. Benjamin Tudelsky says that the Jews of Nishapura (the north-east of Iran near Turkmenistan) are in great friendship with the oguz (and those – are not yet Muslims), and that they are fighting together with Iran and Kush (here north of India-Pakistan-Afghanistan).For this reason, Seljuk sultans regarded the local Turks as their relatives and tried to attract them to their side. So, in 1064, more than 3 thousand families of kafyr-komukov, Khazar penetrate Derbent in Transcaucasia and settle in the Kakhtan region (Azerbaijan) under the auspices of the Seljuk Sultan. Benjamin Tudelsky says that the Jews of Nishapura (the north-east of Iran near Turkmenistan) are in great friendship with the oguz (and those – are not yet Muslims),

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Seljuk settled, according to legend, in 955 in Jend on Syr-Darya; the conquerors Togrul-bek and Chakir-bek were his grandchildren. The only lettuce was Togrul-bek (1035, 1058 – 63), son of Chakir-bek Alp-Arslan (1063 – 72), Melik-shah (1072 – 92). Vetvi Seljukidov: 1) the main – descendants of Melik Shah – reigning in the center and east of the state, but gradually losing its territory to the attacks; sultans: led by his mother Turkan-hatuna Mahmoud (1092 – 940), his brother Barkiyarok (1092 <TAG 3rd brother – Mohammed I (1105 – 18) and his children Mahmoud II (1118 – 31), Togrul II (1131 – 34) and Masoud (1134 – 52), pushed by 4th son of Melik-shah Isan Mohammed II (1153 – 1160), Soleiman Shah (1160), Arslan ibn Togrul (1160 – 1177),Togrul III ibn Arslan (1177 – 1194), cast down by Pehliwands; in Khorasan, Sinjar's nephew, Mahmoud ibn Mohammed (1157 – 1162), was overthrown and blinded by Emir Moayad. 2) Kirmanskaya – the offspring of Ali Arslanov, brother Kavurd (killed for the uprising in 1074) and his son Turanshah, who enjoyed significant dependence even under Melik Shah I. The peace-loving sovereigns of this branch delivered peace to Kirman until 1170, but then feuds began here, and in 1198 the Khorezmians took possession of Kirman. 3) Syrian-Mesopotamian – descendants of Tutush Damascus (killed 1095), faithful brother Melik-shah, but enemy Barkiyarov. The feuds of the children of Tutush – Rydvan Alebsky (d. 1114) and Dokak Damascus (d. 1128) – destroyed the dynasty and allowed small emirs to acquire; complete independence.4) Maloazian (Iconian) – descendants of Kutulmysh (cousin Togrul-bek) and his son Suleiman (1081 – 1086): Kylidzh-Arslan I (1092 – 1107); his son, who fought with Barbarussoi winner of Laskaris and Emperor Alec-Sea Keikaus (1211 – 1219); rival Melika-Ashraf and Kamil Keikobad (1219 – 1234); obeying the Mongols of Keychosrov II (1237 – 1244). His warring children – servile in front of the Izzeddin Mongols (until 1262) and Rukneddin (until 1265) – were approved by the Mongols at the same time, then alternately. The son of Rukneddin Keykhosrov III (1265 – 1284) was put to death under Ilkhanida Argun, and the son of Izzedin, the last Seljukid Masoud II, died in poverty approx. 1309; according to other news, he was displaced by Khan Ghazan in 1295,and in 1297 the Iconian kingdom was transferred to Alaeddin II

Keikobad III, whose fate is completely unknown.

Under Melik Shah I (Jelaleddin, – "Glory of Faith"; 1054 – 1092), the power of the Seljukids has spread to all Muslim Asia, from the Mediterranean Sea to China and from the Caucasus to Yemen.

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Efrem Moizic — court Andrei Bogolyubsky, and his killer.

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Anbal Yasin — the keychain of Prince Andrei Bogolyubsky, was engaged in subversive work in favor of Zion. Originally from Ossetia. Anbal and brother-in-law Andrei, Kuchkov, were the inspirers and leaders of the conspiracy against the prince. They killed him on the night of June 29, 1174. When the naked corpse was thrown into the princely garden, Kuzmishche, one of the servants who remained faithful to the prince, begged Anbal to give him something to cover up the corpse, reminding him that he (Anbal) was wearing rags when he entered the service of the prince and only thanks to the generosity of the latter now walks in velvet. Anbal eventually fulfilled the request.

Samhan Zerbavel — Prince of Jews of Dagestan, merchant. George, the son of the murdered Andrei Bogolyubsky, fled to him. Zerbavel praised George the famous Georgian queen Tamara.

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Shawhaly – rulers of kumyks. Turkish traveler Eulia Chelebi linked their origin with the genus Oguz – "Taifesi Caterpillar". According to the composition of Muslikhitdin Lari "Miratul-Edvar ve Mirkaatul Akhbar" (1566), used and Münnejim-bashi (XVI century), the rulers of the kumyks came from the Huns (punks), which Oguz-han was charged with the obligation to be guardians of the Caspian gate. Since that time, the rulers of the Kumyks bore the title "Sahib al-Sarir" in the meaning of the holders of the throne. Based on these and other historical data, Turkish historian F. Kyrzy-oglu concludes that "shaukhals come from the genus of Khazar and Savir rulers." according to the information of "Maza History", shaukhaly – "the branch of the Khansko-Hakan generations."

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Karchi-beki — representatives of the highest Kumyk clan-tribal aristocracy. By origin, they were descendants of the Khazaro-Kipchak nobility. According to the traditions, their ancestors came "at the head of the tribe, which inhabits the possession of Tarkovsky, for several centuries earlier the appearance of Arabs in Dagestan." They were in the service of

the shawkhal and were used as ambassadors, troop leaders, etc. "They are the descendants of the Kumyk princes, once famous, but the influence of the shawhala of the now humiliated." In the first half of the 19th century. Karachi-beki were known: Ullu-biy Erpelinsky and Yusuf-bey Karanaysky. According to A.-K. Bakihanov, karachi-beki in Gubden and Karabudakhkent are descendants of one of the Kumyk emirs named Gobden, to whom Tamerlan gave land during his stay in Kumykia,now occupied by the village of Gubden and where this emir has moved with its tribe.

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Surakat and Kagar — the princes of Kabati, the princes of Jews, came to Avar. Surakat settled in Avara, and Kagar in Chir-yurt. Surakat was the son of Surtan, the son of Aulhan, the son of Umahan, the son of Pruss Shah, the son of Bakir, the son of Namrud, the son of Bayar, the son of Pered, the son of Tahmaz, the son of Sait, the son of Amir, and Amir was the son of Pharaoh. Surakat and Kagar were friends of the Muslim Argun. Islam appeared to them from the east and began with Kara-Haidak, where he became the Imam of Sheikh Ahmad, who received the title "the owner of an open place, the old man of advanced years and the martyr for faith", who arrived there with Abduloy and Abdul-Muslim. All of them were Koreans from the house of Magomed. They spread Islam by war from Kara-Haydak to Chir-yurt. They killed Kagar, destroyed his place of residence, burned his towers and then left. Soon, Sheikh Ahmad and Abdul were killed, only Abdul-Muslim remained,who spoke with his troops against Surakat, who lived in the mountains, in Hunzah. He killed Surakata, took all his treasures and jewelry, burned his towers, destroyed all his possession and remained to live in Avar, as the imams of all Dagestan and every Muslim. He became an Avar prince. After the death of Abdul-Muslim, Khunzah again took possession of the descendant of Surakat. The family of Surakat multiplied over time and power passed in it from one to the other. Consequently, all the princes of Hunzah (the capital of Avaria) come from Surakat. All of Dagestan, down to Yassa, remained in their power. Described happened in 645. Hijra. The descendants of Surakat were killed by Shamil. like the imam of all Dagestan and every Muslim. He became an Avar prince. After the death of Abdul-Muslim, Khunzah again took possession of the descendant of Surakat. The family of Surakat multiplied over time and power passed in it from one to the other. Consequently, all the princes of Hunzah (the capital of Avaria) come from Surakat. All of Dagestan, down to Yassa, remained in their power. Described happened in 645. Hijra. The descendants of Surakat were killed by Shamil. like the imam of all Dagestan and every Muslim. He became an Avar prince. After the death of Abdul-Muslim, Khunzah again took possession of the descendant of Surakat. The family of Surakat multiplied over time and power passed in it from one to the other. Consequently, all the princes of Hunzakh (the capital of Avaria) come from Surakat. All of Dagestan, down to Yassa, remained in their power. Described happened in 645. Hijra. The descendants of Surakat were killed by Shamil.

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Military affairs:

Goth Khazar — hero of the day, killed in August 591 by the Persian rebel commander Bahram Chubin. His fabulous power was equated with thousands of ordinary warriors.

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Chorpan-Darkhan — Khazar commander, who, according to «Albanian History » of the Armenian historian Movses Kagankatvatsi, tried to capture Armenia in late 629/0630. The famous commander Shakhrvaraz, who at that time was the de facto ruler of Iran, sent the head of the Turkic cavalry of Gonagn against the Turki, with a ten thousand army, but the Turkut detachment, although it consisted of only 3 thousand people, destroyed this army. Half of the Turkyut detachment went out to meet the enemy, and the other disappeared into ambush. As soon as they entered the battle, the Turkuites fled. Those in ambush unexpectedly attacked the pursuers and surrounded them. The Persians were killed, after which the winners of «collected horse decorations, spears and gold clasped swords, shields, excellent clothes made by the art of the Greeks ».

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Alp-Tarkhan — Khazar commander, mentioned in the essay of the Armenian author Gevond. During the Khazaro-Arab clash 716/17 or 713/14 with Maslama, he led reinforcements to the main Khazar army led by a kagan and met Arabs near the city of Tarku. Arabs were forced to hastily retreat to Georgia, leaving all the booty and harem of their leader.

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Tamyan — Khazar military leader, son of the Bulgarian king Tat-Ugek, father of Ilyas – also a Khazar military leader who, according to the Bulgarian annals of Bahshi Iman «Jagfar Tarikhy », planted on the Khazar throne of Ishak-Timer.

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Bluchan (Buljan, Bulch_an, B_l_j_a [from Bulu Shat?]) — Khazar commander, whom the Khakan sent to Kakheti in the reign of the Georgian kings John and Juansher (718/86), therefore appears in Georgian and Armenian sources in connection with our cargo VIII century According to the Chronicle, Kartley Kagan Khazar fell in love with Shushanna – Erismatur's sister Kartley Juansher. Juansher refused to extradite his sister, and then the kagan ordered Bluchan to bring her by force. At the head of the large army, Bluchan stormed Kartley and captured the princess, after which he ruined Tbilisi. On the way to Khazaria, Shushanna was poisoned, not wanting to become the wife of a pagan. An angry

kagan executed Bulchan. Hence the Khazar campaign in Transcaucasia in 763/764. Some researchers pay attention to the tempting similarity of the name with the earlier figure of the commander Bulan,or with the later «son of Buljan », who in 901 erected a hazar raid on Derbent.

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K-sa ibn Buljan (K_sa son B_l_j_an; K.sa b. B.ljan al-Khazari) — king Khazar (?), He led in Rajab 288 / August 901 hazar campaign on Derbent. Khazars attacked Bab al-abwab (Derbent), and Muhammad b. Hashim fought with al-Baba gaziyah, repelled them and defeated them with the help of the Most High.

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Tarmach — the Khazar commander, to whom Gevond, ascribes the campaign of Barjil (according to this author – already dead) against the Arabs.

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Khazar-Tarkhan — Khazar commander of the invasion of the Khazaria of the 150 thousandth army of the Arab commander Merwan (737), Khazar-Tarkhan Kagan entrusted the defense of the capital, or rather detain Mervan, led by a 40,000 selected army, until the kagan gathers the whole army. Leaving Semender, Mervan moved to the capital of Khazaria al-Baid, located in the lower reaches of the Volga, however, he did not honor her, but went to catch up with the kagan. Khazar-Tarkhan followed Merwan on the opposite side of the Volga to connect with the kagan. Upon learning of these plans from spies, Merwan crossed the pontoon bridge to the left coast of the Volga with a select detachment that managed to kill Khazar-Tarkhan and then defeat his army. These events decided the outcome of that war.

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Rastarkhan (Astarhan) — Khazar commander (and, king?). A native of Khorezm, from the Khatirlitber clan (« hatir » – Khazar and «yyltyvar » – designation of the vassal prince). In 764 he attacked the Muslims of Armenia and captured a large number of prisoners. Then he plundered Tbilisi, the eastern regions of Georgia. In Albania (Azerbaijan), he captured countless herds of cattle and herd of horses. Khalif Mansour sent an army against him, led by Djibrail ibn Yahya (it was defeated and fled) and Habib ibn Abdalah al-Ravendi (was defeated and lost the leader). Mansour had to build and strengthen many fortresses because of him. Some identify him with the first Khazar king-Judea Bulan.

***

Passover — Khazar commander, a convinced Jew who beat the Varago-Byzantine occupiers. The ruler of the region, including the Kerch Strait (« Bospora Archon »), he bore the title of a bun (« the head of the garrison » or «tax collector », maybe «ruler of the Bulgarians »). In the 930s, he repelled the raid of Rus inspired by Byzantium, led by Prince Helgu (Oleg) on Khazar possessions in Crimea. In the absence of the head of the river. Hashmonaya, the Varangians captured the city of Samkerz. Passover, having freed him, attacked the Crimean possessions of Byzantium, captured 3 cities and many villages, besieged Kherson. Then he overtook the Russian army, broke it, captured the booty looted in Samkerts and forced Helga to campaign against Byzantium. Executed a lot of idolaters in Crimea.

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Ahmad ibn Kuya — head of the Al-Larisi (Khorezmian) guard of the Khazar army, in the 930s – 40s. X c. held the position of vezir (haz) when Mas'udi was working. Originally from Khorezm. He is interested in the fact that, apparently, his family – Kuya and before him occupied an important position in the kaganate, and as O. thinks. Pritsak, in honor of him, the city of Kiev was named. The surname Kuya (Kuye) is Iranian, the form of Kuya has developed from kaoya, which is available in Malaya Avesta: kaoya in particular, Kavi (the sacred Iranian ruling dynasty). In the eastern Iranian languages, which include Khorezm and Sogdian, the suffix of adjectives /awa / was typical. If the suffix /awa / add to the name Kuja, then in accordance with the phonetic laws, only the word Kujaba – the oldest form of the name Kiev is possible.In the Cairo Genesis, a letter written in Hebrew from the Khazar warrior to his homeland from a distant garrison was found, far to the Dnieper. In this letter, the warrior calls his commander – Prince Kuu. Hence 3 conclusions: Kiev was founded by Khazars, 2 – Muslims from Khorezm – Khazars, 3 – Khorezmians are Khazars.

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Georgy Tsulo — stratig Kherson, rebellious commander, Khazarin. It was defeated by the combined Byzantine-Russian army in 1016. According to Georgy Kedrin, the Byzantine commander Andronic in 1016 molested the shores of Crimea, united with the army of the Russian prince Sfeng, brother Vladimir (Mstislav Vladimirovich?) and in the first battle he captured George Zul, who is called the Khazar kagan, why he is sometimes considered the last Khazar ruler, and the conflict, respectively, with the last war of Khazaria with his old opponents. However, this interpretation was refuted as a result of the discovery in Crimea during archaeological excavations of the seal with the inscription «Georgy Tsulo, the royal protosapparia and the stratig of Kherson ». It can be seen from this that Zulo was a Byzantine official, judging by the name – Christian. However, the 2nd half of the name gives out its Khazar origin (cf. Dulo clan).

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Abu Musa Sr. — Arab commander of Khazar origin, pacifier of Armenia, Azerbaijan and Georgia, is known for campaigns against his "infidels" fellow tribesmen Khazar and Alan through Derbent and the Daryal Gorge in the 2nd floor. IX c. On his initiative, part of the Khazar was relocated from Dagestan to Azerbaijan, where a city was built specifically for them.

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Tarhan — one of the most capable military leaders of Babek al-Khurrami, a famous Zoroastrian rebel.

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Afshin (Ashina) Khaidar ibn Kavus — Supreme Commander-in-Chief of the Arab Forces in the War against Babek. In the spring of 836 Afshin enters Azerbaijan. Babek does not dare to fight in an open field and sits in a fortress, content with rare sorties. Afshin, also not believing in the possibility of a successful assault on an impregnable fortress, waits, hoping in any way to lure Babek out of the fortress. By the end of winter, Mutasim sends Afshin to reinforce the corps of 9 thousand Turkic soldiers. Babek's situation is greatly deteriorating. He asks for help from the Byzantine emperor Theophilus. Theophilus begins military operations against the Caliphate. However, Mutasim, despite temporary setbacks in the war with Byzantium, did not withdraw a single warrior from Azerbaijan, and after the successful end of the war against Byzantium, demanded that Afshin complete the work entrusted to him.The army of Afshin storms the fortress. Wanting to somehow gain time, Babek asks for «aman » — pardon, and requires paper from the caliph itself. Afshin agrees to «aman » and sends messengers to the capital. Babek, meanwhile, dressing up as a merchant, runs towards Arran, hoping to get from there to Byzantium. Afshin, having learned about the flight of Babek, on August 26, 837 enters the fortress and orders to demolish it to the ground. In the fortress find myriad wealth. Afshin hides the size of production from the caliph and sends most of it to his homeland, to Iran. Babek and several of his fellow travelers, among whom his brother Abdullah, mother and wife, make their way through the mountains and forests towards Byzantium. After long wanderings, exhausted, they get to the possessions of one of the local feudal lords, with whom Babek was friends during his time of power,and he invites Babek to wait out the alarming time in his castle, assuring him of his devotion, but for a huge reward he gives the fugitives to Afshin. Babek was executed. The commander of Afshin, who defeated Babek, is on top of fame. The best poets write poetry in his honor, from the caliph he receives 20 million dirhams. But the exaltation of Afshin scares the caliph and his entourage, he is accused of secret ties with Babek, worshiping idols and organizing a conspiracy with «the goal is to take away the empire from the Arabs and restore it as it was under Khosrov ». Afshin died in prison at 841. He was from the Ashin clan, born in Central Asia.But the exaltation of Afshin scares the caliph and his entourage, he is accused of secret ties with Babek,

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Buga al-Kabir at-Türki (Buga-han Sr.) — commander of Abasid Khalifat for the first time mentioned during the reign of Khalifa al-Muktasim (833 – 842), associate of Afshin Haidar ibn Kavus in the suppression of Babek. By origin – Khazarin. He was married to the aunt of the caliph al-Mutawakkil and was a trusted man of the caliphs of Muktasim, Vasik and Mutawakkil. The merits of Bugi in the suppression of anti-Khalifat uprisings in 835 – 7 in Azerbaijan, 845 – 6 in Hijaz and Yemen are great. In 851, Bug, on the orders of Khalifa Mutawakkil, at the head of a huge army, arrived in the province of Arminiye, Northern governorate, and was the first to isolate Emir Erzen and Balis Musa b. Zurare, who took an active part in the anti-Khalifat uprising in Armenia and shackled him to Samarra. After that, he sent an army under the command of Zirek at-Turki south of Lake Van,and he went against Ashot Artsuruni (Ashot b. Hamza b. Khachik), the Arab protege who rebelled. As a result of stubborn battles, Ashot was eventually captured in a fortress that was considered impregnable, and also sent to Samarra, where he was publicly executed. Buga remained in Transcaucasia for 4 years. During this time, he restored the required order here, brought the local rulers into loyalty to the caliph, and in 852 Bug, along with Zirek at-Turki, surrounded Tiflis with the emir Ishaq b, who had left the power of the caliph. Ismail. The city, led by the emir, surrendered without a fight. Ishaq was immediately executed, and the wife, Khazar (Sarir) princess, was sent to Baghdad with the children. Abu Musa Buga (senior) in 851 and 856 made a campaign against Khazar and Alan through the Daryal Gorge. In this campaign, he was actively supported by the fumes of Derbent from the south. Buga wonimposed on the Khazar and Alan a pillow (jizyu). At its own time in Azerbaijan, Bug restored the destroyed city. Shamkhor, named him after Khalifa Mutawakkilia. Only later did this city accept its former name. Bug in 854/5, part of the Khazar, his fellow tribesmen from Dagestan, who converted to Islam, settled in the city of Shamkur. Buga returned to Samarra only at 856. Khalif appointed him upon his return as an emir of the border strip with Byzantium. This was done in order to remove it from the yard and deprive it of influence on public affairs. Here he was until 861. He remained omnipotent a nobleman until he entered the management of the caliphate in 862 Abu al-Abbas Ahmed al-Mustain. Buga died the same year after a long illness on the day he was visited by Khalifa Mustain.After his death, all his civil and military duties were left by a caliph on his son Abu Musa b. Buga al-Kabira (Buga al-Sagir Younger).

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Inak at-Türki — ghouls, at different times the viceroy of Khorosan, Yemen, Egypt, the Hajib at the Khalifa al-Wasik, al-Mutawakkil, the Arba commander. According to Ibn Miskaveihu and Ibn Tagriberdi, "Inak from Khazar and one of the great warriors of Khazar-Hakan." He was a mevloy, – liberated slave of the vizier Hajib Khalifa al-Mehti (775 – 85) Sallam al-Ebresh. Muktasim, the future caliph, bought it at 884 from al-Ebresh, gave it free and until his death kept it among those close. Inak received his 1st appointment at 837 from the Caliph of Muktasim. Khalif instructed him to command troops sent to help Afshin Haidar ibn Kavus, engaged in the suppression of the Babek uprising. The name Inaka appears in Babek's letter to Emperor Byzantium. Emperor Theophilus makes a trip to the Caliphate with a hundred thousandth army,captures and destroys many cities and with a large number of captives returns to their limits. Khalif Muktasim, at the head of a large army in 838, organizes a return campaign against Theophilus. Inak commands the right wing of the army of Muktasima and plays a significant role in the successful completion. After this campaign, Inak’s position at the court of the caliph was further strengthened, which could not but cause envy and intrigue of the caliph environment. Among them was the nephew of Muktasima – Abbas bin Memun, the initiator and organizer of the palace conspiracy Ujef b. Anbesie vs. Muktasim. The first blow from the conspirators was directed precisely against Inak, but he failed. The plot was uncovered. Muktasim ordered the execution of the death sentence over Abbas b. Memo – Afshina, and over Anbes – Inaku. After these events, Inak, as at-Tabari reports,appointed in 840 national to Yemen. In 841, Inak, at the head of his army, was involved in the suppression of the Jafar al-Kurdi uprising in Mosul. The last position of Inaka during the reign of Muktasmma – commander of the troops of the Samarra district, who was directly attached to the capital of the – Baghdad caliphate. Under the Caliph of Vasik, he is again appointed as a governor in Yemen, while Khorasan and Jend are transferred to his management in 844. But Inak sent only his plenipotentiary representatives there. In the same years, he is appointed as a viceroy in Egypt and at the same time as the commander in chief of the Abassian troops and, finally, he is – Hadzib, that is, the vizier of the Caliph of Vasik. Under the caliph, Mutawakkile Inak commands the army, acts as a visitor, postal manager, court minister and general governor of Egypt. Once Mutawakkil, having become afraid of Inak, inflicts an unbearable insult on him.It cost Inaku tremendous effort and will, so as not to finish him off right away. Mutawakkil understood this well, asked for forgiveness and said: "You are my father, you raised, you were my pestun." These words are contained in both Tabari and Ibn al-Asir. Khalif appoints Inak along with Egypt also as a governor in Mecca, Medina, Hinjaz and Kufu. At the same time, the caliph through its front-endants inspires Inaka about the need to make a hajj, a pilgrimage to the grave of the prophet. Inak accepts this idea and asks the caliph for permission to perform the hajj. Khalif was just waiting for this, gives orders that huts in honor of Inak should be read everywhere in mosques along his path, so that he would be met everywhere, as befits to meet the sultans. He gives him a luxurious robe hung with unthinkable jewelry. June 12, 849 Inak leaves Samara,and immediately the caliph dismisses him from the post of his Hajib and appoints the Türk Vasyf to this position.

Sources also report that Inak, on his way back from the Hajj, was fraudulently arrested and put under house arrest without charge. With him, 2 of his sons Mansour and Muzaffar were also under arrest. In fact, this house was turned into a real prison. Inaka and his sons here starved, were not allowed to drink, tortured, kept tied hand and foot, and on December 25, 849 Inak was killed. His sons were kept here until the death of the caliph himself. The new caliph gave them liberation. Muzaffar died 3 months after his release. After this incident, the Khazars, the Turks of Samarra, who were his military pillar, lost their trust in him, went into the opposition and, in alliance with his son Muntasir, in the end, removed him from the throne,having lost life before.

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Ishaq ibn Kundajik (Kandaj) ibn Urkhura al-Khazari — the famous commander of the troops of the Abbasid caliphate of the late IX century, on the board of Khalifa al-Mu'tamida, governor Mosul and Diyar Rabi'i, contemporary of the poet Buchturikho (who greeted him a pane), He was also a governor of the caliph in Egypt and Syria, and a candidate for the post of Arab Emir of Armenia (879). He participated in the pacification of the rebellion of the zindzha (nigers). He also participated in palace intrigues on the side of al-Muwaffak against the caliph. While al-Muwaffak (the brother of the caliph al-Mu'tamida and the actual leader of the Caliphate) was completely absorbed in the Zinja uprising in Iraq, the Turk and founder of the Tulunid dynasty – Ahmad ibn Tulun (rule 868 – 884), taking advantage of the death of a Syrian governor, quickly won this provinceIn alliance with his relative Muhammad al-Afshin, the governor of Diyarbakir, he opposes Humaraveykh, conquers Damascus, Hallep, Dims and Antakyu. Fighting for power, and as the ruler of Mosul and Al-Jazira, Ishaq ibn Kundajik forced the ruler of Egypt, Ahmad ibn Toulun, to whom he wanted to join Khalif al-Mu'tamid, to flee from Damascus. Having displaced Ahmad, and standing in his place, defeated in Syria, he, however, could not defeat Ahmad in Egypt. Then, Ishaq ibn Kundajik had a conflict with the ruler of Kinnesrin Ibn Abu al-Sajj, who called for the help of Ahmad's son the new emir of Egypt, Humarawaikh. Ishaq ibn Kundadzhik took refuge in the fortress of Mardin, in the south. current Turkey. Mind. in 278/891 – 892. Fighting for power, and as the ruler of Mosul and Al-Jazira, Ishaq ibn Kundajik forced the ruler of Egypt, Ahmad ibn Toulun, to whom he wanted to join Khalif al-Mu'tamid, to flee from Damascus. Having removed Ahmad, and standing in his place, defeated in Syria, he, however, could not defeat Ahmad in Egypt. Then, Ishaq ibn Kundajik had a conflict with the ruler of Kinnesrin Ibn Abu al-Sajj, who called for the help of Ahmad’s son the new emir of Egypt, Humarawaikh. Ishaq ibn Kundadzhik took refuge in the fortress of Mardin, in the south. current Turkey. Mind. in 278/891 – 892. Fighting for power, and as the ruler of Mosul and Al-Jazira, Ishaq ibn Kundajik forced the ruler of Egypt, Ahmad ibn Toulun, to whom he wanted to join the caliph al-Mu'tamid, to flee from Damascus. Having removed Ahmad, and standing in his place, defeated in Syria, he, however, could not defeat Ahmad in Egypt. Then, Ishaq ibn Kundajik had a conflict with the ruler of Kinnesrin Ibn Abu al-Sajj, who called for the help of Ahmad's son the new emir of Egypt, Humarawaikh. Ishaq ibn Kundadzhik took refuge

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Suvar-Tegin — commander of the army of the caliphate at Muktafi, when the emir of Alepa was another Khazarin – Seifetin Suvar ibn Ay-Tegin.

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Abu Mansour Takin ibn Abdallah al-Khazari — Mamlyuk, Emir (military leader) of Egypt (910 – 915, 919 – 921 and 924 – 933).

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Sima al-Khazari — was not a noble but bold warrior, fought in the army of the Abbasid caliphate at the beginning of the X century.

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Tuznik — the head of the Khazar detachment in Constantinople (958).

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Simeon — founder of the Zaporizhzhya Cossacks: "the army began their beginning from 948 through a certain person who then left Poland, named Simeon, a family of Khazar, who allegedly washed the beast at the mouth of God – the river, in her estuary, chose a place, and where, according to free his fellow countrymen joined him and first made up a man out of a hundred or more than 13 through that gang. "

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Kazarin Ivan Zakharovich — governor of Vladimir Monomakh, was in 1107 (1113) the leader of the Russian-Khazar army, fighting with the Polovites at the mouths of the Dnieper.

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The cultural contribution of Khazar:

Fotius — Constantinople Patriarch 858 – 67 and 878 – 86; Khazarin by origin, the largest figure in Byzantium IX c. Born ok. 820. His father, a man of noble birth, who was related to the patriarch Tarasiy (died 806), endured a lot from the iconographers for his strictly Orthodox way of thinking, losing his position and property; nevertheless, Fotius received a brilliant education and acquired extensive and deep knowledge in theological, philosophical and other sciences. His career began in the royal guard and continued in the state office. Curious people gathered in the house of Fotia, with whom he shared the fruits of his studies; conversations on philological and philosophical topics were replaced by conversations of a theological nature. Even afterwards, when he occupied the patriarchal throne, his house continued to be the focus of mental activity.He did not know a single language except Greek. Fotius was a convinced Byzantine; this helped him become the head of the church and national movement against Rome. In 858, a church coup took place in Constantinople. Caesar Ward, out of revenge for preventing his patriarch Ignatius from introducing the Holy Secrets, persuaded his nephew, the young emperor Michael III, to remove Ignatius and remove him into exile. In the successors of Ignatius, Fotia was scheduled to be justified by his studies, relationship with Patriarch Tarasius and with the royal house; Theodora's sister, Queen Irina, was married to patricius Sergius, brother of Fotia. The fact that Fotius was erected in the patriarchs directly from the laity did not constitute an obstacle in the eyes of the party supporting him, as also became patriarchs Tarasiy and Nikifor.Within a few days, Fotius went through all degrees of priesthood to the bishopric inclusive and on December 25, 858 he occupied the patriarchal throne in Constantinople. In the eyes of the Guchnatians, supporters of the deposed patriarch, Fotius was a usurper. A complete tragedy of the struggle between the Guchnatians and the Fotians ensued. The beginning of this struggle should not be sought in the personal relations of the leaders of both parties, but in the previous history of the Byzantine church, especially in those relations that dominated Byzantium during the management of the enlightened patriarch Methodius. The whole large party of the latter could not help but be burdened by the rule of Ignatius, who, for all his high morality, was a zealous ascetic and patron saint of monks, especially monks of the Studio Monastery, who did not sympathize with the broad and humane church measures of Methodius.The Methodius party therefore supported the candidacy of Fotius, who, according to his convictions, converged with Methodius. Like the latter, he showed a keen interest in enlightenment and began his activities with the renewal of the episcopate, calling on him people from whom he could expect help, mainly from his own students; like Methodius, Fotius was humane about heretics and sought to limit the exorbitant influence of monks and to clear monasticism of abuse. The monks, especially the Studio Monastery, met the election of Fotius extremely hostilely; the whole party of Ignatius went into opposition. The relations of the parties immediately escalated: the Guchnatians anathema on the patriarch and his adherents, the Fotians answered the

same. The Ignatius party was brutally persecuted, but this could not force the ousted patriarch to renounce the dignity. Cramped by enemies, the Guchnatians decided to step by step,finally undermining their authority: changing the main political tasks of the Byzantine church, they sought support in the unconditional submission to the papal primacy. The Byzantine court and the party of Fotia, in turn, recognized the desire to persuade Pope Nicholas I (858 – 867) and sent a brilliant embassy to Rome with gifts and asking them to send legates to the Cathedral to Constantinople, which was supposed to gather to pacify the church and destroy the remnants of iconoclasm. At this point in the eastern church, Nikolai, whom the Guchnatians had already managed to appeal with a humiliating appeal, could see the recognition of his primacy. He sent 2 bishops with an order to get acquainted with the dispute between Fotia and Ignatius, and to deliver him accurate information on this issue. In 2 messages to the king and to Fotius, the Pope condemned the illegality of the actions of the Fotieva Party,demanded the presence of Ignatius at the cathedral and refused to recognize Fotia as a patriarch before his full justification. The arrogant emphasis of the papal supremacy, the demand for the issuance of confiscated property of the Roman church in Calabria and Sicily, and the claims to restore papal power in the Solun and Syracuse diocese were to unpleasantly amaze the national sense of the Byzantines. Nevertheless, the court decided to achieve its goal peacefully; papal legates were appeased with gifts and promises; the cathedral (May 861), which consisted of ch. of supporters of the Fotieva Party (318 bishops), forced Ignatius to abandon the throne and in the presence of papal ambassadors recognized the election of Fotius as legal. When the papal legates, accompanied by the Byzantine embassy, returned to Rome, Nikolai gathered the clergy, informed him of the report on Byzantine affairs,read the letters of the king and Fotia, filled with flattering expressions, but at the same time censoring the mistakes of the Latin church, and proclaimed the deposition of Ignatius and the election of Fotia illegal (March 862). The following spring, this sentence was not only confirmed at the Roman Cathedral, but the guilty legates, Fotius and Archbishop of Syracuse Grigory Asvesta, who performed the rite of passage of him, were devoted to excommunication. Fotius, supported by Mikhail and Caesar Varda, was preparing for the fight. With the sympathy of most clergy, he brought cohesion into the environment of his party. As a subtle politician, he linked the interests of the eastern church and Byzantine politics with his personal file. The intervention of Roman Curia in the affairs of Bulgaria, where the Greek church conducted extensive missionary activities, vulnerable the pride of the Byzantines and violated their vital interests.Fotius took advantage of this circumstance, giving, in addition, the struggle against Rome a dogmatic color; in the district message, with which the bishops were invited to the cathedral, Fotius rebelled against various household evasions of Latins (between other things, on the issue of celibacy) and against the doctrine of the descent of the Holy Spirit from his father and Son (Filioque). At the cathedral, which was in Constantinople on the 2nd floor. 867 under the direction of Michael and the new Caesar Vasily, the party of Fotia won: Nicholas was laid down and betrayed. Fotius also took advantage of the disagreements that arose between the Pope and the western emperor Louis; the latter was sent the decisions of the cathedral along with a letter from the patriarch, in which Fotius tried to persuade Louis to his side. The sudden change of

dynasty in Constantinople and the almost simultaneous death of Pope Nicholas gave an unexpected turn with Rome.Emperor Basil I (from September 23, 867) considered the clash with Rome dangerous for his throne erected on the crime and made a new church coup, convincing Fotia to lay down the patriarchal rank (September 25); dynastic interests here went against national and church interests. An embassy was sent to Italy with a notice of the restoration of Ignatius on the patriarchal throne and with a request for his approval. The ambassadors found on the Roman throne the new Pope, Adrian II, who continued to hold himself in relation to Byzantium with the same sharpness and straightforwardness as his predecessor. Upon the arrival of the ambassadors Vasily and Ignatius, the Pope convened St. in the cathedral. Petra synod of the Roman clergy, on which the Constantinople Cathedral was anathema, his decrees were burned and curses were repeated at the address of Fotia and his adherents.Then 3 papal legates went to Constantinople, to destroy the decisions of the "false" cathedral there, insist on the demands of Nikolai and achieve recognition of the papal supremacy. Under the chairmanship of these legates in St. Sofia sat from Oct 5 869 to February 28. 870 Cathedral (8th Ecumenical). The decisions of this cathedral, signed only by 102 Ignatian bishops, were equal to the complete victory of the Roman church: Fotius and his adherents were excommunicated, all their actions were destroyed, the eastern church was made dependent on the curia. But this victory was short-lived. On the issue of convertible Bulgarians, even the Guchnatians resolutely rebuffed the claims of the Pope, as a result of which immediately after the closure of the cathedral the struggle with Rome resumed. The mood of the people and most of the clergy was on the side of Fotius, who did not defend himself,he listened to the verdict of the cathedral and retired to the Skep Monastery; Fotia’s adherents, who refused to sign a humiliating formula drawn up in Rome and obey the decision of the Legate-driven cathedral, impressed, strengthening the authority of Fotia. A favorable movement for him intensified by the fanaticism of Ignatius and his low worship of Rome. Over time, Basil completely obeyed the influence of Fotia, who was elected to the carers of the heir to the throne, and after the death of Ignatius, shortly before reconciling with his opponent, he re-entered the patriarchal throne (oct. 877). To strengthen his position, the patriarch wanted to reconcile with the new Pope, John VIII (872 – 82). At the request of Vasily, the Pope sent his legates to the cathedral, which was supposed to pacify the church. At the new cathedralconsisting of 383 bishops (from November 879 to March 880), Fotius not only achieved recognition, which could be interpreted in the sense of an apology to the curia, but also insisted on including in the acts of the cathedral in the refutation of the decision of the cathedral 869 eastern formula on the descent of St. Of the spirit. The papal legates suffered an equally decisive defeat both in the question of the primacy of the Roman throne and in the Bulgarian question. Without reaching an agreement, Cardinal Marin announced that Rome ceases all communication with Fotia; Pope John VIII again excommunicated the patriarch from the church. Even the reign of Leo VI the Wise (886 – 911), which forced Fotius to leave the patriarchal throne in favor of the 16-year-old brother of the emperor, Stefan, brought only a very ghostly world. Secondly deposed, but accompanied by general sympathy, Fotius retired to the monastery, where he died. Oldbut unreliable news refers to his death to 891; in general, there is only meager news about the last years of his life. In

view of the conciliatory policy that Byzantium held after 886, the rehabilitation of Fotia through the inclusion of his name in the synodic of Orthodoxy could not have happened without struggle and hesitation and relatively late. In the literary and scientific activities of Fotia, the main place belongs to the works that contributed to the revival of classical antiquity. Of his theological works, the largest – "Amphilocia" – is more than 300 scientists of reasoning about various issues of secular and church science, more than 3/4 of it relate to eczegetic questions about texts from the book of Genesis, Pentateuch, Psalms and the Gospel; touched and dogmatic topics – doctrine of the Holy Trinity, atonement, incarnation, icon-reading, etc. Fotius uses John of Damascus,Theodorita, Kirill Alexandria and others. Fotius's exegetic compositions also include his biblical comments. In the field of dogma, he enriched Byzantine literature even less than in the field of echetics. Only a refutation of the Roman formula about the descent of St. He deeply influenced the dogmatic literature of the Byzantines: this question runs through all the later theological literature with a red thread and gave rise to innumerable treatises. The main essay of Fotia, directed against the Latins, where he combined all the evidence that could be gleaned in favor of the Greek formula from St. Scripture, church fathers and theological speculation. Great dialectical dexterity and passionate tone – distinctive features of this work. Fotius does not attack directly the Roman church; he even refers to former dads,as representatives of true creed against Ambrose, Jerome and Augustine. The later polemists used this work. to fight Rome. Another polemic essay by Fotia, "" directed against manichaeism and peacockianism. The dogmatic and polemical works of Fotia include many of his letters, for example, his famous district message to the bishops (, 867), a letter to the Akvilei patriarch regarding a dispute with Latins, the Catholicos of Great Armenia. The Patriarchate of Constantinople did not lose hope of returning to unity the Armenian church, the only one of the eastern churches with which direct relations could be maintained. The small essay "", despite its church-historical content, was aimed at justifying the election of Fotius.The polemic arguments against Julian the Apostate and the heretic Leonty of Antioch did not reach us. Fotius was a wonderful homosexual, but little has been preserved from his speeches; spoken by part about the holidays of the Lord and the Mother of God, partly about historical events. Especially valuable are 2 homosexuals regarding the attack of the Russians (860), belonging to the oldest evidence of the Russian campaign against Byzantium. He was credited with No-Mokanon. Fotius also influenced canonical Byzantine law: the production of cathedrals 861 and 879 – 880, which he included in the meetings of the canons, gradually gained almost universal significance. Much higher is its significance as a secular writer, a subtle connoisseur, a classic popularizer. education. In the Library (Miriobiblone), compiled at the request of his brother Tarasius,collected reviews about books read in the Fotia circle, then in the form of bats, then in the form of extensive essays with significant excerpts, sometimes with biographical essays. This – is a huge compilation, in the genus of those for which the Byzantines were so willingly taken. Not only is the variety and many books read in the absence of Tarassia (in the Library 280 reviews and extracts from the works of grammars, readers, doctors, naturalists, historians, from joint decrees, lives of saints, etc.), but even more – subtle and independent judgment of Fotia; in this regard, he is the only one of <TA Of particular value are extracts from

historical compositions, because Fotia had monuments at hand, subsequently completely or partially lost. Well-known writers like Plato, Xenophon,Aristotle, Fukidid, Polybius, Plutarchus, Pavsania, Hippocrates, completely omitted from the critical bibliographic manual of Fo-tius. To facilitate the reading of ancient, especially classical writers, as well as St. Scripture, under the editorship of Fotia was compiled by his Dictionary students. In his letters (more than 260 are known to them), which have a diverse content, his personality as a scientist, witty interlocutor and subtle stylist vividly speaks vividly. He owns 214 conversations. A number of smaller works are lost. In a letter to Fotia, Archbishop of Bospor Anthony, the need to convert Kerchi Jews to Christianity.edited by Fotia was compiled by his students "Dictionary". In his letters (more than 260 are known), which have a diverse content, his persons as a scientist, witty interlocutor and subtle stylist vividly speak. He owns 214 conversations. A number of smaller works are lost. In a letter to Fotia, Archbishop of Bospor Anthony, the need to convert Kerchi Jews to Christianity.edited by Fotia was compiled by his students "Dictionary". In his letters (more than 260 are known to them), which have a diverse content, his personality as a scientist, witty interlocutor and subtle stylist vividly speaks vividly. He owns 214 conversations. A number of smaller works are lost. In a letter to Fotia, Archbishop of Bospor Anthony, Anthony, points out the need to convert Kerch Jews to Christianity.

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Simon Safra — rabbi and teacher of the Jewish community of Derbent (Talmuda era).

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Yitzhak — Kagan's clerk, "Books of Big and Small prophets" dated 847 and persist in the Crimean community of Karasubazar until the 1930s.

***

Abram Mar — a blind Jew traveler from Khazaria who visited in the middle of X century. Spain.

***

Isaac Ha-Sangari — is a Jewish preacher who convinced Khazar to accept Judaism. His name is given by Moses bin Nahman (XIII century). According to the legend, preserved in different versions, the Khazar was preceded by a dispute arranged on the initiative of the Khazar ruler between Christian, Islamic and Jewish priests. The Jew was held up. According to Jewish sources, Sangari was a famous rabbi who succeeded in studying the Torah and Kabbalah and was knowledgeable in Arabic.

***

Zembryus (Zembry) — Jewish preacher, «Khazarin by origin and heretic by religion », mentioned in «Prologue » – the abbreviated life of Cyril and Methodius. Cyril, approx. 860 sent to Khazaria to restore and defend the situation of Christians after the civil war, which was accompanied by the closure of the Goth metropolis and bishop's departments in Khazaria, met not only with Kagan Khazar Zakharia and Khazar Christians (having achieved concessions for them), but also led a dispute with Zembry defending Judaism. This Zembria is identified by some with Isaac Sangari.

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Cambridge Anonymous — Court King Joseph. Left an interesting historical document.

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Kogan — poet mentioned in "The Word of the Regiment of Igor".

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Luke Zhidyata — 2nd time bishop of Novgorod (1st floor. XI c.). Despite the prevailing influence of the Greek clergy at that time, Prince Yaroslav elected Luke as the successor to the first Novgorod bishop, the Greek Joachim. Information about the life and work of Luke Zhidyata is extremely scarce: it is known from the annals that he occupied the pulpit in Novgorod in 1034; in 1051 consecrated the Sofia Church; shortly afterwards he was slandered in front of the metropolitan, as a result of which he was detained in Kiev for 3 years and died on the road. His translations from the Greek language did not reach us. The only work of Luke, known in ancient Russian writing, is a very brief "Teaching the fraternity." It is of significant historical and literary interest, as the 1st actual Russian work of spiritual literature. They assumethat the Novgorod saint delivered his teaching at the very entrance to the pulpit. The preacher, in the simplest, most accessible terms, gives initial instructions in the truths of faith and morality, which his flock needed, still little imbued with Christian teaching. The preacher had to recall the symbol of faith, indicate the need to fulfill the most basic duties of a Christian in relation to God, the church and his neighbors. The mysterious nickname "Zhidyata", which it is called in the chronicle lists (Lavrentievsky and Ipatievsky), and the Old Testament motifs with which the "Teaching to the Brotherhood" penetrated made the Jewish origin of Zhidyaty undoubted. He could be forcibly taken from the Jews along with other Khazar boys and forcibly baptized under Vladimir, then taken to princely youths,given to book training and determined for church service. Therefore, when the Grand Duke put his son Yaroslav on the principality in Novgorod, the latter took Zhidyat with him.

***

Abraham bin Simha ha-Sfardi — Khazar-Jewish poet from Kerchi of the late X century. – the beginning of the 11th century, in the collection of Abraham Firkovich there are poems written by him. Firkovich claimed to have discovered in Mangup his tombstone dated 1027.

***

Abdulhamid Ibnu at-Turki al-Gili — mathematician who lived in the era of the Hamun caliph. His algebraic work "Ed-Darurat Fi, l Mukteranat min Kibabi, l-Jebr ve, l Mukabele." His grandson – Abu Berze b. Muhammad b. Abdulhamid Ibnu at-Turki, was also a major scientist.

***

Suleiman ibn Daud al-Souvari (1st floor. XII century.) — Sheikh, student of Abu l-Al Hamid ibn Idris al-Bulgari. Turkish historian Z.V. Togan indicates that Suleiman is from the Khazaro-Bulgar. The works of Suleiman ibn Daoud entered many sources, many scholars and theologians quoted them (from the 1st floor. XII century and XX century). Its compositions are stored in the libraries of Istanbul, Kazan. In the IIAE Manuscript Fund of the National Center of the Russian Academy of Sciences (Makhachkala) there is one of the most ancient lists of his essay "Bahjat al-Anwar min hackikatel-asrar" ("Beat Beauty – from the Truth of Secrets").

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Karamysh — Sarkel politician and historian. Bakhshi Iman, the Tatar-Bulgarian author, spoke about him: «Hin Kerman [Sarkel] – is one of the most glorious cities of the Saksin province and the center of the Azak Sanjak [reseparation], which the Azakans themselves proudly call Khazar ... In the city, I talked with the head of the border guard, Jambek, whose clan was founded by one of the Khazar bias. According to Beck, the Khazars were the very Samar burgars that the barjians [pers] evicted from Arman to Kashan. Since there were a thousand people of these exiles, the Barjians called them "hazar", which means "thousand" in their language. And other Bulgarians called the Khazar our way – "man" or "min", as well as "sart" ... Since the Khazars were skilled merchants, their name is "sart"began to mean in some places and "kupets" ... The Mens led several Turkic tribes of Kashan and gave them all their barjian nickname ... In his opinion, from the word "sir" ("cheese", meaning "7", the name of the oldest Turkic ancestors of Bulgarians – sirby or Serbi, meaning "7 genera", occurred. Only later did the name "Serbian", like the word "chirmysh", mean the Turks of Bulgaria, who remained in error with paganism. In addition, our settled ones often call their ...Some of the Bulgarians on their way stopped on the masgut river, which was given their name "Syr-Darya", that is, the "river of Sirov". Then this name was given the meaning of "Seven Rivers" ("Seven-fight") ... Jambek revealed to me some meanings of a number of our words,forgotten in Echka Bulgar. So ...

the word "sars" ("sara", "shara", "sir") meant not only the ancestors of the Bulgarians, not only "white" and "yellow", but also "southern", "free", "horde", "wild" ... He also brought me the names "sary ishtyak", as the Bulgarians Echka Bulgara name bashkort burgary, "sarychin", as the Echke Bulgarians call the southern Bulgarians, most often Saksin ... Jambek was born in Bish-Balt, about which he spoke about the following. This menzel was founded in 1004 by Tsar Masgut Baltavar, who was called Bish or Bel in Turkic, why the station was called Bish Baltavar. King Ibrahim, however, ordered that this menzel be renamed Bish-Balt – because its inhabitants gave a shelter to Masgut after his flight from Bulgaria ... Jambek Karamysh's father,the head of the station wrote a book about Khazar and Idel antiquities ... The book itself burned down during the attack of the Kukjak Arov on Bish-Balta, but a lot of information from it was reported to me by kyranbashy. It talked a lot about the misconceptions of our julars, as they used to call pagans ... Karamysh remembered a lot of meanings of the word "kagan" or "hakan" ... I was interested to know about what Karamysh-ture wrote about ancient Turks ... Under pressure from the Kumans, Seljuki left their beilik and moved through Khorasan to the lakes of Ban [Wan] and Saban [Sevan] sacred to the Bulgarians in the original Bulgarian region of Arman to cleanse this land from the unfaithful in it ... Jambek often called his father "Ugir" in a conversation with me. Jambek willingly told me about life on the border ... It turns outmerchant caravans now prefer to move from Cuba-Bulgar [South Bulgaria, concluded between the Caucasus and the lower reaches of the Don and the Volga] to Bashta via Jalda along the Savysk Road, and not through Kalka, along the Salt Road, since the Salt Road has become very dangerous ... Jambek used to serve as the head of the guard of caravans who went to Artan. Once, repulsing an attack on the caravan of Galician robbers on Artan territory, he killed their leader, who turned out to be the son of a Galician boyar. When the merchants passed through Galician land, another battle appeared to Jambec and informed him of the impending attack on them with the aim of killing him. This boyar gave his guard to the caravan, and Jambek persuaded to go around the ambush with him in the clothes of one of his servants in order to save the merchants. Thanks to these measures, everything ended happily,and our merchants got off only paying a ransom for the murdered, but Chelbir transferred Jambek to service in Saksin ... Shortly after his reign, Gazi-Baraj called Jambek to him and appointed him ilchibek of the Artan settlements in Echka Bulgar, because he knew their languages and customs well ... Jambek performed a lot of our – songs to me and in such a beautiful voice that it was impossible to listen to his singing without excitement and tears ... ».

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Bazalai (from the name of the Khazarsky clan – B.Zl) — the famous genus of Kumyk boulat-nikov, who kept the secrets of Khazar but steel, smelted back in V – X centuries. Khazar blinks forged from this pinch steel. The birthplace of the masters of the blatherers was considered by Tarki and the Small Casanities. In the 19th, the most famous were Bazalai Sr. (p. approx. 1820 – 30), his younger brother Ali, son of Ali – Magomed, son of Magomed – Mustafa Bazalai – outstanding masters in the dressing of dagger clinks

("bazalai"). Their works were exhibited in 1851 at the London exhibition. This genus crossed in the 30s. XX century due to repression of Soviet power.

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Famous Phoenicians 1 Politicians

Andrey Zelev

Who read my article «The Phoenicians – are Jews », they know that the Phoenicians (Hananei) and the Jews – are the same people.

It was one people, with one language, they lived on the same earth, and there was only religion, and only King Josiah destroyed at the cult of Astarte and Balu.

The Phoenicians gave a lot of wonderful personalities. They invented paint, glass, sea shipping, etc.

Here is briefly provided information about the famous Phoenicians-politics.

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1) Gixos (« shepherd kings », cf. Joseph Flavius's words: "for an abomination to the Egyptians is any shepherd of sheep," or the Greek transformation of the Egyptian hekau khoswe – `the possession of alien countries`) — XV and XVI Egyptian dynasties. During the period of chaos that marked the end of the Middle Kingdom (approx. 1720), the hixos carried out an unexpected attack from the east, the Egyptians did not have time to gather strength and resist. They actually controlled all of Lower Egypt, Canaan and Syria to the Euphrates. Items belonging to one of their rulers were discovered even in Crete and Mesopotamia. The destruction of several «Palestinian » cities in the 16th century. BC, testifies to the Egyptian military campaign following the expulsion of hicks from Egypt. The power of the hicks in Canaan was accompanied by significant economic prosperity,large cities with powerful defensive structures arose, war chariots, a new type of swords and battle axes were put into use. The power of the Hicksos king Hiana reached a significant scale, the finds with the name of which were made in Knossos and in the area of Baghdad. About 1,570 hicks were expelled from Egypt and pushed to the south of Canaan, where their power lasted several more decades. According to the book of the Mane-Fon (d. in the III century BC) Egyptian, they were Phoenicians from Jerusalem. «Sati » (residents of eastern Syria) of Egyptian monuments, they worshiped the god of

desert and evil – Setu, which resembles the then name of the Jews – Sutu, Suti. The capital of the hicks was first Memphis, then Avaris (in the east of the Nile Delta). Some fortifications of the hicks and stele or monument were opened,built under Ramses II in memory of the 400th anniversary of the founding of the city by the Guixos ruler. Stela was erected in 1320 – 1300, which means the city was founded in 1720 – 1700. The phone calls the gix people courageous; they burned cities, destroyed temples, brutally and arrogantly treated natives. «It is not known why God was angry with us: people of unknown origin came from the east. They went boldly against our country and easily conquered it without a battle. Having dressed the princes of the country, they mercilessly burned the cities and destroyed the temples. They treated all the locals extremely disliked: some were killed, others were enslaved to wives and children ... » Archeology data confirm this destruction. The restoration of the destroyed temples was proud of the Queen of Egypt Hatshepsut. In general, they accept it is Egyptian culture, and do not try to impose their own.According to Maneon, the first of these gypsum kings was called Salatis, which in Phoenician means "vlastelin", ;;;, and this proves that the – gixos are Phoenicians. The reason for the war was religious reformation, conceived by the Apepi (Apofis) hicks, forcing the Egyptians to abandon their gods and worship Suteh (Seta). The war lasted three kingdoms: I Taaa and Razeken II Taaa successfully started it, Razeken III Taaa the Victorious expelled the guix from Delta and forced them to lock themselves into Avaris, from where he expelled them, in the amount of 240 thousand, the first king of the next XVIII dynasty, Aagmes I (description of this war has been preserved and Gixos left behind in Egypt the brightest memory and in the texts they are called names like: "beechies", "yields", "villains", etc.although Apopifis is recognized as legal pharaoh. This Apophis – pharaoh, on the board of which, according to ancient writers, Patriarch Joseph the Beautiful arrived in Egypt and who may have lived in the XVI century. Joseph Flavius considers him the 2nd, Julius the African – the 6th king of the XV dynasty (gixes). Monuments, however, explain this disagreement: it turns out that there were 2 rulers of the gix of this name with the royal titles 'A-knon and' A-userr;, obviously corresponding to the 2nd and 6th rulers of the gix dynasties. His reign continued, according to the monuments, for at least 33 years, and according to the testimony of Mafon – 49 years, until about 1570. Gixos graves are very similar to graves found in southern Israel. After exile, according to Manifon, the hickshaws settle in Jerusalem and Judea.The Christian tradition of the angel Samael (Schmuel / Shem-el) was identified with Satan. The identity of the word formation is also discovered: Sim (Shem) and Sim-El (Samael), on the one hand, and the Egyptian name of the god of the Seth gypsum with the addition of an – Setan (« god Seth » or Satan, Hebrew Sethn ;; «Satan Strictly speaking, the name of the biblical patriarch is not Sim (Shem), but Shet, or, as translated in Septuagint, – Seth, from which Noah came. WITH. Lurie recognized Jews in hicksos.as translated in Septuagint, – Seth, from which Noah came. WITH. Lurie recognized Jews in hicksos.as translated in Septuagint, – Seth, from which Noah came. WITH. Lurie recognized Jews in hicksos.

With hicks, Egyptian art and literature continued to flourish. The famous mathematical papyrus is dated to the 33rd year of Apopi I; from the same king came to us a written

device stored in the Berlin Museum, granted by him to the scribe Atu. The era of the hicks includes the Westkar papyrus we know. The Ebers medical papyrus, written a little later, could not have been compiled if the era of the gixos was a time of break and stagnation. Finally, the preserved lower part of the colossal statue of Hiane and the golden barracks found in the tomb of King Camos (the predecessor of Yahmos) belong to the best works of Egyptian art. Hiana's scarabies also stand out from left hypoxos. An important inheritance of the hicks was horses and chariots, which the Egyptians of the Middle Kingdom did not know. The name of the horse in Egyptian is Semitic. T.o., A cavalry appears and,at the same time, a new line between the estates. The Egyptians borrowed from the hicks and winged sphinx (the motive inherent in the art of Mesopotamia – the image of Sheddou).

It is believed that the hicks acquainted the Egyptians with the manufacture of iron. It is believed that «shepherds of sheep and goats (hik (u) ameu) » brought to Egypt a new loom and new irrigation methods (plots practiced on the great rivers Mesopotamia). Ancient Egyptian masters adopted some of the construction techniques inherent in Mesopotamia. The dependence of the Egyptian system of measures and weights (adapted to the decimal system) on the Sumerian, – twelfth was found. From them, the Egyptians borrowed horses, chariots, Canaanan sickle swords and chain mail. The shepherds also brought pomegranate and olive trees and apple trees (settled residents of Canaan) to Egypt.

Salitis — 1st king of the hicksos, 1st pharaoh of the XV dynasty (1680 – 1642 or 1630 – 1615 BC), Avaris built according to Manefon.

Apopi II (Ra-aa-ab-taui) — by Manefon 4th king of hicksos (XV dynasty). Agree to Papirus Salle I «King Apopi built (in Avaris) a temple » for him (God Seth).

Hian (Sveser-ni-Ra) — king of the hicksos, dominated all of Egypt; was known outside the Nile Valley; his scarabees were found in the ruins of «Palestinian » Gezer; in Crete, in the Knossos Palace among the Mikensky Antiquities Evans found an alabaster plate with a map: In his title, he used, among other things, the epithet «the embracing country » – something like a claim to world dominion. No less important is the find in Baghdad of a small stone lion with a map of Hiana. Kiane established close trade and cultural ties with Mesopotamia.

Har — Gixos nobleman, treasurer of the king and chief of treasurers, his scarabies meet in various places throughout Egypt.

2) Khumet-nofr-Neh and Ita — the wives of Pharaoh Senusert (Sesotris) II (1906 – 1887), a seated figure of the 1st was discovered in Ugarite, the sphinx of the 2nd – in Quetn. According to Professor Schaeffer, both of these queens were local Canaan princesses. At the XVIII dynasty, similar marriages were also recorded.

3) Abdiashirta — the head of the uprising of the so-called hapiru (hence – ethnonym «Jews ») against their and foreign oppressors under Pharaoh Amenhotepe III. The Phoenicians in those days suffered greatly due to the wars and tribute paid to Egypt. Many Phoenicians left cities in the mountains engaged in robbery and mercenary activities. They were called the hapira. Abdiashirt managed to lead them and create their own state of Amurra, with a base in northern Lebanon. Soon, contrary to the oath of allegiance to Pharaoh, he began to seize the cities of the Mediterranean coast, using conflicts between them. He managed to attract Arvad's power to his side, but his main pillar was «the lower classes », whom he called for the uprising and murder of the rulers: according to the biblical king Ribaddi, Abdiashirt called on the inhabitants of Ammy «Kill your ruler, and then wake up like us and wake up to have peace! ». Abdiashirt was captured even by Zumur,owned by pharaoh, and other cities in the area. Further, he is fighting with Bibles, and managed to attract a number of cities to his side. Ribaddy had only Bibles and Biruna (Batrun). But even in the last, Abdiashirt managed to raise against the king the inhabitants who joined the hapir. Ribaddy attracted King Tire to his side, because he was married to his sister. But even against the Tyr king Abdiashirt, the people raised: the Tyrians rebelled and killed the king, his wife and children. Ribaddy, of course, sent a request for help to Pharaoh, but he only ordered the kings of Tire, Berit and Sidon to help Ribaddi, but they did not comply with this order. Abdiashirt himself went on an alliance with the kings of Babylon and Mitanni. Ribaddy accused these kings of seizing the possessions of Pharaoh, and he (Amenhotep III or Akhenaton) opposed the rebel and captured Tsumur and the cities near him.Allied Abdiashirtu Phoenician cities again recognized the power of Egypt. The sons of Abdiashirta came to power in Amurra, among whom Azir soon stood out, who repeats the way of his father.

4) Azir — son and receiver of Abdiashirt. From a young age, he and his brothers fought against the dominion of Egypt: "Azira is with his brothers in Damascus. The archers went to capture him ... (for) the sons of Abdi-Ashirta captured the king's horses and chariots. They say hostile words against the king, and I wrote to the king about these words, "; says Pharaoh Ribaddy, see above (letter №№ 107.108). Azir was also killed by the special envoy of Pharaoh; "the king's eyes ... the king's ears ... in the vile country of Routhen (Syria)" (letter №139). One of the texts of the Bogazky archive tells about the relationship of Azir with the Hittites: "In the time of Suppilulium ... Azir, king Amurri, fell away (flowed) to Egypt, but then fell at the feet of Suppilulium. He (Suppilulium I) forgave him and entered into an agreement with him; the borders of Amurri, as with his father, he determined and entrusted him. "Azir did not change his political orientation. This is stated in a letter from Tsar Murlis II (the son and 2nd successor of Suppilulium) to the subsequent ruler of Amurr, probably only ascended the throne: "Azira, your grandfather

(being the ruler) ... when my father waged wars with enemies, also fought with his enemies (the king of the Hittites). He never annoyed my father, and my father guarded Azir and his land ... He (Suppilulium I) imposed 300 shekels of gold on him (on Azir) as a gift and tribute. He always paid annually and never declined ... And when the kings of Nuhashi and Kenza (apparently, the Habir) again rebelled against me, your grandfather Azir and your father ... did not join them. " Azir initiates anti-Egyptian uprisings in the cities of Irkate, Ammy and Ardate, as a result of which their inhabitants kill their pro-Egyptian-minded rulers and the city elite,and join Azir (letter № 140). In alliance with Arvad, Azir is launching an attack on the residence of a rabbi (Egyptian governor) of the province, the city of Simira: the Arvada fleet besieged Simira from the sea, and the Azir army – from land (letter №105). Wanting to help a slave in a besieged city, the elderly ruler of Bible, the faithful servant of Egypt, Ribaddi sent part of his fleet to Simira, but his ships were intercepted by the Arvad ships. The 2nd attempt by Ribaddi to help those besieged in Simira turned out to be unsuccessful: his fleet was met by the ships of Tire, Berit and Sidon (letter №114), the rulers of which joined Azir (letter №№ 103,106,114). As you know (letter №№ 106.132), during stubborn battles, when a strong Egyptian garrison of the province's residence opposed the Habir units, Simira was taken and the slave died. Since the city was badly destroyed,Pharaoh Amenhotep IV Akhenaton demanded that Azir carry out restoration work (letter №160). Apparently, during this period, Azir, like his father, regularly paid tribute to Egypt. Under the onslaught of troops, Azir Bible again lost his northern possessions of the settlements of Batrun, Shigata, Ambia and rural territories. The property of the bible, which was outside the walls of the city, passed into the hands of the Habir, which caused general dissatisfaction of its inhabitants with the policies of the ruler of the city (letter №138) and gave rise to strong opposition even among the family members of Ribaddi himself (letter №136). The ruler of Bible warns Pharaoh: «If there is no man to free me from the hands of the enemy, and we, the rulers (transmitted to Egypt), will be expelled from the lands, then all the lands will unite with robbers (sa-gas) ... And if the king orders them (rulers) to speak,all lands will be hostile to him (on the side of the Habir) ». Ribaddy was aware of the intention of the inhabitants of Bible to unite with the Habir in their struggle against Egyptian rule, which he represented in Bible (letter №74). Ultimately, the younger brother of the ruler of Ribaddi made a palace coup, Ribaddy was overthrown and fled to Berit (letter №137), and then to Sidon, from where he tried to leave for Egypt, but soon died (letter №162). One of the rulers of city-states reported to Amenhotep IV Ehnaton (letter № 179): "And look, my brother, who is in Tubikhi, a rebel (Azir); he began to seize the cities of the king, my lord, my god, my Sun. He made the land of Amurri hostile, and the people who (rul) in the cities of the king, my god, my Sun belong completely (k) to the people of "sa-gas" (habira) and, in particular, the plain "(this Habir ruler knew about the religious reforms of Akhenaten). Azir continued to strengthen and multiply the alliance of opponents of Egypt. "Zimrida from Sidon and Azir, the enemies of the king, and the people (cities) of Arvada vowed, and they repeated the agreement with each other, and they combined their ships, their chariots, their infantry in order to capture Tire" (letter №149). The ruler of Arvad was a faithful ally of the house of Abdiashirta: when the latter died, the city retained the property of the

deceased and handed it over to the sons (letter № 105). Azir also entered into an alliance with the "Mr. Kadesh" (letter №151) Itakama. "Why, – the pharaoh Azir, – you are connected with the man Kadesh ... why are you entering into an alliance with the person with whom the king is at enmity?" Ruler Kadesh-on-Horonte Itakama (probablyHabiru) already under Amenhotep III consisted of conspiracy with the Hittites and pressed the vassals of the pharaoh (for example, the ruler Katna Akkizi (name Akkadsky)). Itakama owned the area between the mountains of Lebanon and Antilivan. All the surrounding vassals, complaining, wrote to Pharaoh letters of identical content: "Let the king write to Itakama (shame). Let the king take care and send troops so that we return the king's cities. " The Asian part of the pharaoh empire (until the reign of Network I) gradually fell apart under the blows of Azir, Itakama and the ruler of Damascus, who surrounded himself with Habir units. Under Azir, who took the title of king, Amurru became the largest state of Ruten and Syria. Under his direct authority was the entire northern part of Phoeniciania, right up to Bible (except Arvad),as well as the Akkar Valley (as a result of actions by Habir Sidon also lost some of his – letter № 144). The most important routes connecting the coast with Inner Syria were under the control of Azir. Concerned about the actions of Azir, the Egyptian administration demanded his arrival in Egypt (letter №162). Azir, fearing not only for his power, but also for his life, avoided this trip in every possible way, referring to the danger of war with the Hittites and other neighbors (letter №165). The insistent, ultimatum desire of the pharaoh administration to secure the arrival of King Azir or his son in Ahet Aton caused intrigues at the court of the rebel. It was the efforts of the son of Azir (fear for his life and the desire to quickly take the throne) that ultimately led to the trip of Azir to Egypt. The enemies of the heir spread a rumor that he sold his father for gold (letter №169).How long did Azir stay in Egypt – unknown. However, at the Egyptian court, Azir had a strong patron – nobleman Dudu, – "the head of the Nordic countries." Azir, apparently with the support of Dud, was able to prove to Pharaoh Amenhotep IV Akhenaten in his devotion, and he was released. M. Zilberman considers Azir the head of the Israeli tribe of Asir.

5) Labayi (Labaya, akk, a diminutive of Leby / Levy) — leader of the Habir, in the Amarn period created his state in the land of Har (Syria). The ruler of Jerusalem Abd-Heba regularly reported to Egypt about the expansionist policies pursued by the ruler of Leby (Labaya) (1st part of the name – Hananay, 2nd – Khurritsky), probably a protege of Amenhotep III, who wrote about himself the following: "I am not a prince. I am – the official of the king, I am a royal officer who brings him tribute. Not mother and father, but the king's strong hand planted me ... Once I equipped ships at sea (and fought in Naharain). " Probably, the originally denunciations of Abd-Heba, whom his neighbors greatly did not like, were not taken seriously: "I swear on the life of the king, I will always say to the king's slave:" Why do you love the Habiri and hate the native princes? "That's why they (Khanaanites) slander me before the king ... May the king bake of his land: all the royal regions have fallen off. Milkiel (southern Syrian) destroys the entire royal

province ... I say: the royal land perishes, but they do not listen to me! Lost and all the vassals, there are no more on the side of the king ... The king does not own the country: the Habiri devastate the entire province of the king. If the troops arrived this year, the country (the land of Har in the province of Canaan) would hold on to the king, but they are not, and the land is lost. " Abd-Heba reported to Pharaoh (letter №288): "The king's cities capture Habir"; "they are now striving to take Urushallima" (letter №289). Ruler Labaya, strengthening his position, conspires with the princes of the most important Canaan cities – Gezer, Lahish and Ascalon (letter №287): "Let the king know: all the lands perish; hostility against me;The areas of Gezer and Ascalon and the city of Lahish gave them (habiri) food, oil and everything they needed ... This is – the case of Milkiel (Ilimilka) and the sons of Labaya, who betray the royal land of Habiri. " Leby held friendly relations with King Khatsor (Atsor, Khazor), a powerful Canaanan monarch. However, in the province of Canaan, Rabitsu had more opportunities than his colleague in Amurra. Therefore, all of Leby's property and land was confiscated by the Egyptian administration on denunciations. The subsequent capture of Gezer filled the cup of her patience: Leby faces the death penalty. And then Labaya writes to Pharaoh a loyal letter: "I took the words written to me by the king. Who am I that the king is losing his land because of me? I am a faithful servant of the king, I did not transgress and did not sin, did not withhold tribute and did not show disobedience to my slave. They slander me ...My crime – is that I entered Gezer and said: the king took everything that I had from me, and where is what belongs to Milkiel? But I know what Milkiel did against me (the previous Vladyka Gezer and the former ally of Labaya) ... If the king wrote to me: "Wonzi is a bronze dagger in his heart and die," (unless) would I not fulfill the king's will? " (letter №254). When Leby captured several cities in the Jezreel Valley, ruler Megiddo Beridiyya told Pharaoh: "Let the king, my lord, know that since the archers returned (to Egypt), Labaya created hostility against me. And we cannot mow grass, and we cannot go out of the gate (city) because of Labaya. But, truly, let the king save his city so that Labaya could not capture it ... because Labaya has no other purpose than the desire to destroy Megiddo "(letter №244). To counter the units of Habir Labayi, several pro-Egyptian cities-states of Canaan united; as a result, Leby not only could not take Megiddo, but he himself was captured by Beridiye. The latter handed over to the unreliable Leby and his people Zurate, ruler of Acre, to send prisoners by sea to Egypt. However, Leby himself was redeemed from captivity and released, but his many associates – relatives from the genus «Levy » fell into Egyptian slavery, where they stayed until the end of their days. In one of the battles in the valley of Jizreel, Leby, who created the kingdom, stretching to the Mediterranean coast, dies. Someone Shuvardata (hurrit) told Pharaoh: "Labaya died, taking away our cities."several pro-Egyptian cities-states of Canaan united; as a result, Leby not only could not take Megiddo, but he himself was captured by Beridiye. The latter handed over to the unreliable Leby and his people Zurate, ruler of Acre, to send prisoners by sea to Egypt. However, Leby himself was redeemed from captivity and released, but his many associates – relatives from the genus «Levy » fell into Egyptian slavery, where they stayed until the end of their days. In one of the battles in the valley of Jizreel, Leby, who created the kingdom, stretching to the Mediterranean coast, dies. Someone Shuvardata (hurrit) told Pharaoh: "Labaya died,

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6) Schumadd bin Balumma from Hinnatunu and Shutatn bin Sharatum from Acre according to the Babylonian king Burraburiash II, who wrote to Pharaoh Amenhotep IV (mid. 2 thousand.), They killed and robbed his merchants.

7) Cadm — inventor of the Greek alphabet, founder and first king of Fiv, son of the Sidon king Agenor. His sister Europe was kidnapped by Zeus. The agenor sent his sons Kadma, Phoenician and Kilik, looking for her, forbidding them to return without Europe. Phoenician and Kilik soon ceased wandering, settling in Phoenician and Cilicia, and Cadm, after much wandering, arrived in Delphi to ask oracle. The oracle replied that Europe was not destined to find him, and ordered him to follow the cow, which he would meet upon leaving the temple, and where she would put – to establish the city, and bring it to sacrifice. Following this order, Cadm came to the site of the future city of Fiv, to a source protected by the dragon. Cadm, supported by Athena, killed the dragon and sowed his teeth. An armed army grew out of teeth. It rushed to Kadma, but the last, on the advice of Athena,threw a stone in the middle of the soldiers; then they began to chop each other. There are only 5 soldiers left who helped Kadma lay down the city and became the founders of the five most noble Fivanian genera (they were called spartas, i.e. sown). Having become king of Fiv, Cadm married Harmony, the daughter of Arei and Aphrodite. The gods attended the wedding and gave the bride. Traces of the myth of Kadma come across from Eubey, Cyclades, Rhodes, Sparta, Miletus, Sidon and other places. Cadm was credited with bringing to Greece Phoenician letters called "Kadmeysky." Kadma is

considered a mythical hero. However, the myth is based on very real information: for example, Kadm turns out to be the son of a Tyr king. Why is it implausible? The kings were the main merchants, and of course the ruler of the colony could be a man of the royal family (cf. below, Elissa).The originality of Kadma is also proved by the inscription on one of the seals with the name of a certain Kidim (Kidin) Marduk, associated with the Babylonian king of the XIV century. BC Burna-Buriashem. The genealogy of the descendants of Kadma – of the Taiwanese kings, cited by Pausaniya, in which there are no mythical characters, also points to the historicity of Kadma.

8) Aribas — rich man whose daughter the Phoenician is mentioned from the Gomer «Odysseus ».

9) Fedim — king of Sidonians from Gomerovo «Odysseus ».

10) Falant (Pallant) — head of the Phoenician colony on Rhodes. Athenaeus says the Phoenicians occupied the city of Yalis in the north of the island, crowding out the Mikenians. The Greeks, according to Athenaeus, led by Ifikl, landed on Rhodes and attacked the Phoenicians. The latter strengthened in Ahei and stubbornly resisted. Only with the help of cunning and bribery did the Greeks manage to convince Falant to leave from the island.

11) Baalmilik, Osbaal, Baalram et al. — kings of Cyprus.

12) Fera — Greek Spartan leader, son of Avtesion, grandson of Tisamen, great-grandson of Fersandra, great-great-great-grandson of Polynik. Fera came from the genus Kadma (see above) and was a uncle for the mother of the sons of Aristodem – Eurisphen and Proclus. During the minority of the latter, Fera, as their guardian, was the king of Sparta. When the nephews grew up, Fera decided to go to relatives on the Phoenician island of Callist (Santorin), where for 8 generations the descendants of the associates of Kadma lived, who left his relative here – Membliar bin Poykil. Fera sailed to the island on three 30-funny ships and conquered it, but by the name of the founder of the colonies he was named Feroy. The son of Fera Eolik did not want to swim with his father. The son of Eolika was Aegeus, named Egeids – a large fila in Sparta. Companion of the descendant of Fera – Greenna, son of Esania, king of Fr. Fers, Butt founded Cyrene in Libya.

13) Fas — under his leadership, the Phoenicians, according to Herodotus, settled about. Phasos, in honor of him and named.

14) Harmody and Aristogiton — Athenian tyrann killers. They come from the genus of Gifera (Gifirei), an ancient Phoenician clan who has moved from afar to Greece. In 514 BC plotted against the tyrant Gippia, the son of Pisistrat, but only his brother Hipparchus managed to kill. Harmody was Aristogiton's lover; according to Athenian stories, it was love story that served as an impetus to the conspiracy. It was Hipparchus who began to look after Harmody, but having received his refusal, insulted his sister. After that, Harmody decided to kill Gippia out of revenge for his sister, and Aristogiton – because of his love of Harmody and jealousy. They managed to make a rather extensive conspiracy; the murder was scheduled for the Great Panathina. However, it broke due to the fact that before the festive procession, one of the conspirators approached Gippia and began to talk peacefully with him. Having decidedthat he was plotting, Harmody and Aristogiton hastened to rush in search of Hipparchus, and finding him in another area building a festive procession, stabbed him. Harmody was immediately killed by bodyguards; Aristogiton managed to escape, but was soon captured and killed after torture. According to the stories (may be legendary), under torture he did not stipulate any of the real conspirators, but many close tyrants. Fukidid describes the motives and conditions of the murder, and the reprisals against the killers (VI, 56 – 59). Fukidid speaks of the triple motive for the murder of a tyrant: «Hipparchus insulted the Hermit who rejected his creep by Harmody in the form he intended. The pizistratids invited her sister Harmody, a girl, to carry a basket in some kind of procession, and then eliminated her, saying that she, as not worthy of this honor, was not invited at all ».Fukidid also has a strange thing: «attack bodyguards [Gippia] ». Why did the conspirators need to attack Gippia and his bodyguards? After all, it was not about the personal offense inflicted by Gippius, but by Gipparchus. Although it is said that the Pisistratids refused a invitation to their sister, the initiative would primarily belong to Hipparchus, who, as we know, took an active part in the structure of the Pan-Fine holiday. And according to Fukidid, it turns out that the dishonest behavior of Hipparchus was only a reason for the conspiracy, the purpose of which was primarily to eliminate Hippia. Fukidid is contrary to itself. A little lower (VI. 57, 3): «Therefore, they decided, if possible, to avenge their abuser [Hipparchus], because of which, in fact, they took such a risk ». If the conspirators themselves only wanted to get even with Hipparch,then why did they need to prepare a real armed uprising? Aristotle defines a special role for Fesala, Brother Gippia and Hipparha. «Fessal was much younger and impudent and arrogant in circulation, because of him all the troubles began in them [Pisistratid]. He was in love with Harmody and, not having achieved his friendship, could not restrain his anger, but expressed his annoyance in everything; finally, when Sister Harmody was supposed to act as a kanephora on the Panathines, he did not allow her, saying some kind of abuse about Harmody, as if he were a coward » (Ath. Pol. XVIII, 3). Aristotle writes that the caught Aristogiton was captured and tortured, having stipulated many allegedly his supporters, but in fact, Aristogiton specifically stipulated those who remained faithful to the tyrant in order to bring the wrath of the ruler to them.

After the overthrow of the tyranny, Harmody and Aristogiton were revered as the greatest national heroes. They were given a pair of copper statues on the Acropolis, and their descendants were exempted from most taxes and duties, enjoyed numerous honors. Simonid Keossky wrote an epigram about them:

The day that Hipparchus was killed by Aristogiton
And by Harmony, was a bright day in truth.

For the Athenian, there was a direct connection between the murder of Hipparchus and the well-being and freedom of the motherland. Diogenes to the question what is the best copper: «the one from which the statues (tyrano-killers) of Harmody and Aristogitone », – are made, meaning the masterpiece of the sculptors Critia and Nesiot. In honor of the tyrann killers, scoli (table song) «Harmody » was composed, a former kind of unofficial anthem of the Athenians:

Under the leaves of the myrtle of the sword we carry
Like Harmody with Aristogiton
When they hit the tyrant with a sword
And they made everyone equal before the law.
Oh dear Harmody, you are not dead, no! -
On the island now you live blessed -
In a country where Achilles is fast-footed,
And forever the noble Tididid is in.
Under the leaves of the myrtle of the sword we carry
Like Harmody with Aristogiton
Like on the feast of Athens the great together
Tyrnan Hipparh they struck
Yes, eternal glory awaits you later,
Oh dear Harmody with Aristogiton,
For the tyrant being struck with a sword
And they made everyone equal before the law.

Herodotus says that Harmody and Aristogiton, the descendants of the Gephireans – of the clan who came to Attica from Beotia, the Athenians accepted him among the citizens with certain restrictions, including the reason for the murder of Hipparchus – infringement of the political rights of new citizens, not Greeks.

15) Adoni-Zedek — king of Jerusalem during the Jewish invasion of Palestine. He organized a coalition of 5 neighboring Amorean cities to counter the invasion, but the allies were defeated in Gabaon and brutally suffered in Beth Haran. 5 allied kings took refuge in a cave in Mackeda and were imprisoned there until the end of the battle, when Joshua ordered them to be brought in: they were brought, humiliated and put to death. The

name A.-Ts., Apparently, is distorted in Adoni-Besek to the Court., 1, 5 – 7; the last – is also the Canaanite king in the city of Bezek; was broken by the tribe of Judah, fled, but was caught. He cut off his thumbs on his arms and legs as a divine punishment for such cruelty that he once committed over the seventy kings, who then collected crumbs under his table.

16) Mesh — King Moab. In the inscription of King Mesh to the Moabit god Kemosh, found in 1868, who helped him in the fight against enemies and with which Mesh expanded and strengthened his state. In gratitude for this, he, Mesh, built him "this sanctuary", that is, probably the temple in which the stone was erected. At the same time, the king takes this opportunity and lists everything that he has done for his people in wars and in peacetime. Among his enemies, Mesh calls the Israeli king Omri, who oppressed the Moabites for a long time, "for Kemos was angry with his country." The modern Mesh of the descendant of Omri, Jehovah, also continued to oppress Moab, but Mesha "wanted the sight of [the death] of his and his name, and Israel died forever." Omri's conquered area is in Medeba, where the Israelis settled. "in the days of Omri and half the days of his son – for 40 years, "Mesha conquered back with the help of Kemosh; the city of Atarot, strengthened by the Israeli king, in the area of which the" people of Gad "have lived since ancient times, Mesh conquered and exterminated the entire population, what a pleasant sight for Kemos and Moab, after which he settled other residents in Atarot. He also returned (conquered by the Israelis) the altar's belongings in the Kemosha sanctuary in Keriot. He conquered the city of Heaven among the Israelites and exterminated the entire population as a consecration (anaphema) to God; the Jhwh altar, which were in this city, he moved to the sanctuary of Kemos. He also conquered the cities of Jagats and Khoronaim and annexed them to his state. In addition, he restored and strengthened a number of cities, primarily – the main city of Dibon, where he built walls, gates, towers and a citadel;he also took care of the water supply of the city. This monument reports on the relationship between the Moabites and the Israelis, but there are some difficulties just here when we compare these data with the message of the Bible. The Bible does not say anything about the conquests of Omri in Moab, – regarding his military exploits, it is limited to pointing to the Chronicle of the kings of Israel (I Tsar., 16, 27). But it is thoroughly described in book II of Tsar., 1, 1 (cf. 3, 4, and sl.) That after the death of Ahab, Mesh rebelled against the dominion of the Israelites over Moab and did not pay more tribute to the sheep and rams. As a result, the Israeli king Jehovah made a Jewish campaign against Moab in alliance with Jehovah'saphat; fate at first favored the Jews, until the Moabite king besieged in one fortress sacrificed his original son, – after that "there was great anger over Israel "(that is, an epidemic in the Israeli camp probably broke out), and the war was supposed to end (II Tsar., 3). That Mesh in his inscription does not mention a word about this war and the means to which he resorted, – is understandable, but it may seem strange that according to this inscription Moab's fall from Israel did not occur after the death of Ahab, but also during his life. But the words of the inscription: "And his son replaced him and he also said: the enslavement of Moab" can be interpreted that this does not apply to Omri's son,

but to his descendant. This is even confirmed by the inscription: "Israel lived in Medeba in the days of Omri and [half] days of his son for 40 years," and this can only apply to the time of King Jehovah, the great-grandson of Omri (the latter reigned for 12 years, Ahab – 22, Ahaziya – 2 and Jehovah – 1 Mesh mentions, t.o.,for brevity only the founder of the dynasty, Omri, and his contemporary, Jehovah. He takes the number 40 as round, or rather it would be said: 42, or it is possible that Omri did not conquer Moab at the very beginning of his reign, but a little later. The inscription was apparently made later, because Mesh is already talking about the death of Omri's house, which put an end to Yega. This inscription is also important for the history of the development of the Semitic alphabet, spelling and language. The written signs are the same as the Phoenician and Hebrew. The language is very close to Hebrew.This inscription is also important for the history of the development of the Semitic alphabet, spelling and language. The written signs are the same as the Phoenician and Hebrew. The language is very close to Hebrew.This inscription is also important for the history of the development of the Semitic alphabet, spelling and language. The written signs are the same as the Phoenician and Hebrew. The language is very close to Hebrew.

17) Dvir — king of the Amorite city-state of Eglon, located south of Jerusalem. Dvir was part of a coalition trying to stop the Jewish invasion led by Yehoshua bin Nuna (IBN. 10: 3).

18) Ruth — heroine of the book "Rufus". By the way of the Moabite woman, she was so attached to her husband, a Jew from Bethlehem, that after his death she did not want to part with her mother-in-law Noeminha, accepted Judaism and moved from Moab (where Noemin and her husband temporarily left «Palestine » on the occasion of hunger) in Bethlehem, where they settled. The virtuous life and beauty of young Ruth was the reason that she became the wife of the rich Boaz and became, therefore, the grandmother of King David.

19) Toi — King Hamat, the main Canaan city, contemporary of David. He waged wars with Gadadezer (see), king of Tzoba; Upon learning that the king of Israel had defeated the army of Gadazer, he sent his son Joram with precious gifts to David.

20) Gadadezer — king of the Aramaic region Aram-Tsoba and contemporary of David; there was a war between them for some time, as a result of which David defeated G. and took a great booty from him.

21) Abisham — King of Bible; his excellent gold jewelry has been preserved.

22) Abibal — King of Bible; obeyed Pharaoh Sheshonka.

23) Ahiram — King Bible, known by the sarcophagus.

24) Abdel — King of Arvada, obeyed after an unsuccessful rebellion (?) Sinahheribu.

25) Mettenba'al (Matanba'al) I — King of Arvada, with his 200 wars fought against Salmanasar III in the battle of Karkar (853 BC).

26) to Yakinlu — king of Arvada (approx. 669 BC), whom Ashshurbanipal killed, replacing with the eldest son of J. Azibaala (approx. 620).

27) Merbal (Magarba'al) bin Agbal — King of Arvada (approx. 480 BC), at the head of his fleet, participated in Xerxes' campaign to Greece.

28) Abdemon — adventurer, a politician from Tire, in the era of the Greco-Persian wars captured Cypriot Salamis, expelling its owner, Greek Evagor. Isocrat hints that even before this expansion, Abdemon was an influential person in Salamis. He says that the Phoenicians did not allow the Greeks to be in Salamis. However, Evagor regained Salamis, and subjugated other cities of Cyprus. The success of the Greeks is connected with the policy of the Persians: Evagor was their ally in the fight against Sparta. The Persians even gave Athenian Konon a Phoenician squadron led by the king of Sidon. But the further capture by Evagor of Cyprus caused concern of King Persia Artaxerxes II. Residents of the Phoenician cities of O-va, for example Kitiya, did not recognize the power of Evagor. Artaxerxes II sent an army and navy against Evagor. However, the Greek did not sit idly by – he entered into an alliance with the pharaoh of Egypt, Ahoris,who helped him strengthen the army and create a fleet, and he himself invaded Asia, as his inscriptions on the subordination of Acre and Sidon speak. Isocrat says that even Tyr obeyed Evagor, and began to supply ships to his fleet. However, when in 385 BC Persian General Tiribaz defeated Evagor offered him peace, he demanded that the Persian king be subordinate, to pay tribute and the rejection of the cities of Cyprus except Salamin. In peace, does not talk about Tire. And from other sources we know that Tire was first taken by Alexander.pay and refusal of the cities of Cyprus except Salamin. In peace, does not talk about Tire. And from other sources we know that Tire was first taken by Alexander.pay and refusal of the cities of Cyprus except Salamin. In peace, does not talk about Tire. And from other sources

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29) Zimridu — King of Sidon (approx. 1450 BC), fought with King Tire Abimilka (see).

30) Abdmilikat — king of Sidon (approx. 700 — 678), apparently the receiver of Itobaal. Raised the rebellion against the king of Assyria, Asarhaddon. Not supported by other Phoenician kings, he performed with King Kundi and Sizu (Kilikia) Sanduarri. Asarhaddon, who called himself «the conqueror of Sidon », defeated the rebels; A., who fled to the sea, was captured and beheaded, like Sanduarri. Sidon was looted and destroyed, many citizens were evicted from it. Kar-Asarhaddon (« Port Asarhaddon ») was built on the site of Sidon. The kingdom of Sidon was abolished, its territory began to be ruled by an official. Probably in this war, King Tire Ba'al I (see) helped Asarhaddon (apparently the fleet), because Asarhaddon handed him the Sidon cities of Marub and Sarepta.

31) Tetramnest bin Anis — King of Sidon (c. 480 BC), at the head of his fleet, participated in Xerxes' campaign against Greece.

32) Abdastart I (Straton) — King of Sidon (approx. 374 — 62 BC). In 367, the Athens National Assembly passed a decree granting A. proxia: now all Sidon citizens arriving for trade in Athens were exempted from paying foreign tax – meta-kion and emergency tax – esfors. Probably, such a profitable agreement was due to the involvement of Sidon in the anti-Persian coalition. Pharaoh Tah established control over Tire and Sidon, but his son or nephew Nectaneb opposed him, to which King Sparta Agesilai joined, after which almost all Greek mercenaries left. Left without them, Tah fled to Sidon, and later surrendered to the Persian king Artaxerx II, who forgave him and even allegedly put at the head the troops sent against Egypt. Then the Persians also fell upon the rebellious Phoenician, – the Sidon king A. was displaced,and the city itself was probably deprived of autonomy (the owner of the city’s coin was not his king, but the satrap of Cilicia and Zarechya Mazdai; at 357, however, the minting of his own coin by Tyr resumed, the name of his king Tennes appears on Sidon coins, – this is the result of the fact that the new king Artaxerx III did not trust the satraps).

33) Tennes — King of Sidon (362 — 46 BC), the vile traitor of his own people, adventurer. He initiated a rebellion against the Persians in 351. Together with Tyr and Arvad, he built the new city of Tripolis as a sign of the All-Finnish Union, where the Phoenicians created a joint council of the Sanhedrin, in which the kings and the best citizens sat, and on which general Phoenician affairs were discussed. The Phoenicians decided to oppose the Persians and sent ambassadors to Nectanebus (see Abdastart I), who sent 4,000 Greek mercenaries to Sidon, led by Mentor. The rebels themselves began to equip the fleet, produce weapons and destroy traces of the Persian presence. Artaxerxes III sent an army against Sidon, led by the satraps of Cilicia Mazdaem (see Abdastart I) and Syria (Zarechye) Belesi. Both armies were defeated by the Sidon army and thrown out of Phoenician.This also led to the uprising of Cyprus. Directing the vassal of the Qari king Idriya against the Cypriots, Artaxerxes himself led the army against Sidon. And then, at T. Toli, his nerves could not stand because of fear of a huge army of Persians, if he decided to start a new game, be that as it may, T. sent his servant Fesalion to Artaxerxes with a promise to surrender Sidon and help the Persians in a trip to Egypt. Having received consent from the king of kings, he bowed to the side of the Persians and Mentor. Under the pretext of leaving for the All-Finnish Assembly, he removed 100 prominent citizens from Sidon, whom he handed over to the Persians for reprisal. The rest of the Sidon elite cowardly begged the Persians for mercy. The people of Sidon, learning of betrayal, burned the ships so that no one would run out of the city and begin to prepare for defense, but T. ordered to open the gates in front of the enemy.The Sodonians chose to set fire to their homes and perish with their wives and children in disgrace; more than 40 thousand people died. Survivors were sent to the internal regions of the Persian Power – to Babylon and Susa. But the traitor suffered the punishment – Artaxerxes ordered to kill him. The mentor, who surrendered Sidon to the Persians, Artaxerxes took over and instructed to lead the 3rd Corps of the Persian army, consisting of mercenaries whom he commanded in the war with Egypt. The rest of the cities of Phoenician capitulated in front of the blood-loving king of Persia. Arvad stopped minting his own coin; on Sidon coins Mazdai again appeared. On the throne of Tire – the new king Azimilk (see). Egypt is subordinate to the Persians.
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34) Abdastart II — King of Sidon (346 — 32 BC), ruled after Tennes (see). In 334 A. – among the chiefs of the fleet of Persians in the war with Alexander the Great. By the will of the people, he was forced to surrender Sidon to Alexander, who replaced him with Abdalonim (see).

35) Abdalonim — King of Sidon (332 — 12 BC). Alexander Makedonsky is seated on the throne instead of Abdastart II (see). Found Greek-Finikian inscription of the end; V c. BC his son Tim (Finikisk. "military commander") with the mention of Sidon king A. confirms the stories about him Kurtz Ruf and Diodor, who say that Alexander instructed Gephaestion to find the new king Sidon (and he offered the throne to his lovers), but according to tradition, the king got his throne

36) Tabnit (approx. 300 — 280) — King of Sidon, father of Ashmunazor II, who ruled, probably, at the end of the IV century. BC His name is known because in 1887 Hamdibey found in the vicinity of Sidon his sarcophagus of Egyptian origin with an inscription. Last one; one of the few Phoenician inscriptions found in Phoenician herself. In 8 lines, the king calls himself the son of Ashmunazar I (the priest of Astarte, who seized power approx. 310 — 300), the king of Sidon and the priest of Astarte, conjures not to open his tombs, because there are no jewelry in it, threatens with a Kara of Astarte encroaching on his coffin, deprivation of offspring and grave peace. Above the Phoenician text; hieroglyphic Egyptian inscription reproducing 72 g. Books of the Dead and written for Egyptian General Penpt, who was buried in a sarcophagus to Tabnit. The latter acquired a sarcophagus, probablyafter the defeat of Egypt at Artaxerxes III Ohe, when many temples and tombs were looted, Egyptian shrines; thrown away and hit the markets. This serves as a criterion for dating Tabnit. In addition, it is confirmed by Ptolemy I coins found near its tomb and in itself. His sister and wife – priestess Amashtart.

37) Filocl son of Apollodor — king of Sidon, an influential member of the non-Ziot union that united the Aegean Sea; rules under Ptolemy II Philadelphia (king of Egypt 285 — 47 BC), he is mentioned by Greek inscriptions 280 and 279. Prior to his reign, Filocl was one of the commanders of Ptolemy I Soter (322 — 307) and actively participated in his wars. Filocl, along with the head of the Nesiot Union, non-Siarch Wackhon, initiated non-Siot support for the holiday set by Ptolemy II in honor of his father. The Ptolemy did not want to personally demand this from the "islanders", and chose to act through Philocles, and in the corresponding decree of the Union Council, Filocl, and not Vakhon, was named first. In Sidon, no king after Philocha, who died, is probably unknown in 262 — 261.

38) Abimilki (Azimilk) — King Tire (c. 1375 BC). He wrote to Pharaoh Ehnaton (XIV BC) about his struggle with Sidon, and about the capture by the king of the last Zimrid (see) mainland Ushu, depriving the so-called. Tyr of fresh water and Lebanese forest; but the attack of the Sidonians was repelled. A. declared himself a servant of the daughter of Akhenaton Meritaton.

39) Hiram (Ahiram) I the Great (approx. 978 — 944) — the famous king of Tire, contemporary and friend of the Israeli kings David and Solomon. According to the Tyr traditions that came to us only in the later form for extracts from the works of Dios and Menander (near Ios. Flavia, Ancient, V ;;;, 5, 3; Against Apion, I, 17, 18), – he was the son and successor of Avibaal, reigned 34 years and died after a 54-year-old happy life. His reign was for Tire a period of the most magnificent heyday. He again conquered the Chinese in Cyprus or the inhabitants of Utica (difference) who refused to pay tribute. He erected huge buildings and fortifications on the island of Tire, connected the Baal-Shamesha temple, which had previously stood on the island, with the city, and decorated it with golden columns, which the Herodotus was surprised at; built a new temple in honor of Melkart and Astarta. Hiram approved for Tyr the recently converted hegemony from Sidon.As in his love of buildings, he also competed with Solomon in wisdom. David's victorious wars expanded the borders of neighbor Tyr and brought him considerable power. The Israeli state dominated the trade routes from Mesopotamia, Egypt and Arabia to the Phoenician harbors, and most importantly, gave the Phoenicians a way to the Red Sea. The Israelis needed skilled sailors and also artisans, architects, carpenters, masons, etc., such as the Phoenicians. Hiram entered into friendly relations with David. He sent carpenters and building material (cedar trees) to David to build his palace in Zion (II Sam., 5, 11; I Chron., 14, 1). At the reign of Solomon, Hiram sent an embassy to him (I Tsar., 5, 16). Solomon renewed his former alliance with the Tyr king, and, taking this opportunity, he, starting to build the Temple,He wrote about this to Hiram and asked for his assistance in this matter. Khiram sent him cedars and cypresses from Lebanon, carpenters, masons

and architects to build the Temple and the royal palaces. Solomon, for his part, gave Khiram wheat and olive oil and 20 cities in Galilee instead (I Tsar., 5, 22 – 25; 9, 11 – 14). Hiram did not like these cities, but this did not violate his friendship with Solomon. And profitable sea trade in the Mediterranean and Red Seas was also carried out with the assistance of the sailors of Tire.And profitable sea trade in the Mediterranean and Red Seas was also carried out with the assistance of the sailors of Tire.And profitable sea trade in the Mediterranean and Red Seas was also carried out with the assistance of the sailors of Tire.

40) Abdastart I — Tsar Tire, son of Baalezor I, grandson of Hiram (see). Killed approx. 910 BC as a result of a conspiracy organized by the sons of his nurse, the eldest of which Metastart (Metuastart) seized power. He was replaced by Astart (Abdastart II) bin Leostart, the rightful king. Astarta was killed by his own brother Felet; the last overthrow and killed Itobaal I (see).

41) Itoba'al I — King Tire. Before the overthrow of Felet, he was the priest of Astarta. With it, a new flowering of Tire begins. He founded the cities of Botris in Phoenician and Auzu in Africa. To strengthen on trade routes, in addition to the founding of the colonies, he also acted in diplomacy: so he entered into an alliance with the king of Israel, Omri, and extradited the daughter Isabelle / Jezebel (see) for his son Ahab. He assisted Israel in the construction of the new capital of Samaria and the strategically important Megiddo. The queen of Judea was the granddaughter of I. Hofolia (Atalya, see). For the purposes of world trade, I. is building a new port in Tire itself; this artificial port was more hidden from the actions of the elements and opened the way to Cyprus and Egypt. Assyrian king Ashshurnasirapal II in 876 or 882 BC made a campaign to the west, all Phoenician obeyed him, including Tyr.

42) Isabelle — the daughter of Itobaal, the Tyrish king, the wife of the Israeli king Ahab and the mother of the Jewish queen Atalia. As the wife of Ahab, and then, after his death, the Queen Mother, she had a huge influence on the kingdom of Israel, and through her daughter Atalia also on the kingdom of Judea. Isebel was a proud, power-hungry and conceited woman, in pursuing her intended goal she never stopped at anything – even before the murder; she demanded unlimited devotion to the dynasty and blind obedience from her subjects. The daughter of Etbaal, who until his election as king of Tire, was apparently the main priest in the temple of the goddess Astarta (Menander of Ephesus; cf. Flavius, Prot. Apiona, I, 18), she herself was a passionate fan of the cult of Astarta, and her main goal, since her appearance in the kingdom of Israel, was to establish the cult of Baal and Astarta among the Israelis.Her influence on Ahab was so strong that he obeyed her

unquestioningly in both religious and political affairs. Under her influence, Ahab fell away from his religion and marked his transition to idolatry by the construction of a luxurious temple in Samaria and various "mazzebots" in honor of Baal and Astarte and the appointment of a huge number of priests and false prophets who received content from Izebel. The latter, patronizing them and the religion that they planted among the Israelis, systematically persecuted the prophets of Yahweh and other God-fearing people and destroyed the altars erected in honor of the One Gd. Isebel had a special hatred for the prophet Elijah, who dared to enter into an open struggle with her in defense of a violated religion; she made his enemy a limp Ahab. This hatred has reached its climaxwhen Elijah publicly proved the impotence of the false prophets and discovered the danger to the people who were hiding in their activities. The life of the prophet was in great danger, and if he had not been hiding in time from the borders of the kingdom of Israel, the queen would have betrayed his execution as many other prophets. Isebel, apparently, also took an active part in state affairs, and she violated law and law, and, as was manifested in the famous Nabot case, none of the Israeli elders dared to raise their voice against her free violence, although everyone understood perfectly that with Nabot was a clear lawlessness. After the death of Ahab, the biblical chronicler no longer reports anything about the activities of Jebel; but its influence, especially in religious affairs, remains very powerful at this time. The son of Isebeli Ahaziya was apparently under her influence,and his religious policy was no different from the one pursued by his mother; somewhat, apparently, the direct influence of Jezebel in the reign of her second son, Jehovah, weakens, but nevertheless at this time she still continues to be considered the main culprit of the religious fall of the Israeli people, and Yehgu rightly throws a rebuke to Jehovah in the face that in the Israeli kingdom peace will not be established until then, "while your (Jegorama) mother, and her many sorceries. " To his character, arrogant and gloomy, Jezebel remains true even at the moment when God's punishment, predicted by the prophet Elijah, must be fulfilled over it. Proud, with his eyes painted over, in royal robes, Jezebel stood at the window of her palace in Jezreel,when the new winner Yega was to join him, in order to appear in the eyes of the rebel Yega, a man of unknown origin, in the whole brilliance of his high origin and in that, at least for a short moment, to confuse the winner. Isebel knows what an ironic greeting "How are you, Zimri, the killer of his sovereign?" she is waiting for imminent death, but Jezebel is not afraid of her and puts so much sarcasm into this greeting that the insulted and angry Yega orders to immediately throw her out of the window, and she dies. The chronicler adds that when, by the order of Yega, people appeared to bury Isebel, for "she was still the royal daughter", then only her head and limbs remained from her, the rest was to eat the dogs; that is, what was once predicted by the prophet Elijah was fulfilled.in order to appear in the eyes of the rebel Yegh, a man of unknown origin, in all the splendor of his high origin and in that, at least for a short moment, to confuse the winner. Isebel knows what an ironic greeting "How are you, Zimri, the killer of his sovereign?" she is waiting for imminent death, but Jezebel is not afraid of her and puts so much sarcasm into this greeting that the insulted and angry Yega orders to immediately throw her out of the window, and she dies. The chronicler adds that when, by the order of Yega, people appeared to bury Isebel, for "she was still the royal daughter",

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43) Ataliya — the daughter of Isabeli and Ahab, who, having married the Jewish king Joram, the son of Jehoshaphat, transferred to the Jewish soil the Phoenician influence that her parents widely spread in the kingdom of Israel. The appearance of A. in Judea was accompanied by a magnificent flowering of idolatry, persecution of Jehovah's cult, bloody horrors and executions. Like her mother, the cruel and wayward of Isebel, A., during her husband's life, began to intervene in state affairs; when he died, in fact, the government of the state passed into her hands, her son Ahaziya, apparently, performed only her will. After the death of Ahaziah from the sword, Yegu A. finally seized power and killed those who could claim the throne. Only the little son of Ahaziah, Joash, whom Jehovah the daughter of Joram hid, was saved. For 6 years, Joash hid Jehovah and her spouse,high priest Joadah, in the Temple. All this time A. individually ruled the state (884 – 878 BC). At the age of 7, bowing to the side of Joash not only the palace guard, but also the Levites, who were specially called to Jerusalem from all the cities of the kingdom of Judea, Joad made a coup and Joash was proclaimed king. On the orders of Joada, A. was expelled from the Temple, where she thought to find a "refuge", and killed.

44) Itoba'al II (Eshba'al II) — King Tire (750 — 39 BC), which approx. 740 together with the biblical king Shipbaal paid tribute to Tiglat-Palasar, whose campaigns laid the foundation for the Assyrian Empire.

45) Hiram II — King Tire (739 — 30 BC). Due to an exorbitant tribute in 733, the Damascus king Rezon rebelled against Assyria; he was supported by Tire and some other countries of the region. But Tiglat-Palazar III defeated the traitors, the Damascus kingdom was liquidated, and H. kissed the legs of the Assyrian king and agreed to tribute; however, H. was displaced, Mattan II (730 — 29) was put on the throne of King Tire, who paid Tiglat-Palazar III 150 talents of gold.

46) Elulay (Luli) — King Tire (729 — 694 BC). After an unsuccessful anti-assirian uprising, he obeyed Salmanasar V (killed by conspirators during the siege of Samaria) or Sargon II. The change on the Assyrian throne again led to the fermentation of the minds; a new uprising broke out, led by the king of Gaza, Gannon, who entered into an alliance with Egypt; Damascus, Arvad, Tsumur participated. The Egyptians were defeated under Rafia. Damascus was destroyed. Sargon subjugated to Assyria some o-va and other territories with incl. Tyr population, as well as part of Cyprus. After occupying the Assyrian throne by Sinaherib, Babylon fell away, which caused a new surge in separatism in Phoeniciania. E. was preparing for a fight with the enemy – strengthened the mainland cities, where he placed garrisons. In 701, Sinaherib went camping ch. against E. and

captured mainland Tyr cities. E. saved to Cyprus,but he was captured and filthy. Itobaal (?) Was put in his place. Tsari Sidon Itobaal, Bibla Urumilk and Arvada Abdel et al., Except King Ascolon Sidkih, bowed to the feet of King Assyria. Some of the Phoenicians were relocated to Mesopotamia, where they built ships, and helped as sailors in the conquest of southern Mesopotamia.

47) Ba'al I — King Tire, to whom the king of Assyria, Asarhaddon, transferred the cities of Marub and Sarepta to the rebellious Sidon king Abdmilikat (see). However, B. himself began relations with Pharaoh Taharka – the main enemy then of Assyria. Tsirkin believes that the turn of King Tire from Assyria – is a consequence of Asarhaddon's unsuccessful trip to Egypt in 674 BC, which shook the myth of the invincibility of the Assyrian power. B. stopped paying tribute to the latter. The Jewish king Manasseh, who erected a statue of Astarta and introduced the Phoenician cult, – also did what the king of Israel, Ahab, clearly acted as his ally. But Manasseh was captured, and forced to return to Judaism already in Mesopotamia, after which he was forgiven. At 671, Asarhaddon again went to Egypt, – stopped on the way at Tire, but B. did not submit to him. Leaving part of his army to besiege Tire, Asarhaddon continued the Egyptian campaign.The Egyptians, who lost the battle to the Assyrians, could not help Tire, who was in need of food and water, and B. surrendered. He paid tribute for the time that he did not pay, and also sent 2 daughters with a rich dowry to Assyria; Asarhaddon deprived Tyr of all his mainland possessions, from which he created the new province of Tire (Curi), – the name of one ruler of this area is known – Bel Shadua. However, Asarhaddon allowed the Tyrians to trade in their former cities, Acre and Dor. Even Ushu was attached to Assyria – this can be seen from the uprising in him against the Assyrian governor. And an official was sent to Tire himself, following the policy of the Tyr king.Asarhaddon deprived Tyr of all his mainland possessions, from which he created the new province of Tire (Curi), – the name of one ruler of this region is known – Bel-Shadua. However, Asarhaddon allowed the Tyrians to trade in their former cities, Acre and Dor. Even Ushu was attached to Assyria – this can be seen from the uprising in him against the Assyrian governor. And an official was sent to Tire himself, following the policy of the Tyr king.Asarhaddon deprived Tyr of all his mainland possessions, from which he created the new province of Tire (Curi), – the name of one ruler of this region is known – Bel-Shadua. However, Asarhaddon allowed the Tyrians to trade in their former cities, Acre and Dor. Even Ushu was attached to Assyria – this can be seen from the uprising in him against the Assyrian governor. And an official was sent to Tire himself, following the policy of the Tyr king.

48) Itoba'al III (Eshba'al) — King Tire (591 — 73 BC). Joseph Flavius announces the thirteen-year (585 — 573) siege of Tire Nebuchadnezzar on the board of I. Ezekiel in his prophecies at first gloatingly predicts the destruction of Tire, but after 15 years he already

says that the heads of the Babylonian soldiers have already flashed, but there is no result. Although the city was never taken, nevertheless, Tire again obeyed Babylon.

49) Ba'al II — King Tire (573 — 64 BC), planted on the throne by Nebuchadnezzar instead of the rebellious Itobaal (see); participated in the unsuccessful campaign of Nebuchadnezzar to Egypt. Upon the death of B., Nebuchadnezzar liquidated the monarchy of Tire, at the head of which he appointed a judge, i.e. suffets (approx. 564 or 563).

50) Abdastrat (Staraton) — leader of the uprising of slaves in Tire. The rebels killed all the slave owners of men, and their wives and children were divided among themselves. Perhaps this story was invented by the Greeks to justify the atrocities of Alexander, who destroyed the inhabitants of Tire – they were descendants of slaves.

51) Azimilk — king of Tire, with him Tire was destroyed by Alexander the Great. The siege of Tire (January-July, 332 BC) – the seven-month siege and assault by Alexander Tire was not only one of the most striking victories in Alexander's track record, but also entered the annals of world military history. King Adzemilk fought on the Persian side, and the Tyr fleet was one of the largest in the Mediterranean Sea. The city was defended by 8 – 9 thousand men, citizens of Tire. According to Justin (11.10), the Kurtz (4.3.19) and Diodor (17.41), the Tyrians took out a weak population to Carthage, although most of the women and children remained in the city. Tyrians counted on their fleet, the impregnability of o-va and the help of Carthage. Alexander decided to connect the mother-in-law with the city, and then, by embankment, bring siege cars to the walls of Tire. Tens of thousands of people engaged in construction work:stakes broke into the muddy bottom, stones fell on, forest material was poured on top of them. The ruins of old Tire on the mainland provided a stone in abundance, a tree was brought from the Lebanese mountains. Like, 60 m wide, slowly crawled to the city. To protect the builders from the sorties of the Tyr Trier, the Macedonians installed 2 wooden towers covered with skins and leather from fire arrows on the embankment. Tyrians brought the ship to the brim filled with combustible material, directly to the towers. The fire was not allowed to be extinguished by shelling the Macedonians with triers, and then, having sailed out of the city on many shuttles, the Tyrians destroyed the embankment. The wind, which intensified on the same day, caught up with the waves that completed the destruction of the mole. Labor and months of work disappeared in vain. Alexander ordered the construction of a new embankment, wider than the previous one, and he went to Sidon to collect his fleet,without which the siege of Tire looked hopeless. Tsari Arad and Bibla, having learned that their cities in the power of

Alexander, fell away from the Persians and sailed to the king of Macedonian. Together with the Sidon fleet, the number of Phoenician ships led by Alexander was 80. About 25 more ships were sent by allies from the Malaysian states. Cypriot kings with 120 ships also joined Alexander. T.O. Alexander's fleet was approx. 225 ships in Arrian (2.20), 190 in Kurtz (4.3.11). The Tyrians did not accept the naval battle and took refuge in the harbors. The Cypriot flotilla blocked the northern harbor facing Sidon, and the Phoenician fleet is southern, facing Egypt. The artisans manufactured many siege weapons, some of which brought Tire to the walls of the restored embankment, while others mounted on ships anchored along the wall.Tarans tried to break through the wall directly from the ships. Before the ships failed, I had to pull out large stones from shallow waters near the walls. Tyrians constantly made sorties, cutting anchor ropes, until the Macedonians began to use chains for anchors. In one of the sorties, the Tyrians suddenly attacked the fleet of Cypriots and put several of their ships to the bottom, and even more damaged. True, they themselves suffered heavy losses during the retreat. Alexander began to storm the city surrounded on all sides: «Since now there was no use to the Tyrians from the fleet, the Macedonians were able to bring the cars to the very walls. The cars standing on the embankment did not cause any significant damage to the wall: so it was strong. They failed some ships with cars on the other side of the city, which was facing Sidon. When they didn’t achieve anything here, Alexander,continuing his attempts everywhere, he went over to the southern wall facing Egypt. Here, finally, the wall in a significant space was shaken; part of it broke off and collapsed. Where it collapsed, they brought down, as was possible, bridges and for a short time tried to go on an attack; Tyrians, however, easily threw off the Macedonians » (Arrian, 2.22). Diodor adds that the gap was about 30 m long, but during the night the Tyrians restored the wall. After 3 days, Alexander resumed the assault. First, the wall was slashed near the southern harbor, then ships with bridges and infantry approached the gap. On the 1st, Macedonian Admet with his thyroid roamed to the wall of Tire. Soon, the Macedonians captured all the walls with towers and entered the city. At the same time, the ships of the Cypriots and Allied Phoenicians broke into both the harbor of Tire. The massacre of the city defenders began.During the siege, approx. 400 Macedonians. Tyrians fell 8 – 9 thousand: 6 – 7 thousand men died during the assault, another 2 thousand were crucified on crosses along the sea (Arrian, 2.24; Diodor, 17.46; Kurtius, 4.4; Justin, 18.3). According to Arrian, 30 thousand captured residents of Tire were sold into slavery, Diodor writes about 13 thousand captives, Kurziy – that 15 thousand inhabitants were saved by allies from Sidon, who secretly transported Tyrians to Sidon. Alexander populated Tire with a population of the surrounding places, appointed them a new king, and he moved to Egypt through «Palestine », where he had to besiege the Philistine city of Gaza. Tir coin finds show that A. reigned in Tire until 309 or 308.3).
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52) Soem from Emes — ruler of Sofena near Edessa (Flavius, "Drev.", XX, 8, 4, "Iud. V.", II, 18, 9; III, 4, 2; VII, 7, 1, Tacit, "Ist.", II, 81; Lebanon, 1 Flavius, "Life description", ch. Xi). After the death of Soem, Var apparently retained part of his father's possession, which he held until 53 when they were donated to Agrippe. His name also occurs at the beginning of the Jewish War, when Agrippa entrusted the government of a certain Noar, or Var, who showed great arbitrariness in this post, and therefore was removed by Agrippa II and replaced by another ruler (Flavius, Iud. V., 18, 6; "Life-opis.", 11 and 36; with 24).The names of Var and Noar meet at Flavius alternately (Var – "Iud. V.", II, 12, 8; "Life.", 11, 36; Noar – "Iud. V.", II, 18, 6).

53) Arish bin Yael — the famous leader of the Phoenicians of Malta.

54) Baalshilleck bin Gannon bin Abdashmun — a well-known inscribed overseer for the quarries (Malta).

55) Elissa (Didona) — wife of the Tyr priest Melkart Aherb (Zakarbaala), sister of King Tire Pigmalion (Pumiyton, approx. 820 — 774 BC), daughter of King Mattan I (Muton, approx. 829 — 820). Aherb was very rich, and Pigmalion decided to take his wealth from him, Aherb hid them, after which he was killed by the furious Pigmalion. After the murder of her husband, Elissa fled with faithful people, first to Cyprus, and then to Africa (taking with her fabulous wealth). With the tsar ¬ the body ran from Tire also «senators » (lust. XVIII, 5, 15), that is, those representatives of the ruling circles who apparently opposed Pigmalion. She committed suicide because of the betrayal of Eney or because of the claims of the king of the Aborigines of Giarb. At the last, she bought land, where she founded Carthage and the Beers Kremlin. With this purchase, the historically first task of variational calculus was solved,called «Didon's tasks ». Elissa asked the local tribe for a piece of land that could be covered with a bull's skin. Local residents provided skin that

Didon cut into narrow belts and tied them. The resulting rope covered the territory off the coast. The question arises of how to capture the maximum area. The dating of these events is controversial, probably Carthage was founded either in 814/13 or in 825/23 (the last dates of Shifman and Tsirkin consider the time of death of E.). probably Carthage was founded either in 814/13 or in 825/23 (the last dates of Shifman and Tsirkin consider the time of death of E.). probably Carthage was founded either in 814/13 or in 825/23 (the last dates of Shifman and Tsirkin consider the time of death of E.).

56) Anna, the sister of Didona-Elissa, her assistant.

56) Bithium — one of the satellites of Elissa; Servius, with reference to Libya, calls B. the commander of the Punic fleet and one of the «princes » Karfagen, i.e. he is one of the first 10 persons of the state. It was he who commanded the fleet of fugitives from Tire, who first moved to Cyprus (part of the Cypriot Phoenicians followed with them), and then to Africa.

57) Mitzri — is one of the satellites of Elissa, known from the inscription that his descendant Baalei left. The inscription lists 16 generations of the ancestors of Baalei, among which were high-ranking persons.

58) Nobas (Hannibal) bin Hasdrubal — Carthaginians, known for the inscription from Thebes, in which he is proclaimed Iroxen and «benefactor » Beotians; he is given the right to own real estate, freedom from taxes and the right to asylum on land and at sea and in the event of war. Apparently, he was the sales representative of Carthage in Thebes.

59) Shafat and Adonibaal — well-known Carthage Suffets on the inscription on the construction of a new street.

60) Shafat bin Baalshilleck — Carthage High Priest, like his father Baalshilleck.

61) Hannon bin Abdmelkart — Carthage priest and souffet, like his father Abdmelkart.

62) Cartalon. son of Malha — priest Melkart. Sent to Tire by the Carthaginians with a tithe for the Temple. He was hostile to his father and crucified on the cross.

63) Himilcon bin Azrubaal bin Ashmunam — Baal-Shamima priest, his ancestors – also Carthage high priests.

64) Milkyaton bin Magarbaal — Carthage Suffet, son of the Magarbaal Suffet, highlighted the famous «Turin » stel.

65) Filena — brothers; ambassadors, national heroes of Carthage. Between the latter and Cyrene, with varying success, there was a long war (VI century BC), which caused enormous damage. Nevertheless, the parties could not agree on where the border should go. Then they decided to simultaneously send ambassadors from Carthage and Cyrene, where they will meet and a line will be drawn. The Filena brothers sent by the Punians moved much faster than the Greeks, and therefore it turned out that the border should have passed much closer to the elites. Those, in turn, began to accuse the Filens of having left ahead of schedule. Outraged Filens asked the Cyrene what they were offering. Those demanded that the Filens give themselves a chance to bury alive, which they agreed for the sake of their homeland. At the site of the death of the brothers, altars were built in their honor, and honors were established in Carthage itself.

66) Sunyaton — Carthage politician, traitor. During the Third War, Carthage with the Syracuse tyrant Dionysius, Sunyaton, who, according to Justin, was then «the most powerful » of the Punians, out of hatred and envy of Hannon, the commander of the Carthage army, reported in a letter to Dionysius about the plans of Karfagen and the slowness of his commander, which

67) The daughter of Hamilton Barki (in a Florber novel, she bears the name of Salambo).

68) Sofonisba or Sofonib — daughter of Gasdrubal, son of Giscon, the most powerful Carthaginian of the Second Punic War. The romantic story of her love and death was retold by such ancient writers as Polibiy, Titus Liby, Diodor Sicilian, Appian and Dion Cassius.

Masinissa, the son of the East Numidian king Gala, when he was brought up in Karfagen,

met the beautiful Sofonisba, fell in love with her and received from Gasdrubal consent to marry her. However, when Gasdrubal needed to bring the West Numidian king Sifax to the side of the Carthaginians, he gave her as his wife, despite the fact that she was already engaged to Masiniss. The latter, offended by this act of Hasdrubal, entered into an alliance with the Romans.

When Sifax was defeated, captured and transported to Rome, Sofoniba, meeting with Masinissa by chance, threw herself on his knees in front of him and asked him to save her and prevent the Romans from transferring her with Sifax to Rome. Then Masinissa again kindled with love for the beautiful Sofonisbe and immediately married his beloved bride on the same day, believing that this would save her from Roman captivity.

When Szipion expressed his disapproval on this occasion, Masinissa, not being able to part with Sofonisba and not wanting to give her to the Romans, brought her a cup of poison, which she immediately drained to the bottom.

69) Niece of Hannibal Barki, wife of Numidian Mazetul (204).

70) Imilka (Gimilka) — wife of Hannibal, originally from Castulon in Iberia, name Phoenician.

71) The wife of Gasdrubal Boetarch (3 Punic War) rushed with the children into the flame, unlike her husband, who surrendered.

72) Himilcon. Carthage «Senator », supporter of the Barkids (216).

73) Hannon ba Hamilkar — negotiated with Regul (256) from the side of the Carthaginians.

74) Bostar — commandant of Sagunta (II Punic War), who was in charge of, among other things, the protection of noble Spanish hostages. When the Scipion brothers appeared, as

Titus Liby writes, only these hostages kept the peoples of Spain from alliance with the Romans, «to which they were inclined, but did not want to pay for their blood loss from their children ». Then one Spaniard, a certain Abelux, who switched from serving the Carthaginians to the Romans, managed to deceive Bostar, «a person not as insightful as other Punians », and free the hostages, as a result of which only winter prevented the Spaniards from rising against the Punians.

75) Gampsihor (Hampsikor) — ruler of Roman Sardinia, the most authoritative and rich man of the island, the Phoenicians. During the Second Punic War in 215 BC he sent a secret embassy to Carthage with the Carthage Senator Hannon. Carthage sent Gusdrubal Lysogo to the troops, but a terrible storm swept the Punian ships and carried them to the Balearic Islands; where Gasdrubal had to repair his ships for a long time. Still not waiting for reinforcements from Carthage, the Sardinians, led by the Gostey son of Gampsihor, attacked the Romans, but lost to Titus Manlius Torquat (an experienced military leader who captured 20 years ago) who had 25,000 foot soldiers and 1,200 horsemen; sards lost 3,000 dead Having reached Sardinia, Gasdrubal connected with Gampsikhor near Karalis,near the army of Manlia, but he again defeated the Punians. Gasdrubal Lysy, Gannon and Magon (it came from the Barkids clan) were captured. The guests of the son of Gampsihor fell in battle, and Gumpsihor himself, having learned about this, committed suicide. Around the same time, the governor of Sicily, Praetor Tit Otacilius, defeated and scattered the Punian squadron, returning from Sardinia to his homeland, and captured 7 ships.

76) Himilcon — supporter of the Barkids; when the brother of Hannibal Magon at the end of 216, after the Battle of Cannes, arrived with a report in Carthage, intending to ask for help, and after his speech he took the word Gannon, the opponent of the Barkids, then G. shouted: «We listen to what the Roman senator in the Senate of Kar

77) Cartalon — Ambassador Hannibal to the Romans after Cannes. He was not even allowed into the Senate.

78) Hannibal — fleet chief, at the Hannibal Embassy of Barki to Gieronim (215).

79) Magon, Mirkan, Barmocar — Ambassadors Karfagen Philippe V, entered into an agreement with him (215).After them, Hannibal sent Gisgon, Bostar (Bod'ashtart) and Magon, who were captured by the Romans (215).

80) Gasdrubal Ged — adversary of the Barkids, he, together with the eternal pacifist Gannon, saved from the crowd of Roman ambassadors whom Scipion sent shortly before Zama (203). After her, he, along with Hannon, prayed to the Roman barbarian-winner for the mercy of Carthage. At the end of 202, he heads the Carthage delegation to Rome, fully consistent with the requirements of Scipion. In the summer of 201, they returned to Carthage and approved a peace treaty.

81) Giscon — Senator of the Council of Elders, the only one who voted against the peace treaty imposed by Szipion after the battle of Zam; his ridiculous desire to continue the war freaked out Hannibal, who kicked G. out of the rostrum (202).

82) Geskon bin Hamilkar — delivered a speech initiating war with the Romans (153).

83) Giscon Streetan — Carthage Ambassador to Rome (149).

84) Gillimar Karfagenets — Ambassador to the Romans (149).

85) Magon Carthage — Ambassador to the Romans (149).

86) Magon Bruttians — spoke in the Carthage Senate about the need to submit to the Romans (149).

87) Misses — Ambassador to the Romans (149).

88) Ariston — a certain Tyree, Ambassador Hannibal Barki. He had to get in Carthage in contact with supporters of the Barkids and agree on a further fight against Rome. However, it was not possible to hide his mission. Hannibal's enemies made Ariston summon to the Council; during interrogation, he did not name the names, although he

could not satisfactorily explain why, in fact, he came and why he conducted conversations only with famous figures of the Barkid party. Disputes began in the council; some suggested the immediate arrest of Ariston, others said that you should not arrest a stranger, and even a Tyrian, for no reason, without any evidence of guilt. They decided to postpone the case for 1 day, and in the meantime, Ariston, hanging in a crowded place, where the masters usually sat, signs with inscriptions, fled. From the inscriptions, the magistrates learned that Ariston was not sent specifically to certain people,but to all the people, and they considered it a blessing to convey everything that happened to Rome.

89) Hamilton — Ambassador to the Romans (149).

90) Hannibal Skvorets — Carthage Aristocrat. A supporter of Masinissa (153), expelled and fled to him (152).

91) Gannon the Great III — supporter of the Roman party (153).

92) Gannon, the son of Hamilton — Masinissa demanded that he become a hostage in Rome, but the Romans refused (168).

93) Bannon Tigilla — Carthage Senator, delivered a speech praying the Romans for mercy (149). Roman consuls craved blood and did not heed the prayers of Bannon.

94) Eun — leader of the 1st uprising of the slaves of Sicily (137 – 132 BC), prophet, slave from Syria. Killing the rich landowner Damofil, famous for cruelty, he took possession of the city of Enna with the assistance of the slaves raised by him and, proclaimed by the king, passed through Sicily with fire and sword. The masses of free peasants and workers joined him, including Eun had more than 200 thousand people. He had advice. The slaves defeated 4 Roman praetors and owned Sicily for several years, and established the production of weapons. For the past 3 years (134 – 132), the Romans sent consuls with large troops to Sicily, until, finally, the uprising was crushed by consul Rupilius. For a long time he besieged the 2 main fortifications of the rebels – Tavromeni and Enna. The prisoner-in-law was turned into a bloody mess in Roman dungeons.

95) Septimium North — Roman Emperor (193 – 211), founder of the Sever dynasty, according to the Procopius of Caesarea, Phoenicians from Emesa, son of Geth or Asiatic.

Born in Libya in the ancient Phoenician colony of Leptis Magna. His father was a rich rider, and among his close relatives – 2 former consul, so he could count on ¬ to pursue a senatorial career. As stated in the biography of the North, «in early childhood ... he did not play any game with the boys, except in the judges, when he sat and sentenced, while the group ¬ pa of the boys around him held before him fascia and sechires ». Education was first received at home, then in Rome. Emperor Mark Aurelius made him a senator. He ruled Batika and Sardinia, then Sicily; the consul was at 185. When Emperor Pertinax was killed (193),The north was the governor of the upper Panponia and commanded the Rhine and Danube legions, which proclaimed him emperor. Without losing time, he went to Italy, where the Praetorians put Didia Julian on the throne, who was executed, and Semptimius freely occupied Rome. He had to deal with the rest of the applicants: the Pescence of Niger in Syria and Claudia Septimia Albina in the west. Having dismissed the Praetorians and organized instead a guard of selected soldiers of all legions, he turned against his most dangerous rival, Niger, who was in alliance with the Parthians. To provide for himself in the rear, he adapted Albina, gave him the title of cesar, made him his colleague at consulate 194, commander in chief in Britain, Gaul and Spain, and something like a co-ruler. Niger suffered a series of defeats and was finally defeated under Issa.The north entrusted the persecution of the remnants of the Niger army and the siege of Byzantium to its commanders, and he went against the Parfians, kicked them out of Arabia and Adiabena and joined Mesopotamia to Rome. For these exploits, it was called Arabicus, Adiabenicus, Particus Maximus. Byzantium fell in 196. Albin made sure that he was a co-ruler only by name. To strengthen the succession of his family, the North declared himself the son of Mark Aurelius and the brother of Commod (divi Marci Pii filius), and his son Bassian (Caracalle) gave the name to Mark Aurelia Antonina. In view of this, Albin proclaimed himself emperor, enjoying the sympathy of the Senate. The north moved against him and utterly defeated under Lyon, in 197 Albin died; his adherents were executed, Lyon was looted. Freed from rivals, the North took the 2nd campaign against the Parthians; took Seleucia and Ktesifon, the capital of the Arsakids,and finally defeated the Parfyan (199). In 203, an arch was erected in memory of this in Rome. He built fortifications, especially on the Rhine and Danube. At the end of the war with the Parthians, he went through Syria and probably singled out «Palestine » as an independent province, and he converted Sebastu (Samaria) to the Roman colony (Ulpian, in Corpus Juris, "Digesta", XV, 1, § 7). By that time, the uprising of a certain Claudius, who took possession of Judea and Syria and almost captured the emperor himself (Dion of Cassius, extraction of Xifilin, LXXV, 2), refers. By that time, the uprising of a certain Claudius, who took possession of Judea and Syria and almost captured the emperor himself (Dion of Cassius, extraction of Xifilin, LXXV, 2), refers. By that time, the uprising of a certain Claudius, who took possession of Judea and Syria and almost captured the emperor himself (Dion of Cassius, extraction of Xifilin, LXXV, 2), refers.

Orosius and Eusebius also report an uprising of Samaritans and Jews (VII, 17 and Chronicon), and probably for pacifying this rebellion, the Senate determined Semptymia triumphal entry (Judaicum triumph decreverat; Spartianus, l. c., XVI), which he, however,

provided to his son Karaka In 202, the emperor and his son adopted the title of consul of Syria, and on the way to Alexandria, the North issued a series of decrees for residents of «Palestine », by the way, the prohibition of the transition to Judaism and Christianity (ib., XVII). He provided Jews with public service positions (Digesta, II, 3, § 3). In 194, the Samaritans appeared as rebels against the Septimia of the North, for which he deprived them of the main city of Napolis (the ancient Shechem) of urban rights, in Samaria he planted the Romans and made this city a Roman colony (Spartianus in Severum S. 9; Ulpian, in Corp. jur.Diego., 4, 15, 1, § 7).

Being a Phoenician Nazi, he even ordered Roman coins to depict the image of the goddess Tannit. At the end of his life, Septimia had to wage war in Britain, where the Caledonians constantly disturbed the Roman garrisons with frequent raids. The north itself, with his sons, went to the British, pacified the Caledonians, forced them to cede a small strip of their possessions, restored the Adrian shaft, gathered enormous wealth and added to the title of his Britannicus Maximus. The harsh climate of Britain had a bad effect on his health: he fell ill with rheumatism and died in York (Eburacum) on February 4, 211 he was be pre-exposed; his ashes were transported by his sons to Rome. He considered the soldiers the main pillar, their salary was increased, centurions were given the title of rider, veterans received various privileges, soldiers were allowed to marry during the service,they were provided with different places after leaving the service, etc. The number of legions was increased by 3, of which 1 was located in Albano, in the vicinity of Rome. Semptimius was constantly called proconsul; Italy was subordinate to pro-consulist power. The significance of the Senate fell, especially after the uprising of Albina; the distinction between senatorial and horse-drawn careers was no longer respected, senior positions were provided to riders. The north wanted to compare Italy with the rest of the provinces and make governance throughout the state uniform. Rome was to be only the capital and lose municipal independence. With him, the 1st topographic shot of Rome was made. He enlarged Rome and decorated it with various magnificent buildings; for this he got the name restitutor urbis. In the provinces, he also produced new buildings for military and religious purposes everywhere;the roads were with him in exemplary order; he made the property of the fisk (cursus publicus). The people he had grand games and gifts for himself. The search for Caesar became state. the treasury, and the personal property of the emperor (res privata) was separated from him: revenues from the Senate provinces now also went to the royal treasury. The jury (quaestiones perpetuae) ceased to exist; instead, judges appointed by the emperor were tried everywhere. Praefectus urbi received the right of a criminal court and over senators; in cases of insulting the emperor (crimen laesae majestatis) it was allowed to torture everyone without exception. Being a provincial himself, the North especially favored the provinces; his love was enjoyed mainly by Dakiya, Africa, and the East. To avoid the danger of too large a cluster of troops in one place, he divided the large provinces of – for example Syria,Britain and others – in the districts. A lot of monuments were dedicated to him. He was not alien to scientific interests, wrote his autobiography. Information about him is given by Cassius Dion, Herodian, Avreliy Victor, his biographies in the "Scriptores historiae Augustae" and

Zonara. For example, Herodian writes that the North on campaigns carried the hardships and hardships of ordinary soldiers: «Semptimium North often went through cold and high mountains among storms and snows with uncovered heads, supporting with its example the hardness and courage of warriors ... nothing is possible with battles and victories Semptimia of the North neither in terms of the number of troops, nor in the duration of the destroyed distances He was a highly educated person, fond of philosophy and science. Aurelius Victor says he was a wonderful speaker. He was not alien to scientific interests, wrote his autobiography. Information about him is given by Cassius Dion, Herodian, Avreliy Victor, his biographies in the "Scriptores historiae Augustae" and Zonara. For example, Herodian writes that the North on campaigns carried the hardships and hardships of ordinary soldiers: «Semptimium North often went through cold and high mountains among storms and snows with uncovered heads, supporting with its example the hardness and courage of warriors ... nothing is possible with battles and victories Semptimia of the North neither in terms of the number of troops, nor in the duration of the destroyed distances He was a highly educated person, fond of philosophy and science. Aurelius Victor says he was a wonderful speaker. He was not alien to scientific interests, wrote his autobiography. Information about him is given by Cassius Dion, Herodian, Avreliy Victor, his biographies in the "Scriptores historiae Augustae" and Zonara. For example, Herodian writes that the North on campaigns carried the hardships and hardships of ordinary soldiers: «Semptimium North often went through cold and high mountains among storms and snows with uncovered heads, supporting with its example the hardness and courage of warriors ... nothing is possible with battles and victories Semptimia of the North neither in terms of the number of troops, nor in the duration of the destroyed distances He was a highly educated person, fond of philosophy and science. Aurelius Victor says he was a wonderful speaker. Scriptores historiae Augustae "and Zonara. For example, Herodian writes that the North on campaigns carried the hardships and hardships of ordinary soldiers: «Semptimium North often went through cold and high mountains among storms and snows with uncovered heads, supporting with its example the hardness and courage of warriors ... nothing is possible with battles and victories Semptimia of the North neither in terms of the number of troops, nor in the duration of the destroyed distances He was a highly educated person, fond of philosophy and science. Aurelius Victor says he was a wonderful speaker. Scriptores historiae Augustae "and Zonara. For example, Herodian writes that the North on campaigns carried the hardships and hardships of ordinary soldiers: «Semptimium North often went through cold and high mountains among storms and snows with its uncovered head, supporting with its example the hardness and courage of warriors ... nothing is possible with battles and victories Semptimia of the North neither in terms of the number of troops, nor in the duration of the destroyed distances He was a highly educated person, fond of philosophy and science. Aurelius Victor says he was a wonderful speaker. supporting by its example the firmness and courage of the soldiers ... nothing is possible with the battles and victories of the Semptimia of the North, either in terms of the number of troops, or in the duration of the distances overcome, or in the number of battles, or in the speed of transitions ». He was a highly educated person, fond of philosophy and science. Aurelius Victor says he was a wonderful speaker. supporting by

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96) Caracalla — Roman Emperor 211 – 217, son of Emperor Septimia of the North from 2nd marriage with Julia Domna. Born in 188. His first name is – Bassian – in 196, when his father proclaimed him Caesar, was changed in M. Aurelius Antoninus. The nickname of Caracallus is taken from the name of the Gallic clothing – of a long bathrobe that fell to the ankles distributed to the people. In 197, during a campaign against the Parthians, he was proclaimed the rostrum and Augustus. In 202, he was appointed consul, and in the next he married by the will of his father to Fulvia-Plavtille, the rich daughter of Plavcian. However, he hated both father-in-law and wife and was the cause of death of the first in 204. Already to death, the father-in-law was slutty, gloomy and masterful, Caracalla became even worse when he was freed from him. His younger brother, Geta, proclaimed by Caesar in 198, was not inferior to Caracalle in corruption.Since childhood, the brothers hated each other. When the news came of the uprising of barbarians in Britain, the North took the opportunity to remove sons from the depraved atmosphere of Rome and took them with him to war (208). Caracalla escorted his father to the North of Scotland, in some cases he himself ruled over the army, but all his thoughts were aimed only at preparing for himself a unanimity. He pursued his brother and slandered him, wanted to provoke a rebellion against his father in the army, he himself once raised a sword against him and, as they said, with poison accelerated his death (in February 211). Despite his convictions, the troops, remembering the desires of the North, proclaimed both brothers as emperors. Caracalla immediately made peace with the barbarians, withdrew the army from their country, cleaned the fortresses laid down by the North, went to his brother and mother, and, having made peace with Geta,went to Rome with the dust of the North. Already on the road, disagreement arose again; both brothers suspected each other; in Rome, everyone started his guard; they thought to share the empire, but this was replaced by a mother. His plans to free himself from his brother failed; then he asked his mother to invite both of them to his reconciliation room, and here, in the hands of his mother, Geta was killed (212). After the murder, as if seeking protection, he fled to the camp to the soldiers, gave them treasures collected by his father for looting, and was proclaimed a single emperor. Herodian writes: «For his salvation and unity, he promised to give each war 2500 attic drams »; the soldiers respected him and because he was the first to dig ditches, build a shaft, build bridges, ate soldier food, which he himself prepared. The soldiers and court Gets, numbering up to 20,000, were put to death. Among the dead was Papinian,lawyer, friend of the North. In 212, Caracalla issued an edict that gave all the inhabitants of the Roman Empire the rights of Roman citizenship. Caracalla surrounded himself with Syrians and Germans. He exterminated the old Roman aristocracy, even his wife – the daughter of

Mark Aurelia. He raised old taxes, extorted money from the rich, especially from senators, who were obliged to follow him everywhere. In Gaul, he waged an inglorious war, but, nevertheless, accepted the name Alemannicus and Germanicus; in Dakiya, he fought with sarmats and gets, but soon granted the province its fate and went to Thracia. Since that time, he began to imitate Alexander in a comic way, taking trips to remote countries, but only to rob residents. From Thrace he moved to Asia, in Pergamum he resorted to Esculap for healing, in Ilion he honored Achilles, wintered in Nicomedia (214 – 215), captured Avgar,king of the axes, and took possession of his kingdom. He invited the king of Armenia with his sons to do the same, intending to do the same with him, but stumbled upon armed resistance; his detachment sent to Armenia was defeated. Through Antioch, he went to Alexandria, where, in anger at the inhabitants for hints of fratricide and connection with his mother (Jokasta), he staged a bloody massacre, fined the inhabitants and ordered the dormitories of philosophers to be destroyed. Returning to Antioch, he demanded from Artaban, king of Parthia, daughter into marriage; when he did not agree, he devastated his country, took the city of Arbel, where he tore the graves of Parthian kings and scattered their dust. Artaban agreed to peace and friendly met the emperor; but during the feast, Caracalla ordered to attack the barbarians and kill them, and the king only managed to escape with the few close ones. Emptying and plundering all of Parthia,he returned and accepted the title Parthicus. The Parthians were preparing for a new war when the imperial prefect of the Praetorians, Makrin, conspired against him and ordered him to be killed on the road from Edessa to Carrah, on April 8, 217. From the reign of Karakalla, the huge ruins of the term (Thermae Antoninianae), built in 212 – 216, richly decorated, were preserved; more than 1,600 people could wash in them at the same time; there was hot and cold water, libraries, sports grounds and a park. He distributed the cult of Isis, which he built temples in Rome. Caracalla had no offspring. His biography was written by Spartian; a lot of information about him is with his contemporary, Dion Cassius, and Herodian. The Jews were sympathetic. conspired against him and ordered him to be killed on the road from Edessa to Carrah, on April 8, 217. From the reign of Karakalla, the huge ruins of the term (Thermae Antoninianae), built in 212 – 216, richly decorated, were preserved; more than 1,600 people could wash in them at the same time; there was hot and cold water, libraries, sports grounds and a park. He distributed the cult of Isis, which he built temples in Rome. Caracalla had no offspring. His biography was written by Spartian; a lot of information about him is with his contemporary, Dion Cassius, and Herodian. The Jews were sympathetic. conspired against him and ordered him to be killed on the road from Edessa to Carrah, on April 8, 217. From the reign of Karakalla, the huge ruins of the term (Thermae Antoninianae), built in 212 – 216, richly decorated, were preserved; more than 1,600 people could wash in them at the same time; there was hot and cold water, libraries, sports grounds and a park. He distributed the cult of Isis, which he built temples in Rome. Caracalla had no offspring. His biography was written by Spartian; a lot of information about him is with his contemporary, Dion Cassius, and Herodian. The Jews were sympathetic. sports grounds and park. He distributed the cult of Isis, which he built temples in Rome. Caracalla had no offspring. His biography was written by Spartian; a lot of information about him is with his contemporary, Dion Cassius, and Herodian. The Jews

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97) Geta — Roman emperor. Born in 189. In his youth, he was engaged in clarifying the meanings of words and drunkenness. He occupied, after the death of his father, Septimia of the North (211), the throne with his older brother Karakalla, whose centurions stabbed him in the arms of his mother Julia Domna, in 212. His images from all portraits were erased; and the suspects in sympathy for him – were killed.

98) Guy Fulvi Plavtian — Pretorian Prefect in Septimia North, compatriot and relative of the mother of the latter. Since 197, Plavtian has virtually seized comprehensive power over almost all branches of the Empire; his daughter Plavtilla became the wife of the eldest son of the emperor, Karakalla. But the marriage was unhappy, and both Caracalla and his mother, Julia Domna, ganged up on Plavtian. The brother of the North, lying on his deathbed in 205, accused the prefect of preparing a rebellion, after which Caracalla prepared his murder.

99) Heliogabal — Roman emperor (June 218 – March 222), son of Julia Soemias (Soaemias), grandson of Julia Mesa, sister Julia Domna, wife of Septimia of the North. Soyemiya was married to Syrian Sextus by Variy Marcellus, and her son bore the name Avit Varia Bassian at the beginning, and then took the name Mark Aurelius Anto-nin, issued by his mother and grandmother for the illegal son of Emperor Caracalla. After the death of the latter, when Makrin entered the throne, Soyemiya and his mother and sister Julia Mamey settled in Emez. Here, the son of Soemia was ordained the main priests of the sun god, El (a) -Gabal. A beautiful boy in a magnificent priestly robe liked the Syrian legions, and thanks to the gold and intrigues of Mesa, he was proclaimed by them by the emperor, barely reaching the age of 14. After defeating Colonel Macrin, Julian, and then Macrin himself, Heliogabal headed to Rome.On the way to the capital, he already showed his self-power – the result of education in the spirit of oriental despotism: without waiting for a Senate decision, he took the titles of Pius Felix Proconsul tribunicia potestate. The Senate with him was humiliated by the inclusion of Asians; the magistracy became the property of freeloaders and servants. The official Roman religion was hit hard by the introduction of the cult of the solar god, in honor of which a temple was built in the Palatine. Here were collected the most sacred objects for the Romans: palladium, encilia (Saliev shields), the fire of Vesta, etc., which now had to retreat to the 2nd plan before the

image of the black stone, denoting the solar god. Here, the emperor, who called himself sacerdos amplissimus dei invicti Solis Elagabali, performed worship every morning, in a Syrian costume, with eyes and eyebrows raised,with whitewashed and broken cheeks, in the presence of all the officials of Rome. In conclusion, the emperor performed a sacred dance to the accompaniment of flutes and flutes and singing of the choirs of girls who accompanied the hymns with orgyastic body movements and spinning around the altars. He arranged the solemn wedding of his god with the goddess Tannit brought from Carthage. Senators and horsemen were invited to this sight. He sacrificed a huge amount of animals and wine to his god. He sought to ensure that only Elagabal, Gd Jews and idol of Christians were revered in Rome. Heliogabal also made human sacrifices, choosing noble and beautiful boys for this purpose throughout Italy. The emperor's personal life was even more enviable: he boasted that not a single corrupt woman had as many lovers as he did; threatened with deathhe asked for nothing only about the preservation of life for himself and his Hierokl. He ruthlessly executed the dissatisfied. He entrusted all his lovers to actors, mimes and comedians with government posts, and appointed one dancer to manage the province. On the wedding day of Elagabal with Cornelia Paula, a battle of elephants with tigers flared up in the big circus arena, in which one elephant died. All this made his grandmother pass the throne to his 2nd grandson, Alexander Severs, son of Mamei. Julia Mesa achieved that Alexander North was made a Caesar and co-ruler, and when it turned out that Heliogabal was plotting on his life, the soldiers rebelled against the emperor and killed him with his mother. The corpse of Heliogabal was thrown into the Tiber, and even his name – Antonin was banned. Heliogabal was the worst emperor. he entrusted the mimes and comedians to government posts, and appointed one dancer to manage the province. On the wedding day of Elagabal with Cornelia Paula, a battle of elephants with tigers flared up in the big circus arena, in which one elephant died. All this made his grandmother pass the throne to his 2nd grandson, Alexander Severs, son of Mamei. Julia Mesa achieved that Alexander North was made a Caesar and co-ruler, and when it turned out that Heliogabal was plotting on his life, the soldiers rebelled against the emperor and killed him with his mother. The corpse of Heliogabal was thrown into the Tiber, and even his name – Antonin was banned. Heliogabal was the worst emperor. he entrusted the mimam and comedians to government posts, and appointed one dancer to manage the province. On the wedding day of Elagabal with Cornelia Paula, a battle of elephants with tigers flared up in the big circus arena, in which one elephant died. All this made his grandmother pass the throne to his 2nd grandson, Alexander Severs, son of Mamei. Julia Mesa achieved that Alexander North was made a Caesar and co-ruler, and when it turned out that Heliogabal was plotting on his life, the soldiers rebelled against the emperor and killed him with his mother. The corpse of Heliogabal was thrown into the Tiber, and even his name – Antonin was banned. Heliogabal was the worst emperor. All this made his grandmother pass the throne to his 2nd grandson, Alexander Severs, son of Mamei. Julia Mesa achieved that Alexander North was made a Caesar and co-ruler, and when it turned out that Heliogabal was plotting on his life, the soldiers rebelled against the emperor and killed him with his mother. The corpse of Heliogabal was thrown into the Tiber, and even his name – Antonin was banned. Heliogabal was the worst emperor. All

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100) Alexander North — Roman Emperor (222 – 235), son of Syrian Hessiah Martian and Julia Mammei (may be from her cousin, Emperor Karakalla). Born in Ark of Caesar in Phoenician in 205; received under the guidance of a mother who was overly subordinate to a very thorough Greco-Roman education; in 221, Heliogabal was adopted and appointed co-ruler and after the murder of «father », proclaimed emperor (March 222). He immediately kicked out all the minions of Heliogabal. They wrote about him: «He introduced a very large number of reasonable laws concerning the people and the imperial treasury. He had a custom, if it was a question of law or other important matters, to invite only scientists and eloquent people to the council, if – is about military affairs, then old military, well-deserved veterans who knew the area well ... those who knew the story ». So,in the early years of his reign, power was almost exclusively in the hands of the famous lawyer and prefect of the praetorium of the Phoenician Ulpian, who conceived many serious reforms, such as the reorganization of management, the purification of officialism from accumulated evil elements, the rise of discipline in the army, the structure of finance, – but not having time to implement them: he was killed in front of the emperor (228). After the death of Ulpian, he fell under the influence of his smart, but not beloved mother, who was considered very mean for her desire for economy. He established food supplies for the Romans and made significant supplies. In general, he was gifted with geometry, amazingly painted, sang wonderfully, wrote in verse the biography of good emperors, played the lyre, flute, organ and trumpet, and was a good fighter.Alexander camped against the emerging Persian kingdom of Sasanids. As a commander, he was not at the height of his calling, however, although he was not able to fulfill his plan, he still forced Artaxerxes to retreat. Returning to Rome in the fall of 234, he had to immediately take a campaign against the Germans on the Rhine and here, near Mainz, he was killed by soldiers who did not love their non-military and at the same time very strict emperor (as well as because of the intrigue of his mother). His successor, they proclaimed the unbridled Maximin, the king of soldiers. Biography Alexander is placed in the collection "Scriptores historiae Augustae"; further, the materials for his biography consist in the works of Herodian and Cassia Dio, the latter, however, have little. although he failed to fulfill his plan, he still made Artaxerxes retreat. Returning to Rome in the fall of 234, he had to immediately take a campaign against the Germans on the Rhine and here, near Mainz, he was killed by soldiers who did not love their non-military and at the same time very strict emperor (as well as because of the intrigue of his mother). His successor, they proclaimed the unbridled Maximin, the king of soldiers. Biography Alexander is placed in the collection "Scriptores historiae Augustae"; further, the materials for his biography consist in the

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Attitude towards the Jews: the inhabitants of Antioch and Alexandria ridiculed during their festive games called Alexander of the North the foreman of the synagogue and the high priest (Syrum archisynagogum et archierum). He ordered the famous saying of Rabbi Hillel to be drawn on his palace and on public buildings: “How do you want people to do this to you, so do you to them” (Hillel in Shabb., 31a); he made it his slogan and tried to inspire it with his subjects when they were about to harm anyone (Elius Lampridiy, He renewed all previous privileges of the Jews (judaeis privillegia reservavit; ib., Ch. XXII). Daniel's verse 34, 11: "Bo time of their suffering they will have some help" – was interpreted by the Jews, according to St. Jerome, as applied to the era of the North and Antonina (De Severo et Antonino), "whom the Jews loved very much. " Maybe he is identical with that Antonin, whose friendly attitude towards the Jews and friendship with Patriarch Yehuda is often spoken by Talmudic sources. It must be assumed, however, that Jerome implies in them Alexander the North and Antonin Pius, whom he mentions after Alexander. Alexander Se-ver is also mentioned in Talmud and Midrash, but vaguely, as is usually the case in these sources. It says that a certain Justine, the daughter of "North, son of Antonin," told Rabbi that she was married at an unusually early age (Nidda, 45a). "North, son of Antonin," according to the Talmud, became emperor in the life of his father (Aboda Zara, 10a) and thanks to the efforts of the latter. At this time, Antonin promised Rabbi that Tiberias would receive the rights of the Roman colony.One of the synagogues in Rome was called the synagogue of the North. She was named either in gratitude to the North, or because the Torah scroll donated by this emperor to this synagogue was stored there, or for some reason he visited her.

101) Julia — Roman empresses or relatives of the emperors of the North. This name brings together 4 prominent women, interconnected by the origin of the same gifted and enterprising Syrian family and pursuing, in general, the homogeneous principles of religious policy. These were: Julia Domna, the wife of Emperor Septimia of the North, her sister Mesa and 2 daughters of the last – Soemiada and Mammea, who gave the Roman world 2 emperors in the person of their sons. Glorious in talent and shining with beauty, they played a leading role in society for 15 – 20 years.

102) Julia Domna — 2nd wife of Septimia of the North. Rod. in Emes (Phoenician); her father Julius Bassian was a priest at the temple of the Sun. The North (187) married her, passionate about her mind and beauty, as well as seduced by the oracle, who predicted her marriage to the sovereign. Proud, persistent and ambitious, she was said to convince her husband to strive for the throne, and although she could not completely subjugate this solid man, she had a significant influence on him, even in politics, acting in religious motives on his superstitious soul. She gave birth to Septimia of two sons – Caracalla (188) and Goeta (189); accompanied him to the East (to Asia and Egypt) and to the West (to Britain). At her insistence, he embarked on the fight against Niger and Albina. Her main enemy was the favorite of the North, Plautian, who managed to cool her husband with accusations of adultery and conspiracy. Hard to sayhow fair these slander was, but Plautian stabbed Caracall in the presence of the emperor himself, and she remained unharmed. The thirst for power forced her to endure after the death of Septimia of the North the atrocity of her eldest son, who killed his brother, her favorite Getu, almost in her arms (212). She reconciled with the fratricide, hoping to pick it up. Indifferent to everything except pleasure, Caracalla, becoming an emperor, provided her with the head of the state office (cura epistolarum) and actually manage the department. They also said that she had broken her son with the spell of her still preserved bodily beauty and entered into a incestuous connection with him. The biographer Septimia of the North wrote about her like this: «At home, Septimius the North was not very circumspect and put his wife Julia with him,who became famous for her love affairs and was guilty of participating in the » conspiracy. Never before has a woman reached such a height. In the messages to the Senate, her name was placed next to the imperial one; she was magnified with the honorary names of Augusta, mater senatus, mater castrorum, patriae, identified with the goddesses Venus and Vesta, Demetra and Hero, built temples in her honor; her eastern name Domna was compared with the Latin term domina (gosh). The limitlessness of Julia's claims has been especially pronounced in her last days. When the news of the death of her son came to her in Antioch, she decided to oppose her own power to usurper Makrin, demanded that the army devoted to Caracalle proclaim it a “gosudar”, inspired by the images of Semiramida and Nikotris. Convinced that her case was lost, she starved herself to death.Her de-energized image entered the pantheon of the Caesars who ruled the world. Gorgeous busts and medals perpetuated the beautiful features of her face. No matter how great the political

influence of Julia Domna was, but her real kingdom was the sphere of mental activity. Science was not one entertainment for her: she found food in them for her inquiring mind. Near it, a real "salon" bloomed, like those created by famous women of the Perikl era, the Renaissance and the Age of Enlightenment. Civilization was then high and diverse; a distinctive feature of the mental tastes of the enlightened circle gathered near Julia Domna was precisely the desire for encyclopedism. Outstanding and elegant representatives of all kinds of branches of science, literature, eloquence, poetry,the arts were accepted in a brilliant circle and enjoyed the generous mercies of the empress. We see among the permanent members of her salon of poets like Oppian and Gordian, scientists like Gallen and Seren Sammonik, storytellers like Elian, lawyers like the famous Papinian, Ulpian and Paul, historians like Diogenes Laert and Mariy Maxim, educators like Antipatr Persepolian, teacher of children empress. The bearers of literature and philosophy here were "cofists" who knew everything, knew how to talk about everything, headed by Filostrat Lemnossky, the beloved interlocutor of Domna. All these people belonged to different nations, but for the most part to the Greeks and Phoenicians. Among them were gifted women. The emperor himself sometimes attended meetings; Geta was an active person in them; even Karakalla managed to get there. Compositions of Athenaeus ("Deipnosophists") and Filostrata ("Biographies of Sofists") give the concept of interests that prevailed among the "colors of education" of the era. Enjoyment of all the benefits of cultural comfort, laid-back use, of their own choice, of sophisticated products of literature and art. They suffer from the observation of evil and from the consciousness of sinfulness, are not satisfied with the work for personal happiness in real life – and this makes them look for final answers to fundamental questions in religion. Perverted souls want to be cleansed and raised by faith, mystically hoping for help from above. The desire to resolve alarming doubts prompts the thinkers of such a warehouse to draw material in the religions of the whole world, to create a huge "federation of gods"; but they understand the need to find a reinforcing beginning that would recycle an unstable, complex mixture of heterogeneous principles,would organize a harmonious system of contemplation. In the spiritual atmosphere of the Yulia court, such a unifying force was the resurgent ideas of the Pythagoreanism, which were peculiarly intertwined with the doctrines of the later Greek philosophy, the tendency towards spiritualistic monotheism grew, to the gravity of all deities about one supreme divine principle. Next to this, the doctrine of the acquisition of eternal life developed by cleansing from sin, exploits of asceticism. The main employee of Domna, Filostrat, in order to show the new believers, pious and redeeming lawlessness the path of salvation, wrote, at her insistence, the idealized biography of Apollonia of Tian, as a model of the "holy man" that reveals the purpose of life leading to rapprochement with the deity. The composition of the Philostrate serves as the best illustration of the spiritual and moral aspirations of the century. In the spiritual atmosphere of the Yulia court, such a unifying force was the resurgent ideas of the Pythagoreanism, which were peculiarly intertwined with the doctrines of the later Greek philosophy, a tendency towards spiritualistic monotheism grew, to the gravity of all deities about one supreme divine principle. Next to this, the doctrine of the acquisition of eternal life developed by cleansing from sin, exploits of asceticism. The main employee of Domna, Filostrat, in order to show

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illustration of the spiritual and moral aspirations of the century. The composition of the Philostrate serves as the best illustration of the spiritual and moral aspirations of the century.

103) Julia Mesa — the sister of the previous, slightly less gifted; supported her in politics and patronage of enlightenment. She married Julius Avit, a very wealthy senator from whom she had two daughters. In 217, by order of Macrin, she was forced to return to Emez, where she took away the treasures. Not crushed by misfortune, persistent and power-hungry, she conducted active campaigning from there in favor of raising her eldest grandson Heliogabal to the throne, spreading the rumor that he was born to her daughter from Karakalla, etc. causing him sympathy for the troops. With her participation, a riot occurred in 218 in the East in favor of Elagabal; he was proclaimed emperor, and Mesa followed him to Rome, where she made a solemn transfer of the dust of Julia Domna and Geta to the mausoleum of the Antonins. Like a sister, she had a great influence on politics,trying to direct to the reasonable goals of the action of his unworthy grandson. She tried to keep Heliogabal from insane excesses, but when she made sure that he aroused universal hatred against herself, she began to skillfully prepare a coup in favor of her youngest grandson, Alexander the North. Shortly after the latter was made by Augustus, Mesa died and received apotheosis (222).

104) Julia Soemiada (Julia So; mias Bassiana) — daughter Julius Avita and Mesa; was married to Sextus by Varzell and from him had the son of Avit Bassian. The latter, during the expulsion of the grandmother and mother to Emez, became the priest of the temple of the sun god there and was distinguished by devotion to this orgyastic cult, and remained on the throne a "religious monoman." In this matter, his mother was a faithful accomplice to him. Thirsting for pleasures much more than power, she was a type of exalted Canaanese priestesses, fans of the beginning of the birth, fertility and reproduction, eternity of life. In sexual ecstasy, they instinctively sought the illusion of satisfying mystical needs and drowned out painful requests of the spirit in excesses of the body. Heliogabal and Soemiada immersed Rome in Phoenician orgies alien to nature «cold » western races, etc.,the bloody denouement of their drama was inevitable: Soemiada died with her son as a victim of armed rebellion (222) – reaction against rabid tyranny and cruel worship. Despite the repulsive appearance of the religious attempt of Heliogabal and Julia Soemiada, one cannot but see in her a painful symptom of peculiar religious searches. They also sought the "world religion", but not by uniting all the gods with the idea of a higher divine principle, but by subjugating their supreme power to one of them, which was to be recognized as an absolute monarch in heaven, as the Roman emperor – on Earth. one cannot but see in it a painful symptom of a kind of religious quest. They also sought the "world religion", but not by uniting all the gods with the idea of a higher divine principle,

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105) Julia Mammeya (J. Avita Mamaea Augusta) — daughter of Mesa, wife of Genesis Martian, mother of Alexander the North, younger sister of Soemiada. From Martian had the son of Bassian Aleksian, who, after the deposition and killing of Heliogabal, was elevated to the throne of Caesar and ruled under the name of Alexander the North by the efforts of the grandmother and mother. Born in 208. Mammea had no less influence on her son than Soemiada – on Heliogabal. Less talented in the field of science and literature than Domna, less skilled in politics than Maza, less charming in appearance than Soemiada, Mammea was smart enough and energetic to gain and retain power, and her son's soft nature easily obeyed her influence. She possessed a particularly high degree of one property, which the first three Julius were alien, moral exaltation.The piety of her heart (mulier religiosissima) was reflected in the purity of life and impeccable behavior. Associated with her son with a sense of deep affection, she set out to make him an exemplary ruler. She gave him a brilliant education, and then surrounded him with enlightened advisers: Pavel, Ulpian, Pomponius, Marcian, Callistrat, Hermogenian, Modestin, the Papinian school made up a galaxy of wonderful state people around him who created the flourishing of legal creativity in the Roman Empire. Complete tolerance, respect for all cults, rapprochement with Christianity (the departure of Alexander and Mammei with Origen), the unification of all the gods with the spirit of universal moral gentleness, fraternal feeling, the worship of "holyness" – was the general tendency of this last attempt of the III century. transform paganism.Mammei was very patronized by her son and interfered with his personal life. She insisted that Alexander end the war in Germany and transfer troops to the east, which caused the rebellion and their death (235). She was a Christian.

106) Balbinus Coelius — Roman emperor who reigned in 238 for 3 months. It came from the Phoenician family of Balbov, of which Cornelius Balb was a friend of Caesar and Pompey. Balbin was a very rich and educated person and showed remarkable abilities as an administrator, managing many provinces of Asia and Africa, and during a two-time consulate in Rome. At 238, Maximin killed both Gordians and moved to Rome. The Senate, struck by horror, gathered in the Church of Concord and decided, in order to avoid anarchy, to elect 2 emperors: one civilian who would remain in Rome, and another, a military man who would go with the army against Maximin. Were chosen first – Balbin,

second – Pupien. Maximin was defeated and put to death under the walls of Aquilea, and the Senate and Balbin, returning Pupien, met with great honors.For some time, both emperors ruled peacefully, but soon misunderstandings arose between them, and the army took advantage of this to get rid of emperors, who were not elected by it, but by the Senate. To do this, they chose the day of some festivities and approached the palace in mass. The first to notice them was Pupien and demanded that Balbin call on the German guard; he, not trusting him, refused, meanwhile, the soldiers had already entered the palace and, breaking the tsarist regalia from both emperors, dragged them with them. By that time, the German guard arrived in time and rushed to beat off the ill-fated captives, but she only had to raise 2 corpses on the street. The first to notice them was Pupien and demanded that Balbin call on the German guard; he, not trusting him, refused, meanwhile, the soldiers had already entered the palace and, breaking the tsarist regalia from both emperors, dragged them with them. By that time, the German guard arrived in time and rushed to beat off the ill-fated captives, but she only had to raise 2 corpses on the street. The first to notice them was Pupien and demanded that Balbin call on the German guard; he, not trusting him, refused, meanwhile, the soldiers had already entered the palace and, breaking the tsarist regalia from both emperors, dragged them with them. By that time, the German guard had arrived and rushed to beat the ill-fated captives, but she only had to raise 2 corpses on the street.

107) Eutropy I Galeria Valeria — wife of Maximian Herculius and mother of Emperor Maxentia and Fausta, wife of Konstantin the Great. Eutropy came from a noble Phoenician family. Her 1st husband was Hannibalian; their daughter was Theodore I, the wife of Emperor Constance Chlora.

108) Maxentius — Roman emperor (306 – 12), son of Maximian Herculia. Taking advantage of the discontent caused in Rome by the fiscal measures of Emperor Galeria, he seized power with the help of the Praetorians, and convinced his father to become emperor again. Emperor North, who opposed Maxentia, was defeated and killed by him; Galeria's campaign against him also ended in failure. Strengthened in Rome, Maxentius forced his father to retire to Gaul and indulged in cruelty and profligacy. After a successful pacification of the uprising in Africa, under the pretext of revenge for the death of his father, he ordered the destruction of the statues of Emperor Constantine in Rome and began to prepare a campaign against him, but Konstantin crossed the Alps, defeated his commanders at Turin and Verona and himself at Saxa Rubra in Tibra; Maxentius drowned in Tibra. 2 of his son were executed. The Senate and the people rejoiced over his death.The monument to the board of Maxen is a grand basilica in Rome, the ruins of which have survived to this day.

109) Constance I — daughter Constance Chlora and Theodora I, wife of Emperor Licinius. Her son «Caesar » Licinia Ml., executed Konstantin the Great. Christian. Died at 330.

110) Fausta, Flavia Maxim — daughter of Maximian Hercules and Eutropia, sister Mac-sentia. In 307 she married Emperor Constantine the Great. At first she was famous for her good and love for children and her husband: she even gave her husband the criminal intentions of her own father. Later, she was kindled with passion for her stepson Crispus, the son of Constantine from Minervina, and, not achieving the goal, destroyed him, assuring Constantine that Crisp wanted to seduce her. Elena Konstantin's mother took revenge on her: she told her son about Fausta's lover. When Konstantin found out the truth, he ordered to strangle her (326).

111) Dalmatia the Elder — son Constance Chlora and Theodora I. Under Constantine, he was consul, and after his death – executed with two sons.

112) Dalmatia the Younger — son Dalmatia the Elder. Konstantin made him Caesar of Thrace, Macedonia and Greece.

113) Konstantin II (316 – 40) — the eldest son of Konstantin the Great and Faust. In 317 he was proclaimed Caesar; after the death of his father and the beating of cousins, he received at a section in Sirmium (338), as the emperor of the West, the so-called Gall Prefecture, Constantinople, Spain, Britain and western North Africa. As a result of the dispute that arose from him over African borders, a war broke out with his brother Constant; in the battle of Alza, near Aquilea (340), Konstantin lost the battle and lost his life.

114) Constant (323 – 50) — 3 sons of Constantine the Great and Faust. At 333, he was proclaimed Caesar at the age of 17, in 335 he received control of Italy, Africa, the Illyrian provinces, and with a new section in Sirmium (after the death of Constantine) – possessed more than 2/3 of the empire, including all Balkan p-om, except Thrace (338) etc. When his brother Konstantin II, the emperor of the West, declared war on him at 340 and died under

the Aquilee, Constant received the whole West (Britania, Gaul and Spain). A supporter of the Nika symbol, he was intolerant of the followers of other teachings. He aroused contempt for himself with his vices, incl. when at 350 in Oten, the usurper of Magnesium appeared, the army overthrew Constant. He fled to the Pyrenees and was killed dearly.

115) Constantine — eldest daughter Konstantin the Great and Fausta. At 335, she married Hannibalian the Younger (son of Dalmatia the Elder), who had the title «of the noblest ruler » and ruled the province of Pontus, in 337 killed. At 351, she married Caesar Gall, the son of Constance the son of Theodora. The historian Ammian Marcellin wrote about her: «A vixen in human form, she constantly incited Gall's fierce instincts, being no less greedy for human blood than her husband. Having gained experience in atrocities over time, the spouses began to collect false rumors with the help of insidious gossip collectors ... ». At 354, Konstantin II executed this couple. She was buried in a mausoleum, which later became a church. Christians honor her as a saint.

116) Constance II — Roman Emperor (317/61), 2nd son of Constantine the Great and Faust. In 323 – Caesar; in 335 he received control of Asian provinces (except Pont and Cappadocia); was largely the culprit of the riots that arose among the troops in Constantinople after the death of Konstantin Veliky (337). These riots led to the beating of a large number of members of the imperial family and a new division of the state between the 3 sons of Fausta. Constance received all of Asia with Thrace, Constantinople and Egypt. There were many wars with Persia with him. Attempts by Constance to destroy the pagan cult and the desire to reconcile all Christians with the help of a new symbol of faith based on the dogma of Arian led to a difficult war. After the assassination of Constant, the usurper of Magnetium (351) attacked the East.The bloody victory at the Museum (September 28, 351) and the death of the usurper (353) made Constance the ruler of the entire Roman Empire. He persistently pursued his cousin Julian, who with 355 successfully ruled Gaul. This involved him in a new war. Constance, with troops, moved from the Persian border to Julian, but soon died.

117) Julian, Flavius Claudius (Apostat, Apostate) — Roman Emperor (361 – 63). Philosopher, adversary of Christianity. He was the son of Julia Constance and the 2nd wife of his Basilina. His father came from the 2nd marriage of Constance Chlora with Theodora I; therefore, Julian was a nephew to Konstantin the Great. His father and older brother were killed by order of Emperor Constance (337). Attitude towards the Jews. Julian gave them freedom and equality, granted them all civil rights and exempted them from burdensome special taxes. In his writings, Julian discovers an acquaintance with Judaism:

quotes the Bible (Septuagint). Many of the topics raised by Julian in the essay «Against Galileans » (as called Christians) relate to Judaism. Julian accuses Christianity of borrowing the worst features of Judaism and paganism, and condemns him for breaking with Judaism.In a special letter to the "Jewish community" (363), expressing his sympathy for the Jews, he announces that he intends to restore «the holy city of Jerusalem » at his own expense and personally visit him upon his return from the Persian campaign (where he fell in battle). The emperor calls Patriarch Hillel II (Julos) his brother and friend in this message. Many historians admit that the restoration of the Temple began immediately after the publication of this message, and with great enthusiasm. Julian, considering Jewish monotheism, notes that, firstly, the Christian faith in the divinity of Jesus is incompatible with the Bible, which recognizes only one God. Secondly, he represents Judaism as paganism in order to oppose Christianity to all accepted religious beliefs. Therefore, he proves that the Jews – the chosen people of their God,which is a local national deity and is no different from the gods of other lands and cities. He compares the plots of the book of Genesis with the epic Homer and the cosmogony of Plato and proves that the pagan idea of the deity is higher than the Judaic concept. He sees confirmation of this in Jewish history, replete with epochs of enslavement, as well as in the fact that Jews, compared with their number, gave very few great commanders, philosophers, scientists, lawyers, doctors, musicians, etc. It is also necessary to note that during a trip to the Persians, the army of Julian destroyed in 363 Mahoz – a city on the Tiger, south of Ktesifon, inhabited almost exclusively by Jews (finally Mahoz fell only in 520, under the blows of the evil Persian king Kovad). In the Talmud, Julian is mentioned in Jer. Ned., 37d, with a message about his campaign against the Persians. Palestinian Amoray Axa,the contemporary of Juliana, most likely, had in mind the plan of the emperor when he said that «The temple will be restored to us - the flood of David's kingdom » (Jer. Maas. Sheni, 56a). The earthquake and fire 363 destroyed all preparations for the construction on the Temple Mount, and a month later, afterwards, «You won, Galilean », Julian fell on a hike, struck by a spear. Ambrose Mediolansky (Messages IV c.) And Sozomen of Salamansky (« The Church History », V c.) wrote that after the publication of Julian’s order to restore the Temple, Jews beat Christians and burned churches in Ashkelon, Damascus, Gaza and Alexandria, according to Bar Gebray (« Chrome Maas. Sheni, 56a). The earthquake and fire 363 destroyed all preparations for the construction on the Temple Mount, and a month later, afterwards, «You won, Galilean », Julian fell on a hike, struck by a spear. Ambrose Mediolansky (Messages IV c.) And Sozomen of Salamansky (« The Church History », V c.) wrote that after the publication of Julian’s order to restore the Temple, Jews beat Christians and burned churches in Ashkelon, Damascus, Gaza and Alexandria, according to Bar Gebray (« Chrome Maas. Sheni, 56a). The earthquake and fire 363 destroyed all preparations for the construction on the Temple Mount, and a month later, afterwards, «You won, Galilean », Julian fell on a hike, struck by a spear. Ambrose Mediolansky (Messages IV c.) And Sozomen of Salamansky (« The Church History », V c.) wrote that after the publication of Julian’s order to restore the Temple, Jews beat Christians and burned churches in Ashkelon, Damascus, Gaza and Alexandria, according to Bar Gebray (« Chrome) wrote that after the publication of Julian’s order to restore the Temple, Jews beat Christians and

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118) Uranium Antonin (Samsigeram) — self-proclaimed Roman emperor (248 – 253). He was a priest in Emes (Phoenician). He managed to break the Persians, after which he declared himself emperor. I managed to release even my coins. However, fearing Emperor Valerian, he renounced his claims, and returned to the lot.

119) Rodon — prefect, ruled Alexandria. Justinian appointed the bishop Paul instead of him over the Alexandrians. Justinian punished Rodon with all care to assist Paul in all matters so that none of his claims remained unfulfilled. Rodon tortured Deacon Psoy.

"There was a certain Arseny, a native of a Palestinian who was among the closest and most needed people, Basilisa Theodora. Having achieved great influence and huge money as a result of this, he reached the rank of senator, although he was a notorious bastard. He was a Samaritan, but in order not to lose his influence, he decided to accept the name of a Christian. However, his father and brother, relying on his influence, continued to live in Skifopol, adhering to paternal faith, and with his knowledge they committed unbearable crimes against Christians. Therefore, citizens, rebelling against them, subjected them both to the most miserable death. As a result, many troubles fell on the inhabitants of Palestine. Then neither Justinian nor Basilis did any harm to him, although it was he who was the main culprit of all the discontent. However, they forbade him to continue to appear at court,for because of him they were constantly annoyed by Christians. This Arseny, thinking of pleasing Vasilevsu, a little time later went with Paul to Alexandria to help him in everything, especially to assist in the treatment of the Aleksandrians. For he assured that while he had the misfortune not to be admitted to the court, he devotedly listened to all Christian dogmas. This caused dissatisfaction among Theodora, for, as I said in the previous story, she pretended that in this she was going against Vasilevs. When they ended up in Alexandria, Paul handed over to Rodon a deacon named Psa to put him to death, saying that he alone was an obstacle to him in the execution of the Vasilevs order. Rodon, under the influence of the messages of Vasilevs, and they were frequent and very persistent, decided to torture this man. Fucked with flourhe soon died. When it came to Vasilevs, he, under the strongest persistent influence of Basilisa, immediately blamed everything on Paul, Rodon and Arseny, as if having forgotten all his instructions given to them by these very people. Appointing Liberia, the husband-patrik from Rome, to the post of archon of Alexandria, he sent several prominent clergy to Alexandria to investigate this

case. Among them was the archdeacon of Rome Pelagius, the representative of the bishop Vitaly, who entrusted this order to him. And when the murder was proven, they immediately removed Paul from the priestly dignity. Rodon, who fled to Vis; Ntius, was cut off his head, and he wrote his wealth to the treasury despite the fact that this man presented thirteen letters that Vasilevs wrote to him, forcingstrictly insisting and ordering to support all the requirements of Paul and not to prevent him from being able to implement his decisions at his discretion. And he put Arsenia of Liberia on the command of Theodora on a stake, but Vasilevs decided to attribute his wealth to the treasury, although he could reproach him solely for communicating with Paul. " (Cesarean Procopius)

120) Anatoly — proconsul of Constantinople, the Phoenicians known for their help to Libania; secured the emperor's payment for remuneration to the last of the treasury.

121) Herodis — dynasty of Jewish kings. They also ruled Armenia, Halkida and other territories. The most famous is Herod the Great, I already wrote about him in the famous Jews of Antiquity.

122) Apelles from Ascalon — Advisor and friend of Emperor Caligula (37 – 41). After a dissolute life, he entered the stage and became a famous tragic actor (Philo, De legatione ad Cajum, XXX). Apelles was imbued with deep hatred of the Jews, which, thanks to the constant community, was quite able to convey to Caligula. In this he was facilitated by another courtier, Gelikon from Egypt, who was the emperor’s jester and chose to ridicule and imitate the Jews (ibid., XXVI cl.). When the embassy of the Alexandrian Jews with Filon headed Rome came to ask Caligula for equality for the Jewish community, it met opposition from Apelles and his like-minded people who supported Apion and his anti-Jewish embassy. Philon and his friends were angrily sent by Caligula. Apelleswhom this abnormal emperor often subjected to exquisite torture (Light., Caligula, XXXIII), maybe in the end he died with one such torture (Philon, l. p., XXX), although although maybe he was still alive under Vespari (Svetony, "Vespellin", XIX, where "Apollin."

123) Julian, Lucius Octavius Cornelius Salvi Emilian — the famous Roman lawyer, originally from the ancient Phoenician colony in Libya Hadrumet, was the grandfather of the mother of Emperor Didia Julian. Under Emperor Adrian, he belonged to the membership of the emperor’s council, held the posts of the praetor, consul and city prefect. As a follower of the Sabinian school, always close to the court, thanks to its conservative

and purely servilistic tendencies, which have sharply manifested itself already in the founder of the school, Capitone, Julian under Emperor Adrian played a major political role as editor of the Praetorian edict, inflicting the last blow on this editors to the free development of Roman law. As a lawyer, Julian is famous for ch. about their "Digests" in 95 books written at the end of the Adrian era and under Antonin, containing a comment by Adriano edict,rich in casualty and literary directions. A significant number of extracts from this and other works of Julian (libri ad Ursenium and ad Minicium, liber singularis de ambignitatibus) entered the "Digests" of Justinian and is known from the links of later lawyers, to which Julian had a huge influence. Most writers agree that Julian possessed tremendous information in practical life, from where he borrowed his rich casuistry, wit and resourcefulness in resolving controversial issues of law, and reduce the rise from a private case to common principles, an extraordinary clarity of language and the power of expression of thoughts. on which Julian had a huge influence. Most writers agree that Julian possessed tremendous information in practical life, from where he borrowed his rich casuistry, wit and resourcefulness in resolving controversial issues of law, and reduce the rise from a private case to common principles, an extraordinary clarity of language and the power of expression of thoughts. on which Julian had a huge influence. Most writers agree that Julian possessed tremendous information in practical life, from where he borrowed his rich casuistry, wit and resourcefulness in resolving controversial issues of law, and reduce the rise from a private case to common principles, an extraordinary clarity of language and the power of expression of thoughts.

124) Papinian Emilia — a great Roman lawyer who had a huge impact on the subsequent development of jurisprudence and equal in importance to Julian. Emilia Papinian, nicknamed the Romans «the refuge of law and the treasury of legal science » was born in the middle of the II century. AD under Emperor Antonina. If the news is true that Emperor Septimius North was married to Papenian’s sister, the latter was from the Syrian city of Gemesa. As reported in the biography of Karakalla, in his youth, Papinian studied at the Scevola Church with Septimia Sever, and then after the North he was appointed to the post of advocatus fisci (this post was related to litigation and the resolution of disputes arising between citizens and the imperial treasury; appointed ¬ professional lawyers applied to her). And although the accuracy of such a message is doubtful,it is quite definitely known that Papinian was subsequently a friend of Septi ¬ in the North and even his relative in his 2nd wife. Judging by one of the references in the Destiny of Justina ¬ on, Papinian at one time served as an assistant (assesor) of the prefect of the Praetorians ¬ (apparently, to the board of Mark Aurelius). After the rise to power of the Septimia of the North, the path to the highest public posts was covered by ¬ Papinian. First, he holds the position of magister Ubellorum, i.e. heads the department of the imperial office, which received petitions sent to the emp ¬ to the petitionor, complaints, denunciations and requests for legal problems by private individuals. In 205, when the omnipotent temporary Plavcian was executed, the Papinian became one of the 2nd praetorians of the ¬ Prefectus (praefectus praetorio). The

Praetorian prefect was the 2nd person in the state after the emperor himself.The powers of the prefects, already through the ¬ by chance extensive, were further expanded in the North. At that time, the prefects of the Praetorians had under their command all the troops located in Rome and its environs, with the exception of the so-called. urban cohorts (in total more than 20 thousand soldiers). They controlled the activities of officials, punished them for crimes, and managed the food supply of the army, which is especially important, since the fruments that I occupy ¬ that do this, combined with the role of secret police. By the time of the North, the prefects of the Praetorians become deputies of the emperor as the supreme judge. They had criminal jurisdiction ¬ throughout Italy, except Rome and its environs; were the highest court in all cases referred by the emperor to them. The sentences of the Praetorian prefects are the sameas well as the sentences of the emperors, it was impossible to appeal. As a lawyer and statesman, Papenian "combined the ethical power of a morally developed personality with Greek grace and Roman depth and sharpness of thought." His most important works were 19 books of Responsa and 87 books of Questiones – "compositions that convey in clear coverage a lot of individual issues of law, great in formulating and certainty solutions to these issues and differing in we harmonize the norms established by law with the characteristics of each individual case" (Zom). The Papenian method was casuistic, but in solving individual cases, it uses the works of its predecessors, subjecting them to impartial and serious criticism, free from any polemic hobbies. His tongue is short and accurate.Based on the passages that have come to us from his works, one can only partially judge these high qualities of his works, which aroused general admiration for the subsequent Roman and Byzantine lawyers. The papinian refused to justify the assassination of Geth, the brother of Karakalla, before the Senate and the people.

125) Julius Paulus — Roman lawyer III century, one of the most famous Roman jurists.

Very little information has been preserved about Paul’s life.

It is known that Paul was the prefect of the Praetorian guard under the Roman emperor Alexander the North (also a Phoenician).

Paul wrote many works on various issues of law (about 86 works, 300 books), which were distinguished by the accuracy of legal analysis and the encyclopedic coverage of all previous legal material.

The largest works of Paul:
- Commentary on the Praetorian edict (lat. Ad edictum) (in 80 books)
- The treatise on civil law (lat. Ad Sabinum) (in 16 books).

In 426, at the direction of Emperor Valentine III, the work of Paul was given mandatory

legal force in the Western Roman Empire. They began to have the force of law. Subsequently, extracts from Paul's work amounted to approximately 1/6 of the Digest.

126) Ulpian — the greatest Roman lawyer (170 – 228), genus. in Tire (Phoenician). He was an assessor at praefectus praetorio, which was then Papinian; later held the positions of prafectus annonae (head of the food part in Rome), magister scrinium (chief of the imperial office) and, finally, under Alexander North – praefectus praetorio. After the death of Papinian, the state career of Ulpian pre ¬ breaks. He resigns and devotes himself to working on legal compositions. In this area, he achieved a record by publishing over 250 books in 7 years (the book of that time was equal in volume to the modern chapter). As a hot supporter of the North and his mother Mammei, he gained tremendous influence on the young emperor. In March 222, he took the post of prefect of the Annon (convinced the food supply of Rome and had jurisdiction over crimes,committed in this area). By December of that year, Ulpian became the Praetorian prefect. At 223, he becomes the only Praetorian prefect. At this time, Ulpian is the actual ruler of the empire. The young emperor even in official documents calls him his adoptive father and follows his instructions in everything. Ulpian devoted himself entirely to state activities. From 223 to our time, 100 imperial constitutions have reached, i.e. as much as has not been preserved from any year relating to the era of the principle. Ulpian's turbulent activity was interrupted by the rebellion of the Praetorian guard, which occurred, apparently, at the end of the same 223. Ulpian was torn to pieces in the imperial palace in front of the emperor ¬ r and his mother, who could not stop the reprisal. Ulpian's value as a lawyer was great.In the code of Justinian, epithets summi ingenii vir, vir prudentsimus are attached to his name (e.g. 1, § 59 C VI, 51, II C. IX, 41, etc.); by law 426, it was included in the number of those 5 lawyers (Gai, Ulpian, Papinian, Pavel and Modestin), whose respons were binding on judges. We heard 29 titles of his book "Liber singularis regularum" – a textbook written, apparently, according to the same plan as the "Institution" of Guy. Digests have many fragments of Ulpian on a wide variety of legal issues. Their combination (2462) is about a third of the total Pandect content; Ulpian ranks 1st in the number of extracts from his works. Ulpian's literary activity was different, ch. Or., an eczegetic nature, was aimed at the goals of supplendi, corrigendi, adjuvandi juris civilis, becausein the imperial period, the role of the praetor of republican times passed to lawyers. In the III century. the mental interests of Roman society revolved around various philosophical teachings that passed to Rome from Greece. Philosophical and ethical principles are also noticeable in Ulpian's views on the right. He etymologically deducts the word justitia (est a justitia appellatum). The most fair (justitia) est constans et perpetua voluntas jus suum cuique tribuendi, a right (jus) est ars boni et aequi. The definition of law, in its ordinary translation – "the right is the art of good and fair" – gives a direct indication that the right must be consistent with its ethical scale, comply with the moral principles of its time and not lag behind it. A different translation is proposed by the punchart: ars, he says, "means harmony, order,bonum – interest: the right is the harmony of interests and the means of their collisions. "The right is divided by Ulpian by the nature of the norms of its components, into 3 genera: jus naturale

hugs all living things, jus gentium concerns only people, jus civile refers only to a famous political whole. The idea of a comprehensive, universal law of nature, the norms of which lie outside a person, beyond his will and discretion, forms the basis from which the concept of Roman lawyers about jus naturale has expired. Praecepta juris gentium – embrace the norms inherent only to people in their mutual relations (hoc solis hominibus inter se commune sit). The combination of praecepta jus naturalis and juris gentium determines Ulpian's theoretical view of the institution of slavery. A fan of stoic philosophy,encroaching even on the state principle in the name of cosmopolitanism, which called every person a citizen of all orbis terrarum, Ulpian could not be a staunch supporter of slavery. Jure naturali, – he says, – omnes liberi nascerentur; in the gold preceding the social life of the century, slavery did not exist. But slavery was recognized in Rome and in all other modern Ulpian countries; it was a fact that had to be reckoned with. If slavery – is a nation-wide institution, albeit a contra naturam rerum existing, then the justification for Roman law that allowed it is obvious: what is omnes genies utuntur, so is Rome. Jus civile or jus proprium – is a positive right of the Roman people arising aut ex scripto, aut sine scripto. In the basis of the division of the right to private and public, Ulpian puts the concept of Interest (utilia); that clones to the benefits of the state,of well-known interest ad staturei Romanae, it belongs to the field of public, everything that is cloned ad singulorum utilitatem – in the field of private law. Many fragments of Ulpian breathe high moral purity and humanity; beginnings purely ethical often tell him the resolution of legal issues. Human nature, the same in all people, regardless of their social status, inspires Ulpian with the idea of the natural connection that should be between all people (inter nos cognationem quandam natura constituit). The most striking principles of Ulpian were reflected in his famous formula: juris praecepta sunt haec – honeste vivere, alterum non laedere, suum cuique tribuere. In these words, the entire moral system of stoicism is concise and strongly expressed. Even the stoic preaching of suicide found a place in Ulpian’s writings:he recognizes the will of suicides (ut quidam philosophi in ea causa sunt ut testamenta eorum valent) as valid. Jurisprudence, by the definition of Ulpian, is divinarum atque humanarum rerum notitia, justi atque injusti scientificia. In the 1st part of this definition, the worldview of the follower of the stoic system is manifested: the comprehensive law of Nature penetrates into the field of law. The student of Ulpian, a lawyer Modestin, who ended up with a brilliant galaxy of "creative law."The student of Ulpian, a lawyer Modestin, who ended up with a brilliant galaxy of "creative law."The student of Ulpian, a lawyer Modestin, who ended up with a brilliant galaxy of "creative law."

127) Sinaran bin Sigin — Ugarite merchant (« tamkar ») 13th century, whose ships regularly went to the island of Crete, had an immune letter from King Ammistamra II.

128) Hanounu — oligarch, "main tamkar" (kupets) at the courtyard of Nebuchadnezzar II.

129) Urecter — oligarch, Phoenician merchant in Egyptian Tanis, linking the latter with Sidon. Its counterparties were 50 ships. Mentioned in the text of Un-Amun.

130) Radmus — oligarch, who, according to Strabo and Pliny, organized the extraction of gold and copper in Trazia.

131) Lucius Cornelius Balb the Elder — oligarch originally from Spanish Hades, a personal banker and one of the oldest supporters of Julius Caesar and then Octavian. Consul-suffect 40 BC Relying on the power of Caesar, he and Guy Oppius were the first All-Nights to be vested with the power to discuss the conditions of the world and decide on the issue of war (Tacit). He did not let Caesar stand in front of the senators (Lightning). Mommsen notes that Caesar, sometimes forced to leave Rome, often left the affairs of Lucius Cornelius Balba. Conservatives tried to take revenge on the supporters of the dictatorship by starting the process against Lucius Cornelius Balb as a clever agent Caesar and Pompey, accusing him of illegally conferring the title of citizen. But Pompey asked Cicero to take over his defense; Cicero delivered a protective speech «Pro Balbo », and Balb was acquitted. L.Cornelia Balba owns the initiative to write the continuation of the Cesarean "Notes", including "Spanish war." He is the uncle of the commander Lucius Cornelius Balba (see Phoenicians of the commander).

132) Fem Julian bin Sat — oligarch, originally from Ataili (Atila) in Syria, decurion, which had wholesale trade in Akvitan goods. Known for the tombstone inscription relating to the era after the North, but to Diocletan, found near Lyon.

133) Adrian (Public Eliy Traian Adrian; January 24, 76, years of rule August 11, 117 — July 10, 138) — the famous Roman emperor.

Adrian was the son of a Roman senator, whose ancestors during the time of Szipion moved from Adria to Pizenum, to Italy. Adrian's mother was Paulina, originally from the Phoenician colony in Spain of Hades. Adrian Sabin's wife also came from Gadis.

So Adrian is the date by mother?

When he was 10 years old, he lost his father. Adrian was brought up under the care of his cousin, Emperor Traian, whose granddaughter he married at 100, and held all senior government posts. He participated in the wars with the Decebal and in 117 was made the governor of Syria, in Antioch, where he was proclaimed emperor. After the death of Traian, Adrian was drafted into Rome in 118 and recognized as emperor.

Adrian's policy was very different from the conquest principles that Traian pursued. First of all, Adrian refused Assyria and Mesopotamia. Armenia also left the provinces and was considered only a protectorate of Rome. This rejection of the conquests caused great discontent among the commanders of Traian. Lucius Quiet organized a conspiracy, he was quickly revealed, Quiet himself was executed. But the fears that Adrian would rule in the spirit of Nero or Caligula did not materialize. The new emperor focused on the economic development of the provinces. Theaters, libraries were built throughout the country, and cities were decorated with many statues. The emperor spent a significant part of the board on trips to the provinces, especially the eastern ones. Reforms carried out in the army and the construction of fortifications at the borders supported the outside world. But in 132 — 135 another uprising was crushed in Judea.With him, persecution of Christians continued, rejecting the veneration of the Roman gods, which from the point of view of the law was considered a crime against the state.

They laid down the city of Adrianopol in Thrace, a mausoleum was built in Rome, the so-called castle of the Holy Angel, the famous villa was built in Tibur, and a channel from Stimfalo to Corinth was held. Adrian praised Greek literature, encouraging art, poetry, philosophy and Egyptian cult. The emperor decorated his beloved city of Athens with many magnificent buildings, including, for example, the temple of Olympic Jupiter. He also cared about strengthening the southwestern borders of Germany and Britain, where he erected the so-called Adrian shaft (in 122) and improved his troops. In Italy, Adrian completed the project launched by Claudius to drain Lake Futsin. Italy was divided into 4 parts with four imperial consuls, only the Romans appointed to public office.

The last major event of Adrian was the codification of Roman law, held jointly with lawyer Salvi Julian. At 138, the emperor became very ill, suffering from illness, he took a strong dose of medicine and died in Bayah on July 10, 138, leaving Antonin Pius, the heir to him adopted.

Adrian's greatest love was undoubtedly the young man of Antina.

Adrian’s decision to build a pagan city, which he called Elia Kapitolina, in the place of destroyed Jerusalem is seen by some historians as one of the main reasons for the Bar-Kohba uprising. During a visit by Adrian to Judea and neighboring countries in 130, Jews observed visible calm, but after his departure (132) an uprising broke out. Despite the initial successes of the rebels, the Roman commander Julia Sever managed to quell the uprising. Apparently, only after that Adrian published his harsh edicts, prohibiting, under

pain of death, the study of the Torah and the fulfillment of the customs and rites of Judaism, including circumcision.

According to legend, during the brutal persecution caused by Adrian's edits, Rabbi Akiva and other Jewish lawyers died as martyrdom. The temple of Jupiter of the Capitol and the horse statue of the emperor were erected on the site of the Jerusalem temple. Adrian's edicts remained in force until the accession to the throne of his successor Antonin Pius (138 – 161).

134) Vibia Sabina (approx. 85 — 137) — wife of the Roman emperor Adrian. Originally from the Phoenician colony in Spain, Cadiz. Phoenician?

The Empress was the daughter of Matidia (the niece of Emperor Traian) and her first husband, Consul Lucius Vibia Sabina. She came to her husband with a second cousin.

She was brought up in the house of Emperor Traian along with other relatives. The wife of Traian Pompey Plotinus, who patronized Adrian, married him at 100 to Sabina to strengthen his power: «she was joyfully greeted by Plotinus and did not particularly wish Traian ». The fraternal union strengthened the status of Adrian as the heir to Traian. At 117, after the death of Traian, Adrian became emperor, and it was announced that Traian had time to adopt him before his death.

The marriage was unhappy and childless. Adrian, having entered the throne, «treated Sabina as a slave, although she, in addition to beauty, was distinguished by her subtle mind and strict morals ». They also note that Adrian said: «And with his wife, as he said, he would have divorced because of her sullenness and grumpiness if he were a private person ». Sabina paid Adrian mutual hostility. Roman historians write: «she openly stated that, recognizing his monstrous nature, she made every effort not to get pregnant from him to the destruction of the human race ». At the same time, the emperor’s fiery romance with the youth Antinoi was widely known. Sabina accompanied Adrian on his second trip to the East (128-130), when he fell overboard and drowned while traveling through the Nile of Antina.

By the end of life, Adrian’s relationship with his wife had become even worse. «He succeeded the prefect of the praetorium Septius Clara and Secretary of State Svetonia Tranquilla (the one who wrote «The life of the twelve Caesars »), as well as many others for acting more freely on the half of his wife Sabina than was compatible with respect for the imperial court ».

Over the years, the emperor’s hatred of his wife has intensified. There is a legend that Adrian, suffering from a deadly disease, even forced Sabina to take her life so that she would not rejoice after his death. But although there were rumors that he poisoned her or

brought her to suicide, there was no direct evidence of this crime. Roman historians write this way: «His wife, Sabina, who suffered insults, almost like a slave, was brought to suicide », «his wife Sabina also died, and the matter was not without any use that Adrian gave her poison ». She died before her husband for about a year, in 136 or 137, having lived 36 years in an unhappy marriage. Since they had no children, in order to preserve the dynasty, Adrian was forced to adopt Antonina Pius, who became his heir.

She was deified as Hera (for sure Adrian also deified Antina after his death, and Adrian himself was deified as Zeus). The urn with her (as well as with the dust of Adrian and the rest of the emperors of the Antoninov and Sever dynasties) was stored until the time of Karakalla in the Adrian mausoleum.

135) Mark Aurelius Ver — Senator, originally from the Phoenician colony in Spain, Cadiz, father of Emperor Mark Aurelius. Phoenician?

136) Ania from Sidon — businessman of the 1st century BC, his brand on the glass bottle was found in Asta, which testifies to the trade of Spain with Syria and Phoenician in the Roman era.

137) Guy Mark Aurelius Kar — Roman emperor in 282 — 283.

Emperor Prob appointed him as the prefect of bodyguards. In the summer, 282 soldiers dissatisfied with the Probe persuaded Kara to put on porphyry and go at their head to Rome. Prob himself was killed in September or October 282. Kar was already an old man, but energetic and active, not without education; in the army, he maintained strict discipline and brutally punished the murderers of his predecessor.

He immediately proclaimed his sons, Karin and Numerian. Reflecting quads and yazigov, Kar, together with Noumerian, went to the East at the beginning of 283 to end the war with the Persians that began with Prob.

The Persian army, which he met on the Armenian-Mesopotamian border, was defeated to the head. Kar freely crossed the Euphrates and the Tiger, took Seleucia and the Persian capital Ktesifon. In the camp behind the Tiger, during a severe thunderstorm, at the end of December 283, Kar was killed by lightning.

The Senate proclaimed his sons emperors. The biography of Kara was written by Vopisk. Information about this emperor among various ancient authors is inconsistent and contradictory.

Cerillian claims that Kara's parents were Punians.

138) Cesellius Bass — the Puneian clan, assured Nero that he knew where the imaginary treasures of Didon, the founder of Carthage, were hidden.

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1) Famous Phoenicians 1 Politicians http://www.proza.ru/2007/12/22/85

2) Famous Phoenicians 2 Polkovtsy http://www.proza.ru/2007/12/23/78

3) Famous Phoenicians 3 Mathematics and Physics http://www.proza.ru/2007/12/23/79

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5) Famous Phoenicians 5 Philosophers, Writers, Historians
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Famous Phoenicians 2 Polkovoditsy

Andrey Zelev

1) Beb (Bab) — according to one of the papyrus of the Middle Kingdom, "Asia commander" – military leader, who commanded a contingent of mercenaries who arrived from Canaan.

2) Sisara (Sisra) — commander of the Canaanan king Yavin (approx. 1200 – 1125 BC), who reigned in Khatsor. The war against Yavin was, apparently, the last campaign of the Israelis against the Canaanites. The Yavin army under the command of S. included 900 chariots – a tool that the Jews did not have and which provided the Canaanites with control over the plains; relying on military power «900 iron chariots », Yavin «brutally oppressed the sons of Israel for 20 years ». By order of the judge and the prophetess, Deborah Barak bin Avino‘am from 10 thousand soldiers came out to meet S.; Deborah was also with the army. Jews settled on Mount Tavor; S. at the head of chariots and foot troops moved to the valley of the Kishon River. Despite the fact that the enemy’s army was at a considerable distance (approx. 25 km), Deborah ordered Barak to immediately attack the Canaanites, hopingthat spilled Kishon will interfere with the actions of chariots. The battle occurred in T‘anah, near the waters of Megiddo; the calculation turned out to be correct: C. chariots were bogged down in marshy soil, and the Canaan army was completely defeated. S. himself fled from the battlefield, leaving the chariot, and, persecuted by the Jews, tried to take refuge in the tent of Hever’s kenite, where he was killed by Hever’s wife Y‘el. According to Midrash, S. until a skirmish with the Jews won over the enemies. Descendants S. were teachers of Jewish children. Descendants S. were teachers of Jewish children. Descendants S. were teachers of Jewish children.

3) Zeeb — Midianite commander who fought with another Midianite commander Oreb against Gideon and the Israelis. Both of these soldiers commanded the Midianite army in the 1st period of the war, because after Gideon defeated and killed them, the troops were led by the Midianite king Zebah and Tsalmun.

4) Paaray — a associate of David, one of the 37 heroes of his army; he was a Canaanite from the clan of Arka, who lived in the area of the same name near the city of Atarot.

5) Azimilk — king of Tire, with him Tire was destroyed by Alexander the Great. The siege of Tire (January-July, 332 BC) – the seven-month siege and assault by Alexander Tire was not only one of the most striking victories in Alexander's track record, but also entered the annals of world military history. King Adzemilk fought on the Persian side, and the Tyr fleet was one of the largest in the Mediterranean Sea. The city was defended by 8 – 9 thousand men, citizens of Tire. According to Justin (11.10), the Kurtz (4.3.19) and Diodor (17.41), the Tyrians took out a weak population to Carthage, although most of the women and children remained in the city. Tyrians counted on their fleet, the impregnability of o-va and the help of Carthage. Indeed, the ambassadors from Carthage were in Tire during the siege of Alexander, the Carthage fleet helped the Tyr fleet.

Alexander decided to connect the mother-in-law with the city, and then, by embankment, bring siege cars to the walls of Tire. Tens of thousands of people engaged in construction work: stakes broke into the muddy bottom, stones poured over them, forest material was poured on top of them. The ruins of old Tire on the mainland provided a stone in abundance, a tree was brought from the Lebanese mountains. Like, 60 m wide, slowly crawled to the city. To protect the builders from the sorties of the Tyr Trier, the Macedonians installed 2 wooden towers covered with skins and leather from fire arrows on the embankment. Tyrians brought the ship to the brim filled with combustible material, directly to the towers. The fire was not allowed to be extinguished by shelling the Macedonians with triers, and then, having sailed out of the city on many shuttles, the Tyrians destroyed the embankment. The wind, which intensified on the same day, caught up with the waves that completed the destruction of the mole.Labor and months of work disappeared in vain. Alexander ordered the construction of a new embankment, wider than the previous one, and he went to Sidon to collect his fleet, without which the siege of Tire looked hopeless. Tsari Arad and Bibla, having learned that their cities in the power of Alexander, fell away from the Persians and sailed to the king of Macedonian. Together with the Sidon fleet, the number of Phoenician ships led by Alexander was 80. About 25 more ships were sent by allies from the Malaysian states. Cypriot kings with 120 ships also joined Alexander. T.O. Alexander's fleet was approx. 225 ships in Arrian (2.20), 190 in Kurtz (4.3.11). The Tyrians did not accept the naval battle and took refuge in the harbors. The Cypriot flotilla blocked the northern harbor facing Sidon, and the Phoenician fleet was south facing Egypt.The artisans manufactured many siege weapons, some of which brought Tire to the walls of the restored embankment, while others mounted on ships anchored along the wall. Tarans tried to break through the wall directly from the ships. Before the ships failed, I had to pull out large stones from shallow waters near the walls. Tyrians constantly made sorties, cutting anchor ropes, until the Macedonians began to use chains for anchors. In one of the sorties, the Tyrians suddenly attacked the fleet of Cypriots and put several of their ships to the bottom, and even more damaged. True, they themselves suffered heavy losses during the retreat. Alexander began to storm the city

surrounded on all sides: «Since now there was no use to the Tyrians from the fleet, the Macedonians were able to bring the cars to the very walls. Cars standing on a embankmentdid not cause any significant damage to the wall: so it was strong. They failed some ships with cars on the other side of the city, which was facing Sidon. When they didn't achieve anything here, Alexander, continuing his attempts everywhere, moved to the southern wall facing Egypt. Here, finally, the wall in a significant space was shaken; part of it broke off and collapsed. Where it collapsed, they brought down, as was possible, bridges and for a short time tried to go on an attack; Tyrians, however, easily threw off the Macedonians » (Arrian, 2.22). Diodor adds that the gap was about 30 m long, but during the night the Tyrians restored the wall. After 3 days, Alexander resumed the assault. First, the wall was slashed near the southern harbor, then ships with bridges and infantry approached the gap.On the 1st, Macedonian Admet ascended to the wall of Tire with his thyroid. Soon, the Macedonians captured all the walls with towers and entered the city. At the same time, the ships of the Cypriots and Allied Phoenicians broke into both the harbor of Tire. The massacre of the city defenders began. During the siege, approx. 400 Macedonians. Tyrians fell 8 – 9 thousand: 6 – 7 thousand men died during the assault, another 2 thousand were crucified on crosses along the sea (Arrian, 2.24; Diodor, 17.46; Kurtius, 4.4; Justin, 18.3). According to Arrian, 30 thousand captured residents of Tire were sold into slavery, Diodor writes about 13 thousand captives, Kurziy – that 15 thousand inhabitants were saved by allies from Sidon, who secretly transported Tyrians to Sidon. Alexander populated Tire with a population of the surrounding places, appointed them a new king, and he moved to Egypt through «Palestine », where he had to besiege the Philistine city of Gaza.Tir coin finds show that A. reigned in Tire until 309 or 308.

Diodor Sicilian describes Phoenician technique, speaking of the capture of Tire Alexander:

«Tyrians had masters of marine affairs and builders of machines that came up with skilled defense. To protect against arrows from catapult, they made wheels with frequent spokes; they were rotated using some kind of mechanism, and the arrows, hitting such a wheel, either broke or flew away and could no longer cause harm. Stones flying from stone-mets hit a structure made of soft, elastic material that weakened the power reported by the machine »; «The Macedonians erected towers equal in height to the walls, threw bridges from them and boldly entered the brusters, but the Tyri masters came up with a means to defend the walls. Having forged large trident with hooks at the ends, they threw them into the soldiers standing on the towers with their hands. When the trident stuck into the shield, then, clutching at the ropes that were tied to the trident, the Tyrians dragged the enemy warrior.I had to either throw a shield and substitute an undisguised body under a hail of flying arrows, or, without releasing the shield from a sense of honor, I would fall from a high tower. Others pounced on soldiers beating on bridges, fishing nets and, entangling their hands in this way, attracted them and threw them from the bridges to the ground »; «I was invented as a tricky way to break the courage of the Macedonians and subject the bravest warriors to torment that could not be alleviated. Copper and iron shields were made; sand was poured into them and heated for a long time over heavy fire,

so the sand was heated. With the help of some mechanism, they threw this sand at those who fought more courageously and subjected their victims to severe suffering. The sand penetrated the shell in the shirt, burned the body, and there was nothing to help here »; «The Phoenicians simultaneously threw torches, darts and stones;the courage of the besieged weakened under the hail of arrows; the sickles on the crane cut the ropes of the ramps and made them useless; flamethrowers threw huge pieces of hot iron into the enemy, falling without a miss, as people stood in a thick crowd; "crowns" and iron hooks pulled on the loafers. Since there were a lot of people, all the cars immediately launched and storming gibles in a large number of ».

Quintus Kurtius Rufus, speaking of the same siege of Tire, writes:

«So, having decided to wage war, the Tyrians place throwing shells on the walls and towers, distribute weapons to young people; artisans, of whom there were many in the city, are distributed according to weapons workshops. Everything went bad from preparing for the war: iron bars were made, called garpagons, to attack them on besieging structures, ravens and other devices invented to protect cities »; «So, to fight ships sailing to the walls, they tied crows and iron legs with brown ones to strong logs Hooks and sickle beams hanging from the same logs damaged both fighters and the ships themselves. In addition, they pumped copper shields over heavy fire,filled them with hot sand and boiling sewage and suddenly threw them off the walls. The besieges were not so afraid of anything else, because hot sand penetrated the shell to the body, burned everything that was touched, and it could not be shook out with any effort: people threw weapons and, since all the remedies were damaged, defenseless were provided with any blows, and ravens and iron paws thrown away by guns seized many of them <TAG>

Flavius Arrian, speaking of the same siege of Tire, writes:

«Tyrians put wooden towers on the walls from the side of the embankment to beat the enemy from them. Wherever the cars were brought, they fired at them everywhere and threw arrows with fire into the ships themselves, so the Macedonians were scared to approach the walls of ». He speaks of Tyrian divers cutting the anchor ropes of enemy ships, including those could not get to the shore. He writes about the naval battle:

«The Tyrians, being in a hopeless situation, decided to attack the Cypriot ships that stood at the harbor facing Sidon »; «It happened that day that Alexander, contrary to custom, did not stay in his tent and soon returned to the ships. Tyrians, unexpectedly attacking ships standing on the pier, found that some people were not at all; on others, somehow, already under their cry and with their onslaught, those who were there sat down. At the first skirmish, they immediately let the penter of Tsar Pnigor to the bottom, as well as the trires of the Amafusians and Pasikrat Furiets. They pressed the rest of the vessels to the shore and severely damaged them »; «Alexander, seeing that the Tyr thrires had sailed, ordered most of his ships, as the sailors ascended on them, to stop at the entrance to the

harbor so that other Tyr ships would not come out of it. He himselftaking his penters and at most 5 triers, on which the crew hastily sat down, sailed around the city on the Tyrians who had left the harbor. People standing on the walls, seeing the enemy ships going and Alexander himself on them, began to shout to the crews of their ships so that they would return. In the noise of the fight, they were not heard, and the Tyrians began to show signs behind signs for retreat. On the ships they noticed the approach of Alexander late and, turning, rushed to the harbor. Few managed to escape; most had to accept the battle; part of the enemy ships Alexander led into disrepair; one penter and tester were captured at the very entrance to the harbor. There were few people killed: seeing that the ships were captured, they easily reached the harbor ». standing on the walls, seeing the walking enemy ships and Alexander himself on them, they began to shout to the crews of their ships so that they would return. In the noise of the fight, they were not heard, and the Tyrians began to show signs behind signs for retreat. On the ships they noticed the approach of Alexander late and, turning, rushed to the harbor. Few managed to escape; most had to accept the battle; part of the enemy ships Alexander led into disrepair; one penter and tester were captured at the very entrance to the harbor. Little people were killed: seeing that the ships were captured, they easily reached the harbor ». standing on the walls, seeing the walking enemy ships and Alexander himself on them, they began to shout to the crews of their ships so that they would return. In the noise of the fight, they were not heard, and the Tyrians began to show signs behind signs for retreat. On the ships they noticed the approach of Alexander late and, turning, rushed to the harbor. Few managed to escape; most had to accept the battle; part of the enemy ships Alexander led into disrepair; one penter and tester were captured at the very entrance to the harbor. There were few people killed: seeing that the ships were captured, they easily reached the harbor ». On the ships they noticed the approach of Alexander late and, turning, rushed to the harbor. Few managed to escape; most had to accept the battle; part of the enemy ships Alexander led into disrepair; one penter and tester were captured at the very entrance to the harbor. There were few people killed: seeing that the ships were captured, they easily reached the harbor ». On the ships they noticed the approach of Alexander late and, turning, rushed to the harbor. Few managed to escape; most had to accept the battle; part of the enemy ships Alexander led into disrepair; one penter and tester were captured at the very entrance to the harbor. Little people were killed: seeing that the ships were captured, they easily reached the harbor ».

6) Malkh (Mazey) — Carthage commander (VI century BC, mind. approx. 535 BC? According to Orozia, ruled during the time of King Cyrus). He defeated the Africans, who were forced to abandon the tribute previously paid by Carthage. Then, he conquered part of Sicily, taking advantage of the Greek attack on Sicilian Phoenicians (Epoh Kira, 60 – 50 years. VI c.). He not only defeated the Greeks, but also subjugated the Phoenician cities to Carthage. Around 545 – 535 Malch goes to Sardinia, where he fought with the Phoenician colonists. Some Phoenician colonies on this island were destroyed, for example, Kukkureddus, near which the Carthaginians founded Kalaris; near the Phoenician Otoka,

the Carthage Naples was created. However, Malch lost the war with them, and this defeat was the reason for the expulsion of Malchus and his entire army from Carthage.Malhu was envied and suspected of wanting to seize power. Absorbed by such «gratitude » Malch besieged and took Carthage. The commander killed 10 rulers and gathered all the Carthage citizens in the square, explained his behavior with undeserved exile, after which he began to rule alone. Kartalon's own son, the priest of Melkart, he ordered the crucifixion because he did not approve of his dictatorship (when Kartalon returned from Tire with tithing, he did not even visit his father). However, his enemies gathered their strength, overthrew and crucified him. After the death of Malchus, power seized the Magon, which founded the new ruling dynasty. It is interesting that Malch, according to the witness of ¬ Yustin's father-in-law, still sent a tenth of his Sicilian booty to Tire.The commander killed 10 rulers and gathered all the Carthage citizens in the square, explained his behavior with undeserved exile, after which he began to rule alone. Kartalon's own son, the priest of Melkart, he ordered the crucifixion because he did not approve of his dictatorship (when Kartalon returned from Tire with tithing, he did not even visit his father). However, his enemies gathered their strength, overthrew and crucified him. After the death of Malchus, power seized the Magon, which founded the new ruling dynasty. It is interesting that Malch, according to the witness of ¬ Yustin's father-in-law, still sent a tenth of his Sicilian booty to Tire.The commander killed 10 rulers and gathered all the Carthage citizens in the square, explained his behavior with undeserved exile, after which he began to rule alone. Kartalon's own son, the priest of Melkart, he ordered the crucifixion because he did not approve of his dictatorship (when Kartalon returned from Tire with tithing, he did not even visit his father). However, his enemies gathered their strength, overthrew and crucified him. After the death of Malchus, power seized the Magon, which founded the new ruling dynasty. It is interesting that Malch, according to the witness of ¬ Yustin's father-in-law, still sent a tenth of his Sicilian booty to Tire.However, his enemies gathered their strength, overthrew and crucified him. After the death of Malchus, power seized the Magon, which founded the new ruling dynasty. It is interesting that Malch, according to the witness of ¬ Yustin's father-in-law, still sent a tenth of his Sicilian booty to Tire.However, his enemies gathered their strength, overthrew and crucified him. After the death of Malchus, power seized the Magon, which founded the new ruling dynasty. It is interesting that Malch, according to the witness of ¬ Yustin's father-in-law, still sent a tenth of his Sicilian booty to Tire.

7) Magon the Great — (room approx. 530 – 520 BC) — ruler of Carthage, who lived in the 2nd floor. VI century BC The car reformed the army, making the main bet on professional mercenaries, under the command of the Carthage officers, strengthened the presence of Karfagen in Sardinia.

He became the supreme commander after Malkh, established military discipline in the army, strengthening the power of the state (end of the VI century), with it Carthage expanded its borders, increased its military glory.

At 550 – 530 he captured about. Ivisu. He founded colonies in Sardinia and in Western Sicily. Together with the Etruscans, he defeated the Fokays near Alalia in Corsica in 535, the Greeks lost 40 of 60 ships, and were forced to leave Corsica.

The car wrote an essay on s / x – the only work of Carthage literature that spared Roman barbarism and translated by order of the Senate into Latin by Silan. The Romans treated him with great respect, calling Magon the "father" of the theory of s / x. The concept of composition is given by the works of Varron, Columella, Palladium, Pliny. It began with the requirement that everyone who wants to do s / x first of all sell their house in the city. Magon's recipes relate to winemaking, cattle breeding, veterinary affairs, show a high state of agricultural production in Carthage.

The car founded the dynasty of rulers (Magonids): he was succeeded by sons, and then grandchildren who ruled collectively. The sons of Magon were the generals Gasdrubal and Hamilton. The grandson of Magona Gisgon fled to the Sicilian city of Selinunt; other grandchildren – the famous sailors Gannon the Mariner and the Himilcon.

8) Hasdrubal — the son of Magon the Great, commander, fought in Sardinia. Although by agreement 509 or 508 this was recognized by the possession of Karfagen, the sardas themselves did not obey him, and the Punians had to fight with them. In one of the battles with the sardas, he was defeated and died (before the battle of Gimera, see below). Hasdrubal was a dictator 11 times and celebrated triumph 4 times. He left three sons: Hannibal, Hasdrubal and Sapphon, transferred power to his brother Hamilton.

9) Safon (Sappon) — son of Gasdrubal, grandson of Magon. Rules the city with the brothers.

10) Hannibal, son of Gasdrubal, grandson of Magon — Carthage commander. Rules a city with brothers (first half of the 5th century)

11) Hamilton I — leader Karfagen, who ruled at the beginning of the 5th century BC, the youngest son of Magon the Great, the father of the exiled Gisgon. He fought with the Africans. He was sent to the head of the army in Sardinia instead of the deceased brother, but did not have time to conquer o-v, because was transferred to Sicily. Being a Harfagen souffet, Hamiltonar was placed at the head of a large army (according to the fabulously exaggerated information of Diodor – 300 thousand soldiers, 200 warships and 3,000 cargo ships), which in 480 BC in alliance with Terillius (exiled tyrant of Gimera) and Anacilus Hamilton was an ally of the Persian king Xerxes and, according to Herodotus, the

Carthaginians were defeated by the Sicilian Greeks under Gimera on the same day as the Persians in the battle of Salamis (September 20, 480). According to Herodotus,Hamilkar disappeared during the battle, the Carthaginians claimed that Hamilton made sacrifices for the favorable outcome of the battle, but when he saw the defeat of the army, he committed suicide by throwing himself into the fire. The inhabitants of Carthage were even afraid of the landing of the Greeks in Africa, – a world was concluded with Syracuse, according to which the Punians paid for the military expenses of Gelon, paid him a demand for 2,000 silver talents and built 2 temples in which the text of the contract was to be stored. leaving three sons: Gimilkon, Gannon, Gisgon. Herodotus calls him king and gives stories about his death.paid him a demand for 2,000 silver talents and built 2 temples in which the text of the contract was to be stored. leaving three sons: Himilcon, Gannon, Gisgon. Herodotus calls him king and gives stories about his death.paid him a demand for 2,000 silver talents and built 2 temples in which the text of the contract was to be stored. leaving three sons: Himilcon, Gannon, Gisgon. Herodotus calls him king and gives stories about his death.

12) Gannon, the son of Hamilton, the grandson of Magon — the Carthage commander and the ship of the 5th century BC. e., which, in order to establish the Phoenician colonies, undertook swimming along the western coast of Africa. Rules the city with the brothers. Swimming off the coast of West Africa. He set sail on 60 ships with 30,000 satellites of both sexes and, having landed on the coast of Morocco, founded a colony on the site of modern Rabat and built a temple there. In total, he laid five cities on the banks of Morocco, including Agadir. How far his expedition — went south is unclear: he probably reached the coast of the Gambia or Sierra Leone and may even have seen the volcano Cameroon. A description of his journey was applied to the wall of the Baal Sanctuary in Carthage and was preserved in Greek translation, in the only X-century manuscript, under the title «Periple Gannon ». According to I. Sh. Shifmantranslating the text into Russian and exploring it, the text «Peripla » stores traces of the literary processing of the original report, also performed in Carthage.

13) Himilcon, son of Hamilton, grandson of Magon (first half of the 5th century) — brother of Gannon, and also a navigator and commander. Rules the city with the brothers. Swam north. Should not be confused with his nephew Himilcon, son of Gannon (see below)

14) One of the receivers of the Hamilkar son of Magon the Great, most likely one of his sons, taking advantage of the joint attack of the Tartes and Massalians on Gadis (the latter asked Carthage for help, but managed to repel the attack of the Spaniards himself) and captured this old Phoenician colony (end VI or beginning of V. BC), closing 485 – 476). In response, the massalites started a war with the Punians and defeated them in the naval battle of Artemisia on the east coast of Spain; the fleet of Massalia was commanded by

Heraklid Milas, – but the south of Spain and the strait remained in the hands of the Carthaginians (after 485). At the same time, the Punians captured many territories in Sardinia and Africa. Things didn't go very well at first – Carthage even had to pay tribute again. However, after 480 Punians led by the grandchildren of Magon from Gasdrubal – Safon,Hannibal and Gasdrubal, and Hamilton – Himilkon, Gisgon and Hannon defeated, in Justin, African savages: Moors, Nomedians and Afrov (Tirkin dates this war to 475 – 470, and adds that Utica was then subordinated.) Obviously, these grandchildren of Magon were heroes of battles with Gadis, Massalia and sardas; Himilcon and Hannon are still famous for their travels. The speaker Dion Chrysostom among the grandchildren of Magon sets aside Gannon the Mariner, saying that it was he who turned the Carthaginians from the Tyrians into Libyans, i.e. he was the main one in conquering the territories of Africa. The victories of the Magonids were caused by the command of the metropolitan aristocracy of Karfagen, and Justin writes that «the family of generals became difficult for freedom », the Council of 104 was created; Gisgon, the son of Hamilkar, the grandson of Magon, was expelled to Selinunt.African savages: Moors, Nomedians and Afrov (Chirkin dates this war 475 – 470, and adds that Utica was then subordinate to it). Obviously, these grandchildren of Magon were heroes of battles with Gadis, Massalia and sardas; Himilcon and Hannon are still famous for their travels. The speaker Dion Chrysostom among the grandchildren of Magon sets aside Gannon the Mariner, saying that it was he who turned the Carthaginians from the Tyrians into Libyans, i.e. he was the main one in conquering the territories of Africa. The victories of the Magonids were caused by the command of the metropolitan aristocracy of Karfagen, and Justin writes that «the family of generals became difficult for freedom », the Council of 104 was created; Gisgon, the son of Hamilkar, the grandson of Magon, was expelled to Selinunt.African savages: Moors, Nomedians and Afrov (Chirkin dates this war 475 – 470, and adds that Utica was then subordinate to it). Obviously, these grandchildren of Magon were heroes of battles with Gadis, Massalia and sardas; Himilcon and Hannon are still famous for their travels. The speaker Dion Chrysostom among the grandchildren of Magon sets aside Gannon the Mariner, saying that it was he who turned the Carthaginians from the Tyrians into Libyans, i.e. he was the main one in conquering the territories of Africa. The victories of the Magonids were caused by the command of the metropolitan aristocracy of Karfagen, and Justin writes that «the family of generals became difficult for freedom », the Council of 104 was created; Gisgon, the son of Hamilton, the grandson of Magon, was expelled to Selinunt.Massalia and sards; Himilcon and Hannon are still famous for their travels. The speaker Dion Chrysostom among the grandchildren of Magon sets aside Gannon the Mariner, saying that it was he who turned the Carthaginians from the Tyrians into Libyans, i.e. he was the main one in conquering the territories of Africa. The victories of the Magonids were caused by the command of the metropolitan aristocracy of Karfagen, and Justin writes that «the family of generals became difficult for freedom », the Council of 104 was created; Gisgon, the son of Hamilton, the grandson of Magon, was expelled to Selinunt.Massalia and sards; Himilcon and Hannon are still famous for their travels. The speaker Dion Chrysostom among the grandchildren of Magon sets aside Gannon the Mariner, saying that it was he who turned the Carthaginians from the Tyrians into Libyans,

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15) Gisgon, son of Hamilton, grandson of Magon (V c.). Rules the city with the brothers. Exiled and went to Selinunt, where he died. You should not mix it with Gisgon, the son of Gannon, who lived a century later.

16) Hannibal Magonid — Carthage commander, son of Gisgon, grandson of Hamilton I, great-grandson of Magon. During the Peloponnesian War (431 – 404 BC), in 409 the Carthage army (suppes of 100 thousand people, it is unlikely that so many people lived in Carthage), at the invitation of the inhabitants of Segest who fought with Selinunt, landed in the west of Sicily near the Phoenician Motia. Hannibal captured and destroyed Gimera and Selinunt and ruined their surroundings; many residents were killed, the rest were sold into slavery. He allowed only one childhood friend, Empedion, to stay on the ashes. Under the Gimera, he sacrificed 3 thousand Greeks to Baal Hammon. However, despite this, an epidemic began in his army. And yet he continued to advance. Following the example of the Assyrians, he erected siege towers, where archers and slingers were located. At 408 Hermocrat of Syracuse,returning from Asia with Persian money, hired soldiers and began to bother the Carthage provinces. It took a new campaign, which added to the conquests of Karfagen Akragant, Belu, Kamarin and based on the site of the destroyed Farmer. In the summer of 406, the Carthaginians took a strong fortress the largest city after Syracuse – Akragant, whose strategists were accused of betrayal and stoned. Akragant became a Carthage fortress. The Greeks were powerless before the genius of the enemy. So, Diocles, sent from Syracuse to Himmera with 4 thousand soldiers, was defeated and shamefully fled leaving the corpses of his soldiers without burial and wounded to mock the enemy. Summer 405 power in Syracuse was seized by the demagogue of Dionysius, which with 30 thousand soldiers tried to stop Hannibal under the walls of Gela, but lost, – the Carthaginians captured the city of Gela itself.Here they captured the huge bronze statue of Apollo, which was sent to Tire. Syracuse was besieged, but a strong epidemic swept the Punians, and Hannibal himself died from it (406). Nevertheless, at the end of 405 Dionysius requested a world in which he had only Syracuse.

17) Himilcon son of Gannon, grandson of Hamilton, great-grandson of Magon —

commander, relative of Hannibal bin Gisgon Magonid, led with whom the army (and then replaced him as commander in chief) against Syracuse, which in 406 BC landed on the ossira and reached according to which, in addition to the Phoenician colonies, the Greek cities of Akragant, Gimera and Selinunt departed to Carthage; Hera and Kamarin had to pay tribute to the Punians. In 398, Dionysius sent a demand to Carthage to cleanse the Greek cities of Sicily and took Motius. In 396, Himilcon landed at Panorm and founded Lilibey on the site of the destroyed Motius. On the island, the power of Karfagen was restored, and Dionysius was besieged in Syracuse after the naval battle lost at Katina. The siege was unsuccessful: illness,the decline of the spirit due to successful sorties of the besieged weakened discipline. Throwing the mercenaries to their fate, Himilcon bought a free return from Dionysius for himself and the Carthaginians and, returning to Africa, crushed the uprising of the Libyans, who captured some city and approached even Carthage (until 396, when Himilcon was forced to commit suicide due to allegations of the failure of the Sicilian company used by the anti-Magonid party).

18) Magon — strategist, admiral and commander of the Himilcon (396). After the departure, Himilcon remained in Sicily (395). The commander in the III Carthage War in Sicily (382 – 374) was killed in battle (383/82). Diodor is called the king.

19) Magon — commander, who fought until 392 with variable happiness, and in the end, defeated by Dionysius (but the son of Magon Gimilkon managed to take revenge). Is this the same Magon as the previous one?

20) Himilcon, son of the aforementioned Magon. Commander in the III Carthage War in Sicily (382 – 374). Changed his dead father (382).

21) Sunyaton — Carthage politician, traitor. During the Third War, Carthage with the Syracuse tyrant Dionysius, Sunyaton, who, according to Justin, was then «the most powerful » from the Punians, out of hatred and envy of Hannon the Great, see the commander of the Carthage army, Dionysius said in a letter about the plans of Carthage and the slowness of his commander

22) Gannon the Great I — commander who fought with the aforementioned Dionysius, for the war with which he was elected commander in 368. He led the army in Sicily in 345. In 345, 300 heavy chariots, over 2 thousand parochon, apparently light chariots, as well as various weapons, throwing shells and military vehicles (Diod) also crossed over 345 with Hannon, moving with the army and navy to Sicily. XVI, 67). His opponent in Carthage was Suniat (Sunyton, see above), «the most powerful » according to Justin, who went on

betrayal by informing in a letter to Dionysius about the arrival of the Carthage army on the island. Dionysius took possession of several cities, including Selinuntom, and besieged Lilibey, but soon the Carthaginians won the sea victory under Eric. Dionysius died, and his heir, Dionysius Jr. made peace. The Suniat was convicted. Hannon put things in order in Africa.Then he again went to Sicily, where Dionysius Jr. challenged Giket. The latter asked for Carthage help. Hannon took Entella, moved to Syracuse and seized her port, but was removed and replaced by Magon. But an army led by Timoleon, who defeated Magon, captured Entella, and approached Lilibey from her metropolis of Corinth, and then defeated Gasdrubal and Hamilton by the Krimiss River, killed 10 thousand Carthage soldiers. Meanwhile, the offended Gannon conspired against senators in order to seize power, then he was exposed and rebelled at the head of 20 of his thousands of slaves, whom he armed, but not successfully. He was killed (crucified) with almost the whole family. Only Gisgon survived, showing military talent; he continued the Gannonid dynasty.The latter asked for Carthage help. Hannon took Entella, moved to Syracuse and seized her port, but was removed and replaced by Magon. But an army led by Timoleon, who defeated Magon, captured Entella, and approached Lilibey from her metropolis of Corinth, and then defeated Gasdrubal and Hamilton by the Krimiss River, killed 10 thousand Carthage soldiers. Meanwhile, the offended Gannon conspired against senators in order to seize power, then he was exposed and rebelled at the head of 20 of his thousands of slaves, whom he armed, but not successfully. He was killed (crucified) with almost the whole family. Only Gisgon survived, showing military talent; he continued the Gannonid dynasty.The latter asked for Carthage help. Hannon took Entella, moved to Syracuse and seized her port, but was removed and replaced by Magon. But an army led by Timoleon, who defeated Magon, captured Entella, and approached Lilibey from her metropolis of Corinth, and then defeated Gasdrubal and Hamilton by the Krimiss River, killed 10 thousand Carthage soldiers. Meanwhile, the offended Gannon conspired against senators in order to seize power, then he was exposed and rebelled at the head of 20 of his thousands of slaves, whom he armed, but not successfully. He was killed (crucified) with almost the whole family. Only Gisgon survived, showing military talent; he continued the Gannonid dynasty.But an army led by Timoleon, who defeated Magon, captured Entella, and approached Lilibey from her metropolis of Corinth, and then defeated Gasdrubal and Hamilton by the Krimiss River, killed 10 thousand Carthage soldiers. Meanwhile, the offended Gannon conspired against senators in order to seize power, then he was exposed and rebelled at the head of 20 of his thousands of slaves, whom he armed, but not successfully. He was killed (crucified) with almost the whole family. Only Gisgon survived, showing military talent; he continued the Gannonid dynasty.But an army led by Timoleon, who defeated Magon, captured Entella, and approached Lilibey from her metropolis of Corinth, and then defeated Gasdrubal and Hamilton by the Krimiss River, killed 10 thousand Carthage soldiers. Meanwhile, the offended Gannon conspired against senators in order to seize power, then he was exposed and rebelled at the head of 20 of his thousands of slaves, whom he armed, but not successfully. He was killed (crucified) with almost the whole family. Only Gisgon survived, showing military talent; he continued the Gannonid dynasty.then he was exposed and rebelled at the head of 20 thousand of his

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23) Sinal — military leader, Carthage governor Minoi, friend of Dion (356).

24) Magon — commander in the war with Timoleont, a successor to Gannon the Great, when he failed to prevent the landing to help the Syracusians of Timoleon and was recalled to Carthage. The car took part in Syracuse affairs, opposing Corinth, who sent Timoleon. The car arrived with the fleet in Syracuse to help Giket. For a long time the Carthaginians fought under the walls of the city, but without success; finally, Magon decided to leave with o-va (343) and commit suicide, his corpse was crucified. Timoleon in 343 inflicted a terrible defeat on the Carthage army under Krimiz.

25) Hamilton, son of Gannon, brother of Geskon. Stratag, executed.

26) Gisgon — commander, son of Gannon the Great. Exiled from Carthage after the death of his father, but later made by the commander. In view of the success of Timoleon, Gisgon was appointed commander with unlimited powers. He entered into an alliance with Giket, the tyrant of Katana Mamerk, defeated individual units of Timoleon, and in 339 he concluded with the latter a world in which Carthage retained his possessions west of the river. Galik. Hamilkar's father.

27) Hamilton — commander, son of Gisgon. When power in Syracuse was seized by Agafokl, a new war began, and Hamilton defeated the Agafokl troops (310) in two battles, made an alliance with Greeks dissatisfied with Agafokl and moved to Syracuse, under whose walls in 309 he lost the battle, was captured and died along with the army.

28) Hamilton — Carthage commander (not the son of Gisgon). When Agafokl (310 BC) became a tyrant of Syracuse, a war broke out between him and Carthage. Hamilkar, sent to Sicily to settle new Greek troubles, was so short-sighted that he helped to bring in Syracuse the energetic tyrant Agafokl (317), who adhered to the policy of Dionysius the Elder and had already begun to arm and break the world since 315. A coalition formed against Syracuse, but Hamilton again made a mistake by authorizing the hegemony of Syracuse over the eastern part of the island with a new truce. As a result of the efforts of

the democratic party, Hamilton was secretly convicted of a court accused of striving to seize power following the example of Agafokl; his son Gisgon was sent to his place. Perhaps Hamiltonard commanded the Carthage Army in 340.

29) Gisgon bin Hamilton — Carthage commander, son of the previous one. In 310 BC he besieged Syracuse. Agafokl with 12 thousand. a soldier slipped between enemy ships and landed in Africa. Burned the ships, he broke the Carthage army and settled near the capital, which in horror began to propitiate the gods with human hectatoms. Over the next 2 years, the affairs of the Carthaginians went very badly: in Sicily, Hamilton bin Gisgon bin Gannon the Great, under the Syracuse, was captured and killed; in Africa, Agafokl intensified, and in the city itself was a turmoil that started to tyranny by Bomilkar and ended in his execution. At the beginning of 306, Utica and Hippon fell, new areas were conquered in the southeast by Arhagaf, the son of Agafokl, who had temporarily retired to Sicily. Taking advantage of his absence, the Carthaginians went on the offensive, defeated his army,returned all his conquests, defeated himself after his return. Forced to flee indignant soldiers, he hurried to make peace by recognizing the old borders of Carthage and receiving 150 talents.

30) Bomilkar (Bodmilkart) — Carthage commander; Hamilkar's nephew; acted against Agafokl. Bomilkar was in 310 (together with his opponent Gannon) a commander against Agafokl, was very ambitious and tried to seize power in his city in his own hands. When Gannon fell in the battle against Agafokl, Bomilkar retreated and postponed the execution of his ambitious plans. Elected again by his fellow citizens as a commander, he tried to get rid of the best and most influential citizens by sending them against Numidia, attracted part of the troops to his side, in 308 he tried to seize power in Karfagen for which he moved to Karfagen and took possession of the city with the help of fierce executions. But the citizens gathered against him and forced him to leave the city. Surrounded by the Carthaginians chasing him, he surrendered with his adherents and died on the cross,moreover, he reproached the Carthaginians for ingratitude to the best citizens. He was going to go over to the side of Agafokl, crucified in the city square (308).

31) Gannon — commander, acted against Agafokl along with the aforementioned Bomilkar (Bomilkar and Gannon were at enmity with each other), but was defeated (310). Then the remnants of the Agafokl army won. Killed.

32) Cartalon — squad leader and ruler of the territory in Africa in the II century. BC

33) Magon — Carthage commander. In 279 BC an alliance was concluded between Rome

and Carthage against Pirr. To help Rome, a flotilla of 120 ships was sent, led by Magon, to the Sicilian Strait of Ostia (from where the Roman Senate was politely asked). The allies unsuccessfully tried to take Regiy. From there, the Carthage fleet sailed to Syracuse and blocked this city from the sea, while the Phoenician army began a siege from land. The car, supposedly wanting to promote peace between Rome and Pirr, but in fact trying to find out the plans of the latter (the Carthaginians were worried about the rumors that the king wanted to invade Sicily) went to the epir king, who, having lost confidence in the possibility of defeating Rome, in the spring of 276 he really sailed with the main forces from the Romans of Tarent to the reprisal,what the Carthage fleet did not interfere with. The feast captured almost the entire o-v except Lilibey. Carthage, in violation of the alliance with Rome, tried to conclude a separate peace with Pirr, offering him all of Sicily except Lilibey, and even help with money and navy for his transfer to Italy, – but Pirr refused this offer and proceeded to create his own fleet (summer 276). His arrogance and rigidity with the inhabitants of Sicily prevented him from winning. The Carthage Army reappeared on the island, although it was defeated by Pierre. The latter, instead of going to Lilibey, went to Tarent (276). A Carthage fleet stood in its way, in the battle with which Pirr lost a significant number of ships, – as a result of this failure, Sicily refused to help Pirra and retreated from him. In Italy, Pirra was also unlucky – he failed to take Regius and lost the battle of the Romans at Benevent (276/75),from Italy he fled to Greece, where he died (272).

34) Hannon — Admiral. Providing fraternal assistance to the Greek people, his fleet occupied the Massan harbor, and the army – the city citadel of Messana (spring 264), ahead of the Roman army led by the military rostrum of Guy Claudius. Hannon blocked the arrogant Aryan's path, and even captured several Roman ships. However, the hands of Gannon were bound by order not to give the Romans a reason for war, and therefore he returned the captured ships. The cunning Claudius lured the Puni admiral to the civil assembly of the city, where he arrested him. Gannon, subjected to inhuman torture, ordered his garrison to retreat, which he did. For this, the Carthaginians crucified Gannon on the cross, and Rome was declared war. So the I Punic War began.

33) Gannon bin Hannibal — commander of the Carthage Army and Navy during the I Punic war; after the above-described embarrassment of Gannon, he gathered an army in Lilibey, arrived in Solunt, left troops there, headed for Akragant. Residents of the city, previously subordinate to Carthage, were friendly. Hannon persuaded them to a closer alliance and strengthened the citadel. After that, he returned to Solunt. The embassy arrived from Gieron. The Carthaginians entered into an alliance with him and jointly besieged Messana; Hannon locked the entrance to the strait. But both the Gieron army and the Gannon army were defeated by Consul Appius Claudius Kaudeks (264).

In 263, both allied armies were defeated by consul Mark Valery Maxim (« Messansky »),

forcing Gieron to conclude peace and alliance with Rome against Carthage, which fundamentally changed the situation in favor of the Romans not only in Sicily, but also at sea. Hannon commanded the Carthage Army and during the siege of the Romans of Akragant. In 262 consuls L. Postumia Megella and Qu. Mamilia Vitula having 4 legions (?) suspended operations throughout Sicily and besieged the army of Hannibal bin Gisgon in Akraganta (see). The Romans are located 8 stages from the city. There was a harvest time (June). Roman warriors in a mess went to collect bread. The Carthaginians suddenly defeated the forages with a surprise attack, then some attacked guard posts, others – camp, but were reflected with heavy losses. The Romans became 2 camps. One was located west of the city at the Asclepia sanctuary, the other – on the east or south side.The camps were connected by 2 ditches, between which, after certain intervals, guard fortifications were built. For 5 months, the Romans blocked the city, reflecting small Carthage sorties. At least 50 thousand soldiers and civilians were locked in Akragant. Food shortages began to be felt. Akragant was aloof from the sea, like most Greek cities. This ruled out the possibility of supplying the fleet. In Lilibey, the army of Gannon landed. Diodor with reference to Filina writes that Gannon had 50 thousand infantry, 6 thousand cavalry and 60 elephants. Oroziy gives the Punians 30 thousand infantry and 1,500 cavalry, and Polibiy – 50 elephants. The sequence of further events varies in Polybium and Zonara. According to Polibia, the troops of Gannon moved to Heracles and, with the help of treason, took possession of Erbess, in which were Roman food depots.Then Hannon went up to the Scravant, broke the Roman cavalry and camped on the Torah hill, 10 stages from the enemy. 2 months passed in minor skirmishes. The situation of the Romans was difficult due to hunger and disease. From Heraklea, Gannon immediately arrived at Akragant. In minor skirmishes, the Carthaginians tried to unsuccessfully challenge the enemy to battle. Then the Romans had problems with food, i.e. the fall of Erbes should be attributed to this time. The Romans began to strive for battle, but now the Carthaginians were pulling time. Deliveries from Syracuse allowed the Romans to continue the siege, and the famine in Akragant forced Hannon to take active action on the city's deplock. According to Polibia, the Romans and the troops of Gannon converged between the camps. The Carthage formed 2 lines between which the elephants were located.After a long battle, the first line of the Carthaginians ran and carried away the rest. The Gannon Army was mostly exterminated and lost almost all elephants. According to Orozia, 11 elephants died. Diodor claims that Gannon gave 2 battles, and his army lost 3 thousand infantrymen and 200 horsemen captured by 4 thousand people, 8 died and 33 elephants were injured. T.O., In this version, the Gannon army suffered heavy losses, but was not destroyed. By the 1st battle could be meant the equestrian battle of Polybium. According to the Zonar, at first the Carthaginians tried to impose a field battle on the enemy, and the Romans avoided him. Then the Romans had problems with food. The Romans summoned the enemy to battle, and Gannon avoided him, hoping that he would be able to lift the siege without it. The pleas from the starving city forced him to take action. Hannon and Hannibal agreed to hit at the same time,but the consul found out about this and placed some of the soldiers in ambush. Hannon attacked Roman fortifications, but was defeated as a result of an ambush strike and because of a palisade. Hannibal's attack was also unsuccessful. Frontin: "Consul

Postumiy, when his camp in Sicily was 3 miles from the panic and the Carthage commanders daily lined up for battle under the fence of the camp itself, constantly defended themselves with small forces, entering into slight skirmishes in front of the rampart. When the Punians, accustomed to his method of action, ceased to reckon with him already, he, having prepared everyone else on vacation inside the camp, still with a small detachment restrained the enemy's pressure and detained him longer than usual; when, by 6 o'clock, those who were tired and exhausted from hunger began to return to themselves, he turned the enemy into flight with his fresh forces,exhausted by the above difficulties. " The remnants of the Hannon army took refuge in Herakley, and Hannibal fell asleep at night, were able to leave Akragant. The Romans confined themselves to a skirmish with his rearguard, without a fight broke into the city and plundered it. The Romans sold over 25 thousand people of the city into slavery. Diodor writes that 100 thousand people participated in the siege of the Romans, digging ditches and building palisades. Of these, 30 thousand infantry and 540 horsemen died. In 261, the Carthaginians fined Gannon and replaced him with Hamilton of Paropos, see digging ditches and building palisades was attended by 100 thousand people. Of these, 30 thousand infantry and 540 horsemen died. In 261, the Carthaginians fined Gannon and replaced him with Hamilton of Paropos, see digging ditches and building palisades was attended by 100 thousand people. Of these, 30 thousand infantry and 540 horsemen died. In 261, the Carthaginians fined Gannon and replaced him with Hamilton of Paropos, see

At 256, Gannon and Hamilton of Paropos lead the Carthage fleet at the Battle of Eknom. The Romans decided to transfer the war to Africa, for which a huge army was gathered, led by 2 consuls: Lucius Manlius Woolzon and Attilius Regul. The fleet consisted of at least 330 military vessels, mainly a penter, only the flagship ships of both consuls were hexers; in addition, there were many transport ships. At the mouth of the river. The gimers, not far from Enomos, they found a 40-thousandth army ready to go, and put it on ships, chap. military, incl. for each penter, except for 300 rowers, there were another 120 legionnaires; the so-called fleet crew, not counting transport vessels, numbered 140,000. The Carthage fleet went to Lilibey in the spring. The Carthaginians were already aware of the preparations of the Romans;their fleet consisted of 350 ships with 150,000 crew (? with the usual crew of 375 people, it turns out only 131,000). They found out about the withdrawal of the Roman fleet, went to meet him and met him at Enomos. Apart from the Salamis battle, this time the largest military forces that have ever participated in the naval battle were gathered, namely: 680 ships and 290,000 people (or, according to other data, 650 ships and 270,000 people). The Roman fleet was divided into 4 squadrons according to the number of legions. He moved 3rd lines. Ahead were the first and second fleets, headed by the 2nd consular hexers, in the 2nd line was the 3rd fleet, towing sailing cargo ships. The 4th fleet formed the 3rd line. Before the battle, the 1st, 2nd and 3rd squadrons turned into one line, and the 4th became off the coast, covering cargo ships.Hamilton with the ships of the center initially retreated, entailing 2 consular fleets, then turned around and entered the battle. The left flank of the Carthaginians bound the forces of the 3rd Roman squadron, and the right flank, led by Gannon, went around the consular ships and attacked

the 4th squadron. The Carthaginians pressed half of the navy and cargo ships to the shore, but the stubborn resistance of the Romans continued. The consuls defeated the opposing forces and hurried back one after another. They managed to surround part of the Carthage squadron off the coast and capture many ships. The rest fled. The Romans lost 24 ships, which all drowned, and not one got the enemy; human losses amounted to about 10,000 people. The Carthaginians lost about 100 ships (64 were captured with the crew, more than 30 were sunk) and up to 40,000 people.captivating 2 consular fleets, then turned around and entered the battle. The left flank of the Carthaginians bound the forces of the 3rd Roman squadron, and the right flank, led by Gannon, went around the consular ships and attacked the 4th squadron. The Carthaginians pressed half of the navy and cargo ships to the shore, but the stubborn resistance of the Romans continued. The consuls defeated the opposing forces and hurried back one after another. They managed to surround part of the Carthage squadron off the coast and capture many ships. The rest fled. The Romans lost 24 ships, which all drowned, and not one got the enemy; human losses amounted to about 10,000 people. The Carthaginians lost about 100 ships (64 were captured with the crew, more than 30 were sunk) and up to 40,000 people.captivating 2 consular fleets, then turned around and entered the battle. The left flank of the Carthaginians bound the forces of the 3rd Roman squadron, and the right flank, led by Gannon, went around the consular ships and attacked the 4th squadron. The Carthaginians pressed half of the navy and cargo ships to the shore, but the stubborn resistance of the Romans continued. The consuls defeated the opposing forces and hurried back one after another. They managed to surround part of the Carthage squadron off the coast and capture many ships. The rest fled. The Romans lost 24 ships, which all drowned, and not one got the enemy; human losses amounted to about 10,000 people. The Carthaginians lost about 100 ships (64 were captured with the crew, more than 30 were sunk) and up to 40,000 people.The left flank of the Carthaginians bound the forces of the 3rd Roman squadron, and the right flank, led by Gannon, went around the consular ships and attacked the 4th squadron. The Carthaginians pressed half of the navy and cargo ships to the shore, but the stubborn resistance of the Romans continued. The consuls defeated the opposing forces and hurried back one after another. They managed to surround part of the Carthage squadron off the coast and capture many ships. The rest fled. The Romans lost 24 ships, which all drowned, and not one got the enemy; human losses amounted to about 10,000 people. The Carthaginians lost about 100 ships (64 were captured with the crew, more than 30 were sunk) and up to 40,000 people.The left flank of the Carthaginians bound the forces of the 3rd Roman squadron, and the right flank, led by Gannon, went around the consular ships and attacked the 4th squadron. The Carthaginians pressed half of the navy and cargo ships to the shore, but the stubborn resistance of the Romans continued. The consuls defeated the opposing forces and hurried back one after another. They managed to surround part of the Carthage squadron off the coast and capture many ships. The rest fled. The Romans lost 24 ships, which all drowned, and not one got the enemy; human losses amounted to about 10,000 people. The Carthaginians lost about 100 ships (64 were captured with the crew, more than 30 were sunk) and up to 40,000 people.The Carthaginians pressed half of the navy and cargo ships to the shore, but the stubborn resistance of the Romans continued. The consuls

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Apparently the same Gannon was defeated by Lutacia under Egus near Lilibey (242) and was crucified in Carthage on the cross. For some time, the Romans abandoned the naval forces after the defeat of their fleet from Atarbas (Adgerbala) and Kartalon. But having come to their senses, they built 200 high-speed penter on the model of the ship Hannibal Rodosky (see above) and the Gunnon penter, which hit them in the hand in the same place in 249 (Zonara). With this armada in early summer, 242 consul Guy Lutatius Katul went to Sicily. The Carthaginians, amazed at the news of the emergence of the new Roman fleet, hastily collected all the ships they could to supply the supplies of Gamilkar Barka, Drepanum and Lilibey, which very soon began to feel a flaw in everything. By the beginning of 241 they collected approx. 250 ships, of which, however, part was merchant ships; but there were not enough officers, soldiers and slaves to work on the oars,there was nothing left but to put completely untrained people on trial. Then on all the ships, including military, was loaded as much as possible, with all kinds of supplies. With this fleet, in early March 241 he went to sea from Carthage Hannon, who was entrusted with his command. Hannon was well aware of his weakness and therefore intended to go to Drepanum first, unload supplies from warships there, take on board Hamilton Barku, whom the Romans were very afraid of, with his brave and skilled soldiers, and then attack the blockade fleet at Lilibey. Previously, he went to Giera (Maritima) to wait for a favorable wind. Katul timely found out about the performance of Gannon and collected his entire fleet from about. Eguzi, putting the best soldiers on him. While the Carthaginians appeared, a fresh western breeze favorable to them blew,which caused such great excitement that Katul had doubts about the possibility of fighting under such conditions; but based on the information received about the poor condition of the enemy fleet, he still decided to fight; moreover, going to sea, he was convinced that thanks to increased exercises, ship commanders could perfectly hold them in their hands and act in battle. He lined up the fleet between Eguza (Favignano) and Forbanty (Branzo) and moved towards

the Carthaginians approaching under sails with a fresh breeze, blocking their path. As soon as Gannon managed to build his fleet in order before he approached the Romans, nevertheless he ordered to remove the sails and with his inexperienced rowers – slaves and soldiers, took the battle on the oars. As a result of this fight, o. Eguz / Egat Islands (241) 50 Carthage ships were sinked,70 captured with the crews; the remaining 130 were saved due to the fact that they put sails in front of the clash and went aside; because the wind blew north, they headed back to Giera. On this I Punic War ended. Gannon was crucified.

35) Boodos — Carthage «Senator », Admiral of the First Punic War. When Gnei Cornelius Szipion was trapped in Lipara (see below), Hannibal bin Gisgon (see below) instructed Boodos to capture Roman ships, which Senator Boodes with 20 ships did: when he arrived at night, he locked the fleet of Gnea in the harbor. At dawn, the Roman team fled to land, and the shattered Gnei surrendered (260).

36) Hannibal bin Gisgon (Hannibal the Elder) — Admiral of the First Punic War. Hannibal moved to the aid of the Syracusians (263), arrived in Xiphonius (at Cape near Meghara), but retreated, learning of the Roman-Siracuse world. Due to the betrayal of Gieron, Hannibal bin Gisgon took the main Punian forces to Akragant. This city of Hannibal was protected from the Romans for 7 months (262). The Romans could not take this city by storm, but the blockade was difficult for 50 thousand besieged. Hannibal sent to Carthage for help, and he sent a fleet with troops and elephants and sent them to Sicily to Hannon bin Hannibal (see above). To help them the besieged, Gannon landed near Heraklea, cutting off the so-called. the supply of supplies for the besieging and cunning captured the city of herbsyan. Because both sides were in great need, it was decided to join the battle. The Romans wonbut Hannibal managed to lead the army to his ships and be saved. The Akragant fell into the hands of the Romans, and with it the whole o-v, except for several coastal fortresses in which Hamiltonar of Paropos dug, see, replacing Gannon.

In 261, sea raids of the Carthaginians on Italy were frequent, during one of them Hannibal was reflected by the coastal guard.

Hannibal stood with the fleet in Panormus and spread the false rumor that the inhabitants of Lipara were waiting only for the arrival of Gnei Cornelius Szipion to take the side of Rome; this rumor lured Szipion to Lipara, where the next morning the Carthage squadron surpassing him attacked him and captured him with the whole detachment <TA But after that, Hannibal bin Gisgon with 50 ships moved towards the main forces of the Roman fleet, which were along the Italian coast, but did not take any precautions; as a result of this, as well as accident, the Carthage squadron, which, apparently, was anchored and not ready for battle, was taken by surprise by several Roman ships approaching in battle. The main forces of the Roman fleet safely came to Messana. Here is Guy Doolilius,transferring command of the troops to the stands, he took the main command over the fleet and moved

with 130 ships along the northern coast of the island, to the west, to Panorm, towards Hannibal bin Gisgon. Hannibal withdrew the fleet from Akragant at night and went towards Gaya Duilia; the collision occurred at Cape Mile (Milazzo); the Carthage fleet numbered 120 – 130 vessels and consisted almost exclusively of a penter, and the flagship was a hepthera (septirema) that the Carthaginians captured from The same Hannibal bin Gisgon commanded the Carthage fleet, the carelessness of which shortly before led to the loss of a significant number of ships; this lesson, however, did not make it smarter; the Carthaginians, who for centuries almost completely dominated the sea and had not met an equal adversary for themselves, considered themselves completely safe;this led them to excessive self-confidence and neglect of even the simplest tactical rules: they believed that their approach alone should frighten and put the enemy into flight. Hannibal bin Gisgon again did not send scouts forward; his fleet was in a mess; when the Romans appeared, he, having about 30 ships, was far ahead of the main forces, and instead of letting the latter approach or at least build the ships that were with him in battle order, he rushed to the enemy with reckless courage. The Carthaginians noticed Roman ships of the clumsy – ravens «approaching them in a closed system (which one » is unknown). Although they were surprised, they did not take any measures against them, but limited themselves to ridicule alone. However, when the ships collided nose to nose, the Romans immediately launched them.On whatever side of the Carthaginians attacked – the rods against the stem or passing close along the enemy's side in order to break off his oars – heavy boarding bridges fell on their deck and pierced it with a sharp hook; along these bridges on their ships held immediately by «raven The Carthaginians in hand-to-hand combat were far inferior to the Romans, who, in addition, significantly exceeded their numbers; they were not able to resist for a long time, and soon all 30 ships with which Hannibal bin Gisgon launched the first attack were captured, including and the flagship. The admiral barely managed to escape to his main forces on a boat. However, he still did not want to recognize the battle as lost. Because the nose attack was unsuccessfulhe ordered his ships, superior to the enemy in speed and agility, to surround the Romans in order to attack them from sides or from the stern; the Romans, however, were so skilled that they managed to soar this technique, and the attacker everywhere met the menacing «raven », which could turn in both directions by about 300 degrees. Having suffered significant losses, Hannibal, having no longer any hope of success, stopped the battle and began to retreat, which Duelius and his slow-moving ships could not prevent. The Carthaginians lost at least 50 ships, 3,000 killed and 7,000 prisoners; the losses of the Romans were negligible. T.O., Duilius in the first battle won a complete brilliant victory. The victory of Rome under the Milah (260) dispelled the myth of the invincibility of the Carthaginians at sea, which made the Romans bolder at the sea theater.Hannibal with surviving ships sailed to Carthage and saved his life by cunning: «Should I attack? » – «Yes ». – «Accordingly, the results were obtained ». Hannibal was still removed from his post.

In 258, Hannibal was again appointed admiral and trusted in the protection of Sardinia following the death of Gannon, see Having increased the number of his ships and taking with him several glorious chiefs of ships, he crossed to Sardinia, but was locked there by

the Romans, led by Lucius Cornelius Szipion in one Sardinian harbor, lost the naval battle, lost a large number of ships, and was crucified by his own warriors.

37) Hannibal bin Hannibal — Carthage commander, son of Admiral Hannibal bin Gisgon. From Lilibey sent to the Celtam mercenaries by Himilcon (250): during the siege of Lilibey by the Romans, some of the leaders of the mercenaries plotted to transfer the city to the Romans. However, the Aheian Alexon reported a conspiracy to the Carthage Commander-in-Chief (Gimilkon, see below), who convinced the Allies to refrain from treason, and then sent them with Hannibal, who (or his father?) participated with them earlier in campaigns and was well known to them.

38) Hamilkar Paropos — Carthage Admiral and commander. Replaced after the fall of Akragant in 261 as commander Hannon bin Hannibal. Already in the same 261, unrest of the Gallic mercenaries of the Carthaginians began due to non-payment of salaries. 4 thousand people were about to run to the Romans. Hamilton sent them to attack one city and warned about it through the defector of Otacilia. The Romans killed the Gauls, but suffered heavy losses. Perhaps this happened at Entella in southwestern Sicily. After the fall of Akragant, many cities in the inner part of the island sided with the Romans, but an even greater number of coastal cities lagged behind them out of fear of the Carthage fleet and following the departure of consuls. Hamilton first made a successful raid on Italy, and then captured several cities in Sicily. Among these cities, probably, was Kamarina, t.k. her capture by the Carthaginians in 259 Diodor calls the second. The Romans between the appointment of Hamilkar and the battle of Terme in 260 besiege Mittistrat, but despite the siege cars, they could not take the city and retreated after 7 months of siege (261 or 260).

In 260, on the eve of the battle of Milah, when most of the Roman infantry concentrated in Egest (Segest), Hamilton besieged this city. The Roman stands of G. went to the rescue Kaloliy, but was defeated and died. After the battle of Milah, Hamilton, while Panorm was near, found out that in the Roman camp after the naval battle, feuds arose between the allies and the Romans because of who owns the victory. Having received the news that the allies are located in a separate camp between the Steam and the Farms, Hamilton suddenly attacked them with the whole army at a time when they scattered the camp and interrupted approx. 4 thousand people. Therefore, this Hamilton and was nicknamed «Paropos ».

In 259, the Carthaginians took Mazar in the west of Sicily, invaded the eastern part of the island, using treason they took possession of Kamarina and Enna. Further promotion of Hamilton stopped Flor. The last was besieged by Mittistrat. In the same year, Hamilton surrounded Drepan with a wall, resettled the inhabitants of Ericks, he dug the city with the exception of the temple (according to another version of the Erikites he evicted Hamilton Barka ok. 244 – 43).

At 258 consuls A. Atilius Kalatin and G. Sulpice Paterkul moved to Panorm, in which the Carthaginians wintered. The latter did not accept the battle. The Romans stormed the Hippans, besieged Mittistrat for the 3rd time, captured and destroyed him, and sold the inhabitants into slavery. Consul A. Atilius Kalatin moved to Kamarin and was ambushed in Carthage. 300 soldiers distracted the enemy and allowed the army to leave. The detachment died, its commander of the stands M. Calpurny Flamm was injured. The Romans took Camarina, Anna, Kamik, Erbess and Sittan. Atilius crossed over to the Liparsky Islands, hoping to capture the city of Lipara. Hamilton ahead of him and occupied the city. The Romans besieged him, the Carthaginians made a successful outing.

In 257, the Romans again raided the Lipar Islands (Zonara). Consul Guy Atilius near the hill of the Tindarid Cape from ambush attacked the Carthage fleet of Hamilkar. Atilius, anchored by Tindarid, and seeing the Carthage fleet passing by in a mess, ordered his own teams to follow the front ships, and he went forward with 10 vessels. Hamiltonikar noted that some of the enemies are already at sea, part of – is just boarded ships, and that the front is far from moving. The Carthaginians hit the Romans and surrounded them with a ring, and drowned all the ships and almost captured the consular ship; in the meantime, the rest of the Roman fleet arrived, drowned 8 and captured 10 Phoenician ships. Draw.

In 256, the battle of Eknom – the largest sea battle of the I Punic war takes place. It is commanded by Hamiltonar of Paropos (commanded with the left wing) and Hannon bin Hannibal, – in an article about the latter and described this fight.

After the defeat at Eknom and the landing of the Romans in Africa, Hamilton Paropos in 256 arrived at the new theater of operations from Heraklea with 500 cavalry and 5 thousand infantry, and was appointed among the leaders of the defense. Here Hamilton was captured by the Romans, 256.

His son Hannibal – is also a commander, see below.

39) Hannibal bin Hamilton — Admiral of the First Punic War, son of Hamilton of Paropos, trieras (fleet leader), first friend of Admiral Adgerbal, see When the Romans besieged Lilibey, the Carthage 50 ships, planted 10 thousand soldiers on them, loaded large food supplies and handed over their superiors to the experienced sea commander Hannibal, who was ordered to go to sea as soon as possible to help the besieged city. Hannibal went to the Egat Islands and began to expect a favorable wind, not being seen by the Romans, who neglected exploration at sea; then he went in full swing to Lilibey, the blockade fleet caught by surprise, which did not dare to pursue him out of fear of the crayons located in the aisle and near him, and without a fight, completely calm, entered the harbor;this was the 1st example of a breakthrough in the sea blockade, and this example serves as evidence of the courage and art of the Carthage military leader. With the newly arrived reinforcements and with the former garrison, only 20,000 people, the commandant of the

Hamilkar fortress made a sortie the next morning to destroy the siege structures; however, the Romans expected this and repelled the Carthaginians, albeit with great losses. Hannibal, having unloaded all the delivered supplies, on one of the next nights used the coastal breeze and left the harbor; and again without a fight he went through the blocking fleet and headed to Drepanum, who departed from there at a distance of 14 nautical miles to Atarbas. Apparently, the same triharch Hannibal with 30 ships made a successful raid on Panorm and seized Roman bread supplies there and delivered them to Drepan (249). and this example serves as evidence of the courage and art of the Carthage military leader. With the newly arrived reinforcements and with the former garrison, only 20,000 people, the commandant of the Hamilkar fortress made a sortie the next morning to destroy the siege structures; however, the Romans expected this and repelled the Carthaginians, albeit with great losses. Hannibal, having unloaded all the delivered supplies, on one of the next nights used the coastal breeze and left the harbor; and again without a fight he went through the blocking fleet and headed to Drepanum, who departed from there at a distance of 14 nautical miles to Atarbas. Apparently, the same triharch Hannibal with 30 ships made a successful raid on Panorm and seized Roman bread supplies there and delivered them to Drepan (249). and this example serves as evidence of the courage and art of the Carthage military leader. With the newly arrived reinforcements and with the former garrison, only 20,000 people, the commandant of the Hamilkar fortress made a sortie the next morning to destroy the siege structures; however, the Romans expected this and repelled the Carthaginians, albeit with great losses. Hannibal, having unloaded all the delivered supplies, on one of the next nights used the coastal breeze and left the harbor; and again without a fight he went through the blocking fleet and headed to Drepanum, who departed from there at a distance of 14 nautical miles to Atarbas. Apparently, the same triharch Hannibal with 30 ships made a successful raid on Panorm and seized Roman bread supplies there and delivered them to Drepan (249). the commandant of the Hamilkar fortress made a sortie the next morning to destroy the siege structures; however, the Romans expected this and repelled the Carthaginians, albeit with heavy losses. Hannibal, having unloaded all the delivered supplies, on one of the next nights used the coastal breeze and left the harbor; and again without a fight he went through the blocking fleet and headed to Drepanum, who departed from there at a distance of 14 nautical miles to Atarbas. Apparently, the same triharch Hannibal with 30 ships made a successful raid on Panorm and seized Roman bread supplies there and delivered them to Drepan (249). the commandant of the Hamilkar fortress made a sortie the next morning to destroy the siege structures; however, the Romans expected this and repelled the Carthaginians, albeit with heavy losses. Hannibal, having unloaded all the delivered supplies, on one of the next nights used the coastal breeze and left the harbor; and again without a fight he went through the blocking fleet and headed to Drepanum, who departed from there at a distance of 14 nautical miles to Atarbas. Apparently, the same triarch Hannibal with 30 ships made a successful raid on Panorm and seized Roman bread supplies there and delivered them to Drepan (249). on one of the next nights he took advantage of the coastal breeze and left the harbor; and again without a fight he went through the blocking fleet and headed to Drepanum, which stood from there at a distance of 14 nautical miles to Atarbas.

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After the 1st Punic War, in 249 Hannibal was appointed from 10 thousand troops to help Hamilton Barke instead of Gannon in suppressing the uprising of Libyans and mercenaries. The units of Hamilton, Hannibal and Naravas forced the Libyan cities to lay down their arms one after another and stop the resistance, and then besieged Matos in Tunet. On the one hand he camped Hannibal, and on the opposite – Hamilton. The latter ordered the crucifixion of Spendius and his comrades on the crosses. However, with a bold outing, Matos defeated the parking lot of Hannibal, Hannibal himself was captured and, after sophisticated torment, was crucified on the very cross on which Spendius died.

40) Hannon — Carthage Admiral, who succeeded Admiral Hannibal bin Gisgon, see Consul Lucius Cornelius fought with him; who in 259 made a campaign against Corsica, stormed Aleria, destroyed it and conquered the entire island. Hannon was defeated, lost his army and died in a crush.

41) Gannon — Carthage commander, with whom consul Lucius Cornelius fought in Sardinia and Corsica. After the capture of Corsica, Lucius Cornelius crossed over to Sardinia, drove off the Carthage fleet – defeated Hannibal bin Gisgon, see, moved to Olvia (northwest ova). This Hannon was appointed commander. In Flora, Szipion took and destroyed the city of Olvia, but, according to the Zonar, the Romans curtailed operations and did not dare to give battle to the Carthage fleet due to a lack of infantry. The attack on Sardinia in 258 also ended in failure; in 257 it was repeated, and again failed. Maybe this Gannon – one face with Gannon bin Hannibal; and maybe this Gannon came to the rescue of Bostar during the rebellion of the mercenaries?

42) Bostar (Bod'ashtart; Bostor) — commander of the times of the First Punic War. He and Gasdrubal bin Hannon, see below, were entrusted with cleansing Africa of the Romans; later they were joined by Hamiltonar of Paropos from Sicily (259). However, they were broken, because they chose an unsuccessful area, inconvenient for building troops, and not making it possible to use elephants and cavalry. Then the Carthaginians invited Xanthipp, who defeated Regulus.

Later, Bostar was the beotarch of Sardinia and the chief of mercenaries in Sardinia. In 240,

the hired army, hearing about the first successes of its colleagues in Africa, also rebelled, and their own commander – Bostar and all the Carthaginians were killed. Hannon arrived to suppress the rebellion, but his army also rebelled (238). The Romans captured o-v.

43) Xanthipp — commander, defeated the expeditionary force Regulus. For the defeat of the Navy of the Punians at Eknom, see above, the Romans landed in Africa and occupied the Cloopy. The Romans began to rob the country, – they sent only slaves to Rome approx. 20 thousand; Mark Regul with 40 ships, 15 thousand infantry and 500 horsemen defeated the Carthage army in a wooded area, where the Punians could not use their main forces – elephants and cavalry. Cities began to surrender to the enemy by the masses. Carthage asked for peace, but the consul wanted too much – Sicily, Sardinia, to abandon the navy. The Carthaginians called Hamilkar from Sicily, and began to gather a hired army, inviting Noumea riders and Greeks to it, including and Xanthippa. In the spring of 255, the Carthaginians gathered by forces called Regul to fight under Tunet. The number of infantry among the opponents was approximately the same,but 4 thousand horsemen and 100 elephants gave the Carthaginians a confident advantage. Xantipp began by throwing his cavalry on the enemy, standing on the sides of both flanks of the battle line, – the Roman squadrons were scattered in an instant, after which the Xanthippa cavalry went around and surrounded the Roman infantry. The Roman legions attacked the enemy line, and although the elephants blocking this line kept the pressure of the right flank and the center of the Romans, but their left flank, bypassing the elephants, attacked the hired infantry on the enemy's right flank and completely knocked it over, – but it was after this success the ranks of the Romans came into frustration. The main masses of the Roman infantry were attacked in front of the elephant, from both flanks and from the rear of the cavalry, although the Romans lined up in a square, in the end they were torn to pieces and crushed.The victorious left flank of the Romans came across the fresh forces of the Carthage Center, where the Libyan infantry prepared the same fate as the rest of the Roman army. Because the battle took place out of the blue, and the Punian cavalry was more numerous and skillful, then the Romans were part of the chopped, part (including Regulus) captured (these prisoners, including Regul himself, who was brutally tortured and killed for advising Rome to continue the war), only 2 thousand Romans from among the light infantry and cavalry managed to get to Klupey. Regul himself, who was brutally tortured and killed for advising Rome to continue the war), only 2 thousand Romans from among the light infantry and cavalry managed to get to Clupei. Regul himself, who was brutally tortured and killed for advising Rome to continue the war), only 2 thousand Romans from among the light infantry and cavalry managed to get to Clupei.

A Roman fleet of 350 sailing ships arrived in Clupie; along the way, he defeated the Punians at the Hermeysky cape, who lost 114 ships. Further, the Romans behave strangely – they themselves leave a convenient club base (thereby they give the Libyan allies to the reprisal, which is certainly a bad signal for the Sicilians), and almost 3/4 of the ships in the storm are lost on the way. Obviously, in fact, the Romans were defeated at sea, why they

were forced to evacuate the army from Africa. Moreover, the Carthaginians arrived with the new army in Sicily, led by Gasdrubal bin Gannon (see below), which confirms the defeat of the Roman fleet.

44) Gasdrubal son of Gannon — commander of the times of the First Punic War. He landed in Lilibey with 30 thousandth army, which had 140 elephants (not of special value in Sicily) in 251. Cecilia is located in Panorm. Fury and his army returned to Rome. Hasdrubal, who was accused of passivity, took advantage of this and stepped up actions. He walked along the rough terrain near Selinunt and turned north to Panorm. There was a time of harvest. The passivity of the consul encouraged the Carthaginians. They devastated the land to Panorm and crossed the river flowing under the city. Metell found out that a lot of Punian spies entered Panorm. With the help of cunning, he managed to expose them. This story may indicate that Gasdrubal was hoping to take Panorm using the fifth column. The Romans responded with the creation in 254 of 300 ships, with which they captured the cities of Panorm,Sol, Kefalediy, Terma and Tindaris. Consul Tselyi Metel near Panorm defeated 251 army of elephants in the battle of Panorm in the summer, he provoked the enemy to battle. Initially, the consul pretended not to be confident. He held troops in Panorm and held a moat of enormous size in front of his parking lot. The lightly armed Romans disturbed the enemy until Gasdrubal built the entire army. After that, the Romans retreated to the wall and moat. In addition, Cecilia deliberately placed few defenders on the walls to inspire confidence in enemies. The Carthaginians approached the city, and at the same time their fleet approached the shore. The Romans fired at the elephants, and when they attacked, they hid behind the moat. Here, elephants were subjected to powerful shelling from the wall and because of the moat.Cecilia stood behind the gate against the left flank of the Carthaginians and constantly sent reinforcements to his troops outside the city. The blacksmiths regularly carried out new throwing weapons and laid them outside at the base of the wall. Elephants fled and upset the ranks of the Carthage army. The fresh forces of the Romans left the city, hit the flank and achieved complete victory. The attack was taken from all the gates of the city, the Carthaginians were surrounded, many tried to get to the ships and drowned. According to Diodor, only part of the Carthage army participated in the battle. Gall mercenaries got drunk wine and stayed in the camp. During the sortie, the Romans took them by surprise and killed them. The Romans offered freedom to those prisoners who would catch the scattered elephants. The numidian prisoners agreed to do this. Roman cavalry also chased after elephants. Carthaginians lost 20 thousand.person. According to Polibia, out of 130 elephants, the Romans captured 10 on the battlefield, the rest fled, but after the battle they were captured. According to Europy and Orozia, 26 elephants died in the battle, 104 fled and were captured. In the Periods and the Zonar, a total of 120 elephants fell into the hands of the Romans, according to Diodor – 60, in Flora – about 100. Gasdrubal fled to Lilibey and was sentenced to death in absentia. Metella's magnificent triumph at the end of the consulate took place in Rome. In it there were elephants and 13 prisoners of military leaders.Gasdrubal fled to Lilibey and was sentenced to death in absentia. Metella's

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45) Hannibal of Rhodes — Carthage captain, a man of noble birth, an experienced and skilled sailor. The Carthaginians again for a long time did not receive from Lilibeum any news that they were very interested in; then Hannibal Rodossky suggested one, on his own ship, break through the blockade and bring news from Lilibey. He first went to one of the Egat Islands, Eguzu (Favignano), located 9 nautical miles from Lilibey, and then took advantage of the passing sea breeze and one, safely, in the afternoon passed the blockade fleet. Soon, other Phoenicians began to take advantage of his example, which brought tremendous relief to those besieged in Lilibey. However, the Hannibal of Rhodes, the Romans themselves, with the help of a high-speed Phoenician ship that ran aground, managed to capture. The blockade has intensified.

46) Himilcon — commander of the times of the First Punic War, commander of the garrison in Lilibey (250 – 248), – when the Romans destroyed 6 towers of Lilibey using cars, he managed to repel the attack by building the 2nd wall behind the gaps. Himilcon was engaged in reconnaissance, trying to find out if it is possible to set fire to enemy structures, for which he withstood frequent daytime and night skirmishes with the enemy. The attempt by the Romans to enter into an agreement with the garrison was also warned. The Punians burned Roman cars at night, as a result of which the Romans refused preparations for the assault.

47) Adgerbal (Atarbas) — Admiral of the First Punic War. Osada Lilibey dragged on, and Consul Publius Claudius decided to attack the Carthage fleet guarding the city. Ship crews of the Romans took an active part in the siege and suffered significant losses; this circumstance was known to the Carthagin Admiral Adgerbal, who stood with the fleet in Drepanum. To replenish the crews, 10,000 sailors were sent to Lilibeum by dry means, which the consul Publius Claudius Pulher, who took the main command in Sicily, distributed across all ships. Publius Claudius hoped to seize the moment until Adgerbal had yet learned that the Roman blockade fleet had again replenished its crews and acquired (as he believed) complete combat effectiveness, and destroyed the enemy fleet by a sudden attack of it in Drepanum.To this end, he left at night with 123 ships (some authors call a much larger figure) from Lilibeum, hoping to go along the coast in a kilvater column and at dawn enter Drepanum Harbor, which defended only 14 nautical miles; however, the squad was very late. In addition, Claudius made a slip by putting his flagship in the tail of a long column, incl. lost the ability to have general surveillance and actually released control of the squadron from his hands. As a result of this, although the offensive of the

Roman fleet really puzzled Adgerbal, he nevertheless managed to put people on ships; he became the head of his fleet, and in order not to be attacked in a cramped place, he led him to a kilvater column from the harbor, along the shallows and islets stretching to the west, into the open sea; then he turned left and went south, along the coast,parallel to the Roman kilvater column moving north, and passed by this entire column to its last ship. Meanwhile, the ship leading the convoy, not led by the consul and following the order received earlier, instead of attacking or following the Carthaginians, began to enter through a narrow passage into the harbor stretching east. Claudius finally noticed that the blow he had not succeeded and that the Carthage fleet, instead of being locked in the harbor, threatens to go around and attack him in the sea, ordered him to turn around and line up against the enemy in battle; but then, when trying to get out of a cramped harbor through a narrow passage, while other ships continued to enter it, there was a great confusion caused by that a large number of new inept people worked on the paddles.Ships collided with each other so that some of them failed even before the battle began. Meanwhile, the ships that had not yet entered the harbor began to line up with a deployed front off the coast, which was very brazenly descending into the sea, and their feed was so close to the shore that at the slightest movement back the ships had to inevitably turn aground; ships leaving the harbor as far as possible attached to this front. Before this construction ended, Adgerbal turned his ships simultaneously at 8 rumba (90 degrees) to the left and attacked the Romans. The rapprochement of the opponents occurred, because, by the curtains; if the system were in perfect order and under normal circumstances, the Romans would have the opportunity to reflect the enemy through boarding bridges, as happened earlier in the same setting; but firstly,their right flank was in a mess, and some ships were already damaged, which affected their ability to maneuver; secondly, the ability to maneuver and all other Roman ships was unsatisfactory due to the fact that there were many new, completely inept people on the paddles; thirdly, Roman ships were deprived of the opportunity to come to each other for help, and each of them had to fight in its place, because when moving forward, they were subjected to an enemy attack from all sides, and when moving back they risked sitting down the stern aground; in order to make a round from behind, there was not enough space; and finally, fourthly, there was no proper leadership, incl. confusion arose from the very beginning. The Carthaginians, on the contrary, had a free sea behind themselves, could move freely and, as necessary,could focus their forces; they could enter between enemy ships and attack one ship with 2 or 3 ships simultaneously from different sides. As a result of this, the battle soon took an unfavorable turn for the Romans: several ships that advanced forward to attack were sunk, others stranded or stumbled upon rocky islands; the right flank was most affected, against which the Carthaginians abandoned their main forces. Although the consul escaped, because before all, 93 ships were taken by the Phoenicians, i.e. more than 3/4 of the siege squadron, together with the best units of the legionnaires located on them (together with the crew of 40,000 people; according to other information, the Punishers captured 137 ships, the crew of which should have reached 0.they could enter between enemy ships and attack one ship 2 or 3 ships simultaneously from different sides. As a result of this, the battle soon took an unfavorable turn for the Romans: several ships that advanced forward

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48) Carphalon (Cartalon) — Admiral of the First Punic War. In 254, he captured Akragant – the city was burned, the walls were destroyed, the surviving inhabitants took refuge in the temple of Zeus of the Olympic.

In 249, after the above-described victory over Claudius near Drepana, Adgarbal sent Kartolon, one of the chiefs of squadrons, with 100 ships in Lilibey to destroy the remnants of the blockade fleet. The cardboard approached Lilibey at dawn, captured several Roman ships, others (probably stranded) arson, and, so on, opened a message to the besieged city with the sea; after that, having heard about the approach of the new Roman fleet, he left, following along the southern coast. While Claudius went to Lilibey, the 2nd consul 249, Lucius Junius, with a large transport fleet to supply the supplies of the army besieging this city arrived under strong cover in Messana; other ships joined him here, including the entire fleet consisted of 120 military and almost 800 transport vessels. From Messana, they went to Syracuse, where it was necessary to take more stocks of grain. In view of the haste of the matter,Questors with half of the transport fleet and a penter squadron were sent forward to Lilibey. The cardboard spurred them and overtook them near Enomos, but the quaestors were already warned by the exploration vessels sent forward, and, considering themselves too weak to accept the battle, managed to hide in the bay of the small town of Fintias, friendly to the Romans. They immediately mined the throwing machines available in the city, installed them on the rocky ledges surrounding the bay, and, thus, arranged a coastal battery to protect the fleet. The cardboard attacked her, but met with serious resistance, and making sure of the strength of the defensive structures, enjoyed the capture of several ships, and then became an anchor for observation, not far east of the city. He organized monitoring of everything that happened with the help of exploratory vessels,from which he soon learned about the approach from Cape Pakhinus of Consul Junia from the 2nd half of the fleet. In order not to be forced to fight immediately with both parts of the fleet, which together exceeded its number (120 ships against 100), he

immediately anchored and went towards Junia, who did not know anything about the situation of investors at Fintias. He met him at Kamarin and, because Junius also did not want to enter the battle, forced him to anchor on the rocky coast. To attack the Romans at this point, the Cardolon found it uncomfortable and anchored in the middle between both Roman fleets, incl. could watch them and receive information about both from his exploration vessels. Meanwhile, there were signs of approaching adverse weather, and the wind blew from the south. Experienced Carthaginians remained in place until the danger threatened yet,and then timely anchored and went into the open sea; using a fair wind, they circled Cape Pakhin and became safe off the east coast. Both Roman fleets, unprotected from the storm, were washed ashore and died; not a single ship was saved. Diodor otherwise reports these events, according to him, the Roman fleet, locked off the coast of Gela near the city of Fintia, was defeated by Kartalon, and the Carthaginians disabled 50 transport vessels, drowned 17 and damaged 13 warships. He arrived in 249 in Sicily with 70 warships and the same number of transports. Having received another 30 vessels from Atarbas, he carried out a successful attack on the Roman fleet at Lilibey. He drowned or burned several Roman ships, 5 captured. When the Roman soldiers rushed to help the fleet, the troops of Himilcon (see above) carried out a sortie from the city. using the fair wind, they circled Cape Pakhin and became safe off the east coast. Both Roman fleets, unprotected from the storm, were washed ashore and died; not a single ship was saved. Diodor otherwise reports these events, according to him, the Roman fleet, locked off the coast of Gela near the city of Fintia, was defeated by Kartalon, and the Carthaginians disabled 50 transport vessels, drowned 17 and damaged 13 warships. He arrived in 249 in Sicily with 70 warships and the same number of transports. Having received another 30 vessels from Atarbas, he carried out a successful attack on the Roman fleet at Lilibey. He drowned or burned several Roman ships, 5 captured. When the Roman soldiers rushed to help the fleet, the troops of Himilcon (see above) carried out a sortie from the city. using the fair wind, they circled Cape Pakhin and became safe off the east coast. Both Roman fleets, unprotected from the storm, were washed ashore and died; not a single ship was saved. Diodor otherwise reports these events, according to him, the Roman fleet, locked off the coast of Gela near the city of Fintia, was defeated by Kartalon, and the Carthaginians disabled 50 transport vessels, drowned 17 and damaged 13 warships. He arrived in 249 in Sicily with 70 warships and the same number of transports. Having received another 30 vessels from Atarbas, he carried out a successful attack on the Roman fleet at Lilibey. He drowned or burned several Roman ships, 5 captured. When the Roman soldiers rushed to help the fleet, the troops of Himilcon (see above) carried out a sortie from the city. they went around Cape Pakhin and became safe off the east coast. Both Roman fleets, unprotected from the storm, were washed ashore and died; not a single ship was saved. Diodor otherwise reports these events, according to him, the Roman fleet, locked off the coast of Gela near the city of Fintia, was defeated by Kartalon, and the Carthaginians disabled 50 transport vessels, drowned 17 and damaged 13 warships. He arrived in 249 in Sicily with 70 warships and the same number of transports. Having received another 30 vessels from Atarbas, he carried out a successful attack on the Roman fleet at Lilibey. He drowned or burned several Roman ships, 5 captured. When the Roman

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After the described victory over Yunia (103 ships died with the crew), Roman garrisons occupied the top of the mountain and the passage to it from Drepan. The consul strengthened Egitall (Acell) and left 800 people there. The cartalon crossed the troops at night and recaptured Egitall. Some of the Romans died, others retreated to Ericks, which defended 3 thousand people. The Carthaginians not only recaptured Egitall, but also captured Yunia himself. The fragments of Diodor further report that 35 thousand died in the battle of the Romans and a lot were captured, but it is not clear whether there is a new

battle in view, or this refers to previous battles. The Senate recalled Claudius, Claudius Pulhra was brought to trial and fined. In 248 Consuls G. Aurelius Kotta and P. Servilius Gemin continued operations against Lilibey and Drepan, blocked the actions of the Carthaginians, and devastated the lands of their allies. They received supplies by land.The cartalon acted to no avail in Sicily, raided Italy, but retreated due to the approach of the city praetor. At this time, there was an excitement of Carthage mercenaries due to non-payment of salaries. Some of them were referred to desert o-va or sent to Carthage. The rest were on the verge of rebellion, but were killed or drowned at night by Hamilton Barka, the successor to Cartalon.

49) Bostar (Bod'ashtart) — officer at Hamiltonkar Barki. According to Diodor, he disobeyed the ban of Hamilton to rob and was ambushed, losing a lot of people. This Bostar was eventually captured by the Romans.

50) Gisgon — commandant of Lilibey (241) during the First Punic War, is known for the fact that after the defeat of Karfagen in the war, he prudently decided to send soldiers to Karfagen in relatively small batches at certain intervals, preventing the accumulation of a huge number of well-armed people in the city, already losing any idea of discipline and order. This, however, due to the stupidity of the bureaucracy did not help, and the mercenaries rebelled. The Carthaginians entrusted Gisgon to negotiate with them. Gisgon appeared in Tunet by sea and proceeded to distribute money. Addressing the commanders and ordinary soldiers, he again and again urged them not to rebel, to remain faithful to Carthage, who pays them a salary. However, the leaders of the uprising, who understood that they were waiting for an aggravation of the conflict. Sabotage was organized by the campaigner Spendy, a runaway slave,distinguished by great physical strength and courage. According to Polibia, he was afraid to be extradited to his master and executed in accordance with Roman laws. The Libyan Matos – also acted with him from the very beginning, according to Polibiy, one of the most active opponents of the agreement with the Carthaginians. They incited the crowd to rebellion in every possible way, and pissed off Gisgon, who could not stand talking with the barbarians threw the phrase «in response to the demand for money, demand a salary from his leader Matos! ». Libyans arrested Gisgon and 700 of his companions, looted money. Matos, Spendy and Avtarit organized the painful execution of Gisgon and his colleagues, who were in the hands of the rebels, and contrary to the customs of their time, refused to extradite their bodies for burial. To the envoys of the Carthage authorities, they announced that all the Punians,who will be captured by the rebels will be put to death. Svyazav, the so-called, the rebels of the circular guarantee, Matos, Spendy and Avtarit hoped to force their soldiers to achieve victory at all costs, abandoning all hopes for reconciliation with the Carthaginians (240).

51) Gannon the Great II — Carthage politician and military leader. Antibarkid. He fought

in Libya with the Numidians and Libyans. During the First Punic War he captured Tevesta (Hecatonpil) in Africa. Not earlier than 247, the anti-Carfagen uprising in Libya broke out once again. Gannon was sent to his pacification, he trained the army, then opposed the rebels and forced Gecatompil (Hecantontonpil) to capitulate, took 3 thousand hostages, but did not touch the rest of the inhabitants. As the ruler of Libya, he tried to agree with the mercenary rebel after the 1st Punic War, referring to the difficult situation of Karfagen, the severity of the taxes that had to be sought, and insisted that the mercenaries agreed to abandon part of the salary. This caused an even greater isolation of the rebels, who also did not fight with him. Dividing their forces into 2 parts,the rebels besieged the largest Puni cities in the immediate vicinity of Karfagen – Utica and Hippon Gippakrit, thereby cutting off Carthage from the African mainland. In the city there was a feverish preparations for the war: new hired troops were hastily assembled, citizens were mobilized, horsemen were trained, and warships were re-equipped. Hannon became the commander of the Punian army, despite his unsuccessful negotiations. Hannon with troops and more than 100 battle elephants moved to Utika where he received catapults and other heavy weapons, went on the attack of the rebel camp. Elephants broke through the line of defense, and the rebels fled, gaining a foothold on a hill nearby. But at that moment, Gannon, not taking care of securing victory, organizing the camp and defense, retired to Utica on vacation, and his soldiers scattered around the area.The rebels attacked them and captured the entire convoy of Gannon along with weapons received from Utica. A few days later, near Gorsa Gannon again missed the opportunity to defeat the enemy. Polybius explains his behavior by the fact that he is used to fighting the Libyans, who, having been defeated, fled and refused to continue the struggle. Meanwhile, Gannon was dealing with experienced warriors accustomed to moving into a counterattack after retreat. The command of the new contingents of the Puni troops was transferred to Hamilton Barke. Hannon and Hamilton accidentally defeated the rebels; Matos was captured and executed; Hippon and Utica, joining the rebels, capitulated (241 – 239 BC). He allegedly survived until the Second Punic War, and criticized Hannibal.A few days later, near Gorsa Gannon again missed the opportunity to defeat the enemy. Polybius explains his behavior by the fact that he is used to fighting the Libyans, who, having been defeated, fled and refused to continue the struggle. Meanwhile, Gannon was dealing with experienced warriors accustomed to moving into a counterattack after retreat. The command of the new contingents of the Puni troops was transferred to Hamilton Barke. Hannon and Hamilton accidentally defeated the rebels; Matos was captured and executed; Hippon and Utica, joining the rebels, capitulated (241 – 239 BC). He allegedly survived until the Second Punic War, and criticized Hannibal.A few days later, near Gorsa Gannon again missed the opportunity to defeat the enemy. Polybius explains his behavior by the fact that he is used to fighting the Libyans, who, having been defeated, fled and refused to continue the struggle. Meanwhile, Gannon was dealing with experienced warriors accustomed to moving into a counterattack after retreat. The command of the new contingents of the Puni troops was transferred to Hamilton Barke. Hannon and Hamilton accidentally defeated the rebels; Matos was captured and executed; Hippon and Utica, joining the rebels, capitulated (241 – 239 BC). He allegedly survived until the Second Punic War, and criticized Hannibal.fled and refused

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52) Naravas — Carthage commander. Numidian. Originally from a noble, apparently Libyan-Finikian family, passionately in love with the Carthaginians, he switched from 2 thousand horsemen to the side of Karfagen during the war with mercenaries and Libyans. Hamilton Barca gave his daughter for him.

53) Hasdrubal the Beautiful — successor, son-in-law and lover of Hamilton Barki, his defender in the Senate, led the Carthage fleet as a welder, participated in land battles. In 230, he suppressed the uprising of the Noumea, interrupting 8 thousand people, taking 10 thousand in captivity, imposing on the rest. He tried to seize power in Carthage. Having led the army after the death of Hamilton (229/28), united it and led by 50 thousand soldiers, 6 thousand horse and 200 elephants, he avenged the Oriss for the death of Hamilton and continued to capture Iberian P-ov. Married a Spanish tile, and became known as the supreme leader of the Iber, a strategist autocrat. Founded by New Carthage. Polibiy admired his palace. The latter conveyed the story of Fabius Pictor that Gasdrubal seized power in Spain. When the army after the death of Hamilton chose his son-in-law as its commander,the latter went to Carthage and tried to make a coup there, repealing the constitution and imposing a monarchy. However, the oligarchs, holding the Council of Elders in their hands, failed this attempt, and Gasdrubal had to return to Spain, where he ruled as a king. This story (at least in that part of it that Gasdrubal ruled as an independent king) confirms what exactly the ambassadors of the Roman Senate arrived in him and not in Carthage (226). The treaty recognized the Phoenician conquests on the p-ow, but forbade the Punians «with weapons in their hands to cross the Iber River ». Polybius explains the gentleness of the Romans by the employment problem with Gauls and Celts. In 221, Gasdrubal was killed by a barbarian who avenged the execution of his master. The orphaned Puni army was led by Hannibal Bark. However, the oligarchs, holding the Council of Elders in their hands, failed this attempt, and Gasdrubal had to return to Spain, where he ruled as king. This story (at least in that part of it that Gasdrubal ruled as an

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54) Magarbal bin Himilcon — officer Hannibal Barki; led the siege of Sagunta, gave the enemy several successful battles and with the help of 3 ramps destroyed part of the wall. Already in Italy, Hannibal instructed him with 500 Numidians to raid the peoples loyal to Rome without hitting the Gauls. Under Lake Trazimensky (June 21, 217), he, at the head of the equestrian squad of Ibers and penny workers, covered 6,000 Romans who fled from the battlefield. Magarbal gave the stupid Romans an honest word that he would let them go if they surrendered their weapons, but when they fulfilled this requirement, the wise Hannibal threw them into shackles for torture and execution. A few days after this battle, Magarbal and his cavalry defeated 4 thousand Roman horsemen sent by Cervilia from Rimini to help Flaminia, but who were late for the battle (2 thousand Romans killed, captured the rest).Magarbal was also at the head of the Numidian cavalry of the devastation of the region of Italy. At the Battle of Cannes (August 2, 216) he commanded the right flank of the Carthage line, leading the Carthage cavalry (1 thousand horsemen).

After winning the Cannes, he suggested that Hannibal immediately move to Rome. He said to Hannibal, who was unsolvable for the siege of Rome: «you know how to win, but you don't know how to use victory ». Magarbal also participated in the siege of Casilin, but the Romans repelled his attack.but the Romans repelled his attack.but the Romans repelled his attack.

55) Hannon — officer Hannibal Barki, to whom the last before crossing over the Pyrenees left 10 thousand foot soldiers, 1 thousand horsemen and appointed him prefect of the non-loyal Punians of the Barghusie tribe in Northeast Spain, north of Ebro. Hannon was probably instructed to keep the passages through the Pyrenees. Gnei Szipion got to Empory, where he got up with the army, and from there he raided. Then Gannon went out to Kiss and gave the Romans a battle that Szipion easily won by capturing rich trophies.

56) Bostar (Bostor) — commandant of Sagunta (II Punic War), who, among other things, was in charge of guarding noble Spanish hostages (217). When the Scipion brothers appeared, as Titus Liby writes, only these hostages kept the peoples of Spain from alliance with the Romans, «to which they were inclined, but did not want to pay for their blood loss from their children ». Then one Spaniard, a certain Abelux, who switched from serving the Carthaginians to the Romans, managed to deceive Bostar, «a person not as insightful as other Punians », and free the hostages, as a result of which only winter prevented the Spaniards from rising against the Punians.

57) Magon — commandant of New Carthage, who defended against Publius Szipion. The car (I note that the main forces of the Carthaginians were about 10 days from the city) placed their soldiers like this: 2000 citizens – directly against the Roman camp, 500 – in the acropolis and another 500 – on the hill inside the city. All the rest should have served as a reserve and fled to help where circumstances would not work out favorably for the besieged. Then Magon ordered the gates to open and brought the soldiers to meet the enemy. Szipion ordered his soldiers to retreat a little so that the battle would take place in the immediate vicinity of the Roman camp and reinforcements could be easily delivered. The overwhelming numerical superiority of the Romans affected the battle. Constantly introducing more and more contingents into battle, Szipion forced the Carthaginians to retreat, who had fled.The Romans almost broke into the city on the shoulders of the enemy; they were stopped only by the highest degree inappropriately by this signal to retreat. In New Carthage, panic began. Many soldiers threw their posts on the walls, and Scipion, who decided to take advantage of their turmoil, began a general assault. However, the walls of the city were too high for the besieged; only a few stairs were on par with them; the soldiers could not climb the walls, fell along with the stairs, broke down from the stairs from dizziness, and Szipion was forced to stop the fight, and then again start it with fresh strength. However, Szipion was lucky: as a result of the ebb, part of the city was

unprotected in front of the city wall itself, there was a lake in which the water level decreased during low tide; in addition, the wind drove water from the lake through underground ducts into the sea.On its bottom it was easy to approach the wall. Precipited, confident that this part of the wall was not accessible to the enemy, they took troops from there to points where, it seemed, there was an immediate danger. As a result, the Roman detachment managed to overcome the walls without a fight, rushed to the gate, around which there was the most fierce battle, hit the defenders from the rear and confused the Carthaginians broke the locks and opened the gates of the gate. The car tried for some time to defend itself in the acropolis; the Romans so far exterminated the townspeople on the streets. In the end, Magon surrendered with the entire garrison, except for him, a man of 15 Carthage senators was captured. The Romans captured 276 gold patters (chash) in New Carthage, each about a pound weighing; 18300 pounds of silver, many silver vessels; 400,000 wheat modifications (1 modium = 8.7 liters), 270,000 barley modifications;63 transport ships, some of them with cargo. (210 or 209 BC).

58) Hamilton bin Gisgon — commandant o-va Melita (Malta) at the beginning of the Second Punic War. Consul Tiberius Sempronius Long attacked him, and Hamilton bin Gisgon, along with the Puni garrison (approx. 2,000 soldiers) shamefully surrendered without a fight (218).

59) Hippocrates and Epikidus — the Punians by mother, together with Archimedes, led the defense of Syrokuz from the Romans. In the summer of 214, Gieron sent a detachment of 2,000 soldiers under the command of Hippocrates and Epikid to take possession of the cities in which the Roman garrisons were located. The king himself, at the head of the 15,000th army, moved to the Leontins – one of the largest and strategically very important cities in the depths of Sicily, northwest of Syracuse. Soon, Gieron was killed. Hippocrates and Epikid turned to the Syracuse Council with a request to give them a way to return to Hannibal, because armed Romans roam throughout Sicily, provide them with protection on a stretch of path to Lockr. Their speeches and intentions were fully consistent with the desires of the council, which wanted to remove them from the city. The Council decided to meet Hippocrates and Epikidus, but the Syracuse magistrates were in no hurry to implement this decision,and Hannibal agents got time to fulfill their plan. Hippocrates and Epikid began to conduct anti-Roman agitation in democratic circles, among the soldiers and Roman sailors who fled to Syracuse. The clique that came to power after the murder of Gieronim, they said, wants to give the city into the hands of the Romans and, taking advantage of their support, become the sole master of Syracuse. The moods that skillfully sowed in Syracuse Hippocrates and Epikid were used by Andranodore – one of the inspirers of anti-Roman politics, Gieronima, who decided to carry out a coup along with Femist, married to the daughter of Gelon, the sister of Gieronim. Although the conspiracy failed, and Femist and Andranodore were killed, their affairs benefited Hippocrates and Epikidus: in the additional elections they were introduced to the college of the supreme

magistrates instead of the dead conspirators. Hippocrates and Epikid began to conduct anti-Roman agitation in democratic circles, among the soldiers and Roman sailors who fled to Syracuse. The clique that came to power after the murder of Gieronim, they said, wants to give the city into the hands of the Romans and, taking advantage of their support, become the sole master of Syracuse. The moods that skillfully sowed in Syracuse Hippocrates and Epikid were used by Andranodore – one of the inspirers of anti-Roman politics, Gieronima, who decided to carry out a coup along with Femist, married to the daughter of Gelon, the sister of Gieronim. Although the conspiracy failed, and Femist and Andranodore were killed, their affairs benefited Hippocrates and Epikidus: in the additional elections they were introduced to the college of the supreme magistrates instead of the dead conspirators. Hippocrates and Epikid began to conduct anti-Roman agitation in democratic circles, among the soldiers and Roman sailors who fled to Syracuse. The clique that came to power after the murder of Gieronim, they said, wants to give the city into the hands of the Romans and, taking advantage of their support, become the sole master of Syracuse. The moods that skillfully sowed in Syracuse Hippocrates and Epikid were used by Andranodore – one of the inspirers of anti-Roman politics, Gieronima, who decided to carry out a coup along with Femist, married to the daughter of Gelon, the sister of Gieronim. Although the conspiracy failed, and Femist and Andranodore were killed, their affairs benefited Hippocrates and Epikidus: in the additional elections they were introduced to the college of the supreme magistrates instead of the dead conspirators. among the soldiers and Roman sailors who fled to Syracuse. The clique that came to power after the murder of Gieronim, they said, wants to give the city into the hands of the Romans and, taking advantage of their support, become the sole master of Syracuse. The moods that skillfully sowed in Syracuse Hippocrates and Epikid were used by Andranodore – one of the inspirers of anti-Roman politics, Gieronima, who decided to carry out a coup along with Femist, married to the daughter of Gelon, the sister of Gieronim. Although the conspiracy failed, and Femist and Andranodore were killed, their affairs benefited Hippocrates and Epikidus: in the additional elections they were introduced to the college of the supreme magistrates instead of the dead conspirators. among the soldiers and Roman sailors who fled to Syracuse. The clique that came to power after the murder of Gieronim, they said, wants to give the city into the hands of the Romans and, taking advantage of their support, become the sole master of Syracuse. The moods that skillfully sowed in Syracuse Hippocrates and Epikid were used by Andranodore – one of the inspirers of anti-Roman politics, Gieronima, who decided to carry out a coup along with Femist, married to the daughter of Gelon, the sister of Gieronim. Although the conspiracy failed, and Femist and Andranodore were killed, their affairs benefited Hippocrates and Epikidus: in the additional elections they were introduced to the college of the supreme magistrates instead of the dead conspirators. taking advantage of their support, become the sole master of Syracuse. The moods that skillfully sowed in Syracuse Hippocrates and Epikid were used by Andranodore – one of the inspirers of anti-Roman politics, Gieronima, who decided to carry out a coup along with Femist, married to the daughter of Gelon, the sister of Gieronim. Although the conspiracy failed, and Femist and Andranodore were killed, their affairs benefited

Hippocrates and Epikidus: in the additional elections they were introduced to the college of the supreme magistrates instead of the dead conspirators. taking advantage of their support, become the sole master of Syracuse. The moods that skillfully sowed in Syracuse Hippocrates and Epikid were used by Andranodore – one of the inspirers of anti-Roman politics, Gieronima, who decided to carry out a coup along with Femist, married to the daughter of Gelon, the sister of Gieronim. Although the conspiracy failed, and Femist and Andranodore were killed, their affairs benefited Hippocrates and Epikidus: in the additional elections they were introduced to the college of the supreme magistrates instead of the dead conspirators. Although the conspiracy failed, and Femist and Andranodore were killed, their affairs benefited Hippocrates and Epikidus: in the additional elections they were introduced to the college of the supreme magistrates instead of the dead conspirators. Although the conspiracy failed, and Femist and Andranodore were killed, their affairs benefited Hippocrates and Epikidus: in the additional elections they were introduced to the college of the supreme magistrates instead of the dead conspirators.

Meanwhile, Murgantia had a Roman fleet of 100 ships, Marcellus arrived in Sicily. The Carthage fleet approached Cape Pakhin. Upon learning of this action by the Carthage government, which testified that it intended to provide effective assistance to its supporters in Syracuse, Hippocrates and Epikid resumed the anti-Roman campaign, accusing – of their colleagues – of conspiring and intent to surrender to Rome.

Hippocrates received an order to lead a detachment of defectors in Leontina; mercenaries who served in auxiliary units of the Syracuse army also joined him. In total, 4,000 people were under his command. Hippocrates began his activities in the Leontins, whose population was sharply hostile to the Romans, with attacks, first secret, on Roman possessions. When Appius Claudius sent a garrison to defend the areas bordering the Leontins, Hippocrates attacked one of the outposts and killed many soldiers. Marcellus immediately turned to Syracuse: the world is treacherously broken; it cannot be preserved if they are not sent from Syracuse and generally from Sicily Hippocrates and Epikidus. Epikidus, seeing a clear danger for himself, jumped into Leonty to join his brother. A little later, the Syracuse embassy appeared there.The ambassadors appealed to the local people's assembly with reproaches for the attack on the Roman outpost. They demanded that Hippocrates and Epikid go to Lokra or wherever they want, but leave Sicily. However, the Syracuse faced serious resistance. Addressing the population of Leontin, Epikid shouted that Syracuse had entered into an agreement with Rome in order to preserve under his authority the territories that the kings had previously owned, and therefore Leonty. Leonty have the right to gain freedom, so they must ensure that such a condition is removed from the Roman-Sirakuz treaty, or not to recognize the treaty at all. The Syracusians heard in response to their demands that no one gave them the authority to conclude an agreement with Rome on behalf of Leontin and that they, Leonty, were not connected by other people's allied relations.This response from the Syracuse government informed Marcellus, adding that the Leontins did not recognize the power of Syracuse, and that the Romans could therefore, without violating the conditions of the union, fight with the Leontins, and

that, finally, the Syracuse would also take part in this campaign if they were guaranteed after the victory possession of the rebellious city. For its part, the Syracuse government appointed a reward for the heads of Hippocrates and Epikid, evaluating them by the weight of gold. With a decisive blow, Roman troops captured Leontina; Hippocrates and Epikid fled to Herbes. The Syracusians, who sent a detachment of 8,000 soldiers, were late, however, what they heard about the fate of the city, which fell into the clutches of the Romans, terrified them: in the Leontians all – soldiers and civilians were killed; not a single adult citizen was left alive there; the city was plundered and prey was distributed to soldiers.The Syracusians led their squad to Megar Giblayskaya (a town on the seashore, somewhat north of Syracuse) and then with a few horsemen they jumped to Herbes – deep into Sicily, to the west, hoping to take over the city without much difficulty. This plan failed, and the next day the Syracuse pulled all their troops to Herbes from Meghara. The position of Hippocrates and Epicides seemed hopeless. Then both adventurers made a bold decision – to surrender to the Syracuse soldiers. They were accepted with great enthusiasm; the attempt to arrest Hippocrates caused such a stormy reaction that the Syracuse military leaders, Sosid and Dinomen, had to retreat. Hippocrates managed to convince the defectors from the Roman army, who served in the Syracuse, that the Syracuse authorities approve of the massacre that Marcellus committed in Leontins.With difficulty, Hippocrates and Epikid were able to deter soldiers from immediately attacking commanders. Sosid and Dinomen fled. Meanwhile, Hippocrates and Epikid sent a messenger to Syracuse, who was supposed to inform the council all that the Syracuse soldiers had recently learned about the fate of Leontin.

Hippocrates and Epikid penetrated Syracuse: the people opened the gates to them. Part of the aristocracy, hostile to them, was overthrown: the magistrates fled to Ahradina, but she also fell at the first assault. Those of the magistrates who did not hide during the turmoil died. The next day, the release of slaves was proclaimed, and prisoners were released from prisons. So, relying on the democratic movement in Syracuse, Hippocrates and Epikid again came to power and were re-elected supreme magistrates.

Having received news of what was happening in Syracuse, Marcellus moved his troops from Leontin to Syracuse. The election of Hippocrates and Epikidus, the Roman government could only perceive as a sure sign of the final transformation of Syracuse into an ally of Carthage; when Appius Claudius sent his ambassadors to Syracuse by sea, the Syracuse made an attempt to capture them, so the ambassadors barely escaped. But Marcellus read it again. To prevent the Romans from entering Syracuse, Hippocrates and Epikid left the gate; here, near the city wall, an exchange of short speeches took place. The head of the Roman embassy said that he did not bring war to the Syracusians, but help and protection to those who, having escaped from the massacre, fled to the Romans, as well as to those who were declared horror, were forced to endure slavery; the Romans will not leave unpunished the shameful beating of their allies; if to thosewho fled to them (Romans) will be allowed to safely return to their homeland if the instigators of the killings are extradited, if freedom and legality are restored in Syracuse, there will be no

war; if this does not happen, Rome will declare war. That is, the Roman ambassadors demanded to restore the power of the pro-Roman aristocratic circles in Syracuse, to extradite Hippocrates, Epikid and their supporters to reprisal. Naturally, the new Syracuse rulers could not go to this kind of agreement, and Epikid briefly remarked: he would answer if the ambassadors had an order to him; let the ambassadors return when the power over the Syracuse is in the hands of those to whom they came; if the Romans start the war, they themselves will understand in the course of the matter that they will besiege Syracuse –With this, Hippocrates and Epikid left the ambassadors and ordered the gates to be locked.

The Romans began to storm Syracuse at the same time as land and from the sea, but came across a completely unexpected resistance organized by one of the largest scientists – Archimedes. I will not talk about his inventions that served the defense of the city, for this page of History belongs to the Greeks and goes beyond My work.

Hannibal, when Hippocrates came to power in Syracuse and Epikid sent Himilcon and Hippocratic ambassadors to Carthage with a letter calling for the conquest of Sicily. When Gimilkon captured Heraklea Minoiskaya and Akragant, the Syracusians divided the army into 2 parts: one under the command of Epikid remained to guard Syracuse, and the other, led by Hippocrates (10,000 foot soldiers and 5,000 horsemen) left the city at night to move to a connection with Himilkon, and so far There, in the writings on the construction of the camp, the Syracuzyan found Marcellus, returning from the unoccupied Akragant; Hippocrates' infantry was surrounded without much difficulty by the Romans, but a detachment of horsemen, together with the commander, rode off to Acre. A few days later, Himilcon and Hippocrates united and approached the river. Anap; they stopped about 8 miles from Syracuse.Carthage flotilla {55 «long » ships) under the command of Bomilkar entered the Syracuse harbor. The Romans sent 30 quinquers, who landed another legion in Panorm. Himilcon was looking for meetings with him, but made a mistake in the calculations: the Punians moved deep into the island along the road that the Roman command seemed to have to choose to move to the Syracuse, but the Romans, accompanied by the fleet, went by the sea shore to Cape Pakhin, where Appius Claudius arrived to meet them. Bomilkar, who feared the numerical superiority of the Romans at sea, took his ships to Africa. All attempts by Himilcon to fight with Marcellus did not lead to anything: the Roman commander skillfully avoided the battle. Then Gimilkon went deep into Sicily, giving the Romans to besiege Syracuse. The 1st dominion of Carthage in Sicily recognized Murganzia, who gave Himilcon an enemy garrison.This event prompted other cities in Sicily to expel Roman soldiers or extradite them to the Carthaginians. Only in Genna did the Romans avoid such a fate, and only because the commander of the detachment standing there, Lucius Pinari, treacherously attacked the citizens during the negotiations and cut them all. However, the bloody bath in Genna produced an action opposite to that which, apparently, Marcellus, who approved the actions of Pinaria, was counting on: even those who were still hesitating now sided with the Carthaginians. Hippocrates led his soldiers to Murgantia, Himilcon – to Akragant, Marcellus – to

Leontina for the winter, and from there to Syracuse, Marcellus – in the area of Leont, about 5 miles from the city gate.that the commander of the detachment standing there, Lucius Pinari, treacherously attacked the citizens during the negotiations and cut them all. However, the bloody bath in Genna produced an action opposite to that which, apparently, Marcellus, who approved the actions of Pinariah, was counting on: even those who were still hesitating now sided with the Carthaginians. Hippocrates led his soldiers to Murgantia, Himilcon – to Akragant, Marcellus – to Leontina for the winter, and from there to Syracuse, Marcellus – in the area of Leont, about 5 miles from the city gate.that the commander of the detachment standing there, Lucius Pinari, treacherously attacked the citizens during the negotiations and cut them all. However, the bloody bath in Genna produced an action opposite to that which, apparently, Marcellus, who approved the actions of Pinariah, was counting on: even those who were still hesitating now sided with the Carthaginians. Hippocrates led his soldiers to Murgantia, Himilcon – to Akragant, Marcellus – to Leontina for the winter, and from there to Syracuse, Marcellus – in the area of Leont, about 5 miles from the city gate.Hippocrates led his soldiers to Murgantia, Himilcon – to Akragant, Marcellus – to Leontina for the winter, and from there to Syracuse, Marcellus – in the area of Leont, about 5 miles from the city gate.Hippocrates led his soldiers to Murgantia, Himilcon – to Akragant, Marcellus – to Leontina for the winter, and from there to Syracuse, Marcellus – in the area of Leont, about 5 miles from the city gate.

In 212, the situation in Sicily was extremely unfavorable for Karfagen. When Marcellus captured Hexapil, Ortigia Epikid, who crossed over from O-v, thought to break into the Epipola and drive the enemy out of there, but he clearly lacked strength, and he turned back. Epikid was also afraid of the uprising of elements friendly to Rome, which could capture the rest of the city and lock the gates of Ahradina in front of him. In the hands of Epikidus were still Ahradin and Father Ortigius, when Marcellus proposed to begin negotiations on the surrender of the city. However, the gates of Ahradina and its walls were occupied by defectors who once left the Roman or allied Romans banners and now fought in the Syracuse army. Realizing that they would in any case expect imminent death, they did not even allow anyone to approach the walls. Marcellus's position in the Epipolas has noticeably become more complicated.Ahradina, and even more so Ortigia could not be mastered; peace talks were impossible; moreover, in the rear, at the extreme western point of Syracuse, the impregnable, apparently, fortress on the hill of Eurial was still occupied by the Syracuse garrison under the command of the argosac Filodem appointed by Epikid. However, he still surrendered Eurial due to the lack of assistance from Himilcon and Hippocrates, reprimanding from Marcellus for himself and his squad the right to leave for Ahradin to Epikid, which increased the number of eaters in the besieged. In Sicily, the successes of the Roman army in Syracuse caused concern – Sicilian cities openly took the side of Hippocrates, sent him food and troops, which recruited up to 20,000 foot soldiers and 5,000 horsemen. After waiting for a convenient moment, Bomilkar, who commanded the Carthage fleet, leaving Epikid 55 ships,hastily set off at the head of a squadron of 35 ships in Carthage; there he reported on the situation in which Syracuse found himself, and

a few days later he returned, leading 100 ships. On land, Himilcon and Hippocrates approached Syracuse. Hippocrates attacked the former Roman camp, commanded by Crispin, at the same time Epikid made a sortie against Marcellus, and the Carthaginians landed the landing to prevent Marcellus from helping Crispin. However, Hippocrates Crispin fled, and Epikida Marcellus forced him to return to Ahradina. The parties were going to prepare for new battles, but at that moment (it was autumn) and an epidemic began in the Puni-Sirakuz camps, caused by exorbitant heat and poisonous swamp evaporation. The Sicilians, who served at Himilcon and Hippocrates, fled to their cities; the Carthage army died near the walls of Syracuse.Hippocrates and Himilcon also died.

Bomilkar again went for reinforcements to Carthage, and returned to Sicily at the head of the new fleet of 130 warships and 700 transport ships. The winds that helped Bomilkar safely cross to Sicily when he sailed along the southern coast of the island now prevented him from overtaking Cape Pakhin. In turn, Epikidus, entrusting the defense of Ahradina to the commanders of the hired units, set off by sea to meet Bomilkar. Marcellus, seeing that a new anti-Roman militia was being convened on the island and that the Carthage fleet had come to help this militia, decided to prevent Bomilkar from entering Syracuse. Not far from Cape Pakhin, the Roman and Carthage fleets expected only favorable weather to collide in a decisive battle, but when the weather arrived, Bomilkar suddenly went out into the open sea, sent the transport ships standing in Herakley Minoiskaya an order to return to Karfagen,and he sailed to Italy, heading for Tarent. Epikidus, who lost faith after Bomilkar refused the battle with the Roman fleet, fled to Akragant to Gannon. In 212, Syracuse fell. Due to the feuds between Gannon and Mattan, the Punians were finally forced out of the island, and Epikid sailed to Africa.

60) Gannon — commander of the Second Punic War, supreme commander of the Carthage Army in Sicily. He fought mediocre in Sicily, or rather, he fought not with the Romans, but with Mattan, a talented commander sent by Hannibal. After the death of the Hippocrates and Himilcon epidemic, he took refuge with the Carthage infantry and Epikid in Akragant. The Noumea refused to obey K.-l. in addition to Mattan and rebelled, the Romans entered Akragant, and Gannon and Epikid fled to Africa.

61) Gannon — commander of the Second Punic War, perhaps one of those already mentioned. In 207, he brought an army from Africa to Spain, connected with Magon Barkid, but they lost the battle to Mark Silan, and this Hannon was captured.

62) Isalka (Isalk) — commander of the Getul riders under the siege of Kasilin. Hannibal instructed him to try to start negotiations with the locals.

63) Himilcon (clearly not the one in Bruttia, see below) — commander; brought the army and navy to Spain with the order to protect it from the sea and land. Crossing the infantry and sailors, he strengthened the camp, pulled out the ships to land, circled them with shaft, and with a selected cavalry he quickly, as soon as he could, carefully made his way through the lands of hostile peoples and arrived at Gazdrubal Barka, who was informed by the Senate's decision to transfer the latter to his brother to Italy, Gazprombal in turn instructed Himilcon as necessary to fight in Spain1 Apparently the same Himilcon, the head of the Punian auxiliary units on the p-ove, was betrayed by the Spanish prince Kerdubel, and Gimilkon was captured by the Romans (206).

64) Himilcon — prefect of Hannibal Barki; in 215 after the Battle of Cannes, Hannibal sent him to Bruttius (Calabria) with the aim of finally conquering this area. After several months of siege, Himilcon took Petelia, then he quickly captured Consenia (Kosenza); after her, the Greek city of Kroton surrendered, besieged by the Allied Punians by the army of the Bruttians, as well as the port of Lokra, only Regius remained faithful to Rome. This year, Syracuse is opposed to Rome, and Sardinia also rises.

65) Himilcon (Hamilkar) — Admiral of the Second Punic War.

He was sent to Spain at the head of the hired troops and navy. Himilcon came out of New Carthage, the army walked along the shore, the ships were in view of the earth.

In the spring of 217 BC e. Gnei Szipion met the enemy of the fleet in 35 vessels, near the mouth of the Ebro River in northeast Spain there was a battle at Ebro.

The Carthage fleet, with an amount of about 40 quinkwehr, led by Himilcon, met with a Roman squadron of 55 ships under the command of Gnei Cornelius Szipion. Having managed to catch him not prepared for battle, Scipion defeated the Carthaginians and put him on flight, the Carthaginians lost 29 ships (4 of them – destroyed, 25 ships captured) and finally gave the Romans control of the Spanish coastal water area.

This battle made the Romans the masters of the Spanish coast, which allowed them to rob him; but the siege of Ebes (Ibits) undertaken by Scipion was unsuccessful. (217).

Carthage finally understood the importance of the fleet and equipped 70 ships. Having made a stop in Sardinia, this fleet in the summer of 217 approached the Italian coast in view of Pisa, hoping to unite with the army of Hannibal. Passing along the Etruscan coast, near the city of Kos, this Carthage squadron seized a caravan of Roman merchant ships, going with food from Ostia to Spain, to supply Scipion. The Romans sent 120 quinkwehr against the Punians under the command of the consul Gnei Servilia, but could not catch them, – the Phoenicians went to Carthage.

Appointed Commander in Spain (215).

Himilcon stood with the fleet at Sicily, then led the land army in Sicily (214):
To support the pro-Karfagen mood in Syracuse, the Puni fleet was sent to Cape Pakhin. After Hippocrates and Epikid came to power in Syracuse, see the commander of this fleet Gimilkon hastily left for Karfagen; Hippocrates ambassadors and a letter from Hannibal Barki arrived there. Hannibal wrote that the time has come, covering himself with great glory, to conquer Sicily again. Himilcon has secured new reinforcements from the Carthage Council.

Not wanting, as Polibiy writes, to waste time on the siege of the city, Marcellus and Appius Claudius Pulhr divided the army among themselves. 2/3 of the soldiers under the command of the latter remained to block Syracuse, and the rest of Marcellus led to conquer Sicilian cities that refused to recognize Roman rule. Gelor and Herbes surrendered to him voluntarily, but he took Megar the Giblical, destroyed and plundered, so that, Libyan notes, inspire fear to other Sicilians, especially the Syracusians.

Himilcon moved his fleet to the west, to the ancient Carthage possessions on the island, where there was a significant Phoenician population. There he planted 25,000 Pekhatins, 3,000 horsemen and 12 elephants, took possession of Heraklei Minoisk, and then Akragant.

Carthage flotilla came to the Syracuse harbor in 55 «long » ships under the command of Bomilkar, see - it was reinforcements. In response, a 30-kwinkver Roman squadron planted another legion in Panorm. Himilcon was looking for a meeting with him, but was mistaken, the Punians moved along the road inland, but the Romans walked the seashore accompanied by the fleet. Bomilkar, fearing the numerical superiority of the enemy, left Syracuse. All attempts by Himilcon to fight with Marcellus did not lead to anything: the Roman commander evaded the battle.

The first dominion of Carthage in Sicily was recognized by Murganzia, who gave Himilcon a Roman garrison. Soon, other cities of Sicily began to expel Roman soldiers or extradite them to the Carthaginians. Himilcon withdrew troops to winter apartments in Akragant.

Himilcon and Hippocrates fought slowly. They did not arrive to help Filodem, who held the hill of Eurial, and he went to Epikidus.

In Syracuse, the besieged decided to step up their actions; Believing that they would be able to successfully defend themselves with a smaller garrison, they divided the army into 2 parts: one under the command of Epikid remained for the protection of Syracuse, and the other led by Hippocrates (10,000 foot soldiers and 5,000 horsemen) left the city at night to move around There, not expecting an attack, in the works on the construction of the camp,

the Syracuseans found Marcellus, returning from the unoccupied Akragant; Hippocratic infantry was surrounded by the Romans, but a detachment of horsemen, together with the commander, rode to Acre. A few days later, Himilcon and Hippocrates united and approached the river. Anap; they stopped about 8 miles from Syracuse.

Hippocrates scored 20,000 Pekhatins and 5,000 horsemen. Bomilkar, leaving Epikidus with 55 long ships, went for help to the Carthage and returned from 100 ships. On land, Himilcon and Hippocrates finally approached Syracuse. Hippocrates attacked the Roman camp, commanded by Crispin. At the same time, Epikid made a sortie against Marcellus, and the Carthaginians landed the landing to prevent Marcellus from helping Crispin. However, Crispin turned Hippocrates' flight, and Marcellus Epikida forced him to return to Ahradina.

The epidemic began, and the Sicilians, who served at Himilcon and Hippocrates, fled to their cities, the Carthage army died near the walls of Syracuse. Himilcon and Hippocrates died (212).

This Himilcon is probably identical with the previous hero of Bruttia. But he is hardly one person with «Spanish (and) » Himilkons (and).

66) Bomilkar — commander, in 215 he commanded reinforcements (warriors, elephants and food) sent from Karfagen, who arrived in Lokr (Italy). To take his landing by surprise, Roman commander Appia Claudius quickly transferred his troops to Messana, and from there he approached Lokram, but Bomilkar went to Brutium and there joined Hannon. Roman ships did not allow the lokra to enter their harbor, and Appius Claudius was forced to return to Messana. Proconsul Mark Claudius Marcellus, who led the Roman garrison in Nola, managed to use the inaction of Hannibal, who camped at Mount Tifata, to raid the enemies of Rome – girpins and Kavdinsky samnites, and devastate them so that the Samnites recalled their previous defeats in the fight against the Romans. The girpins and samnites turned to Hannibal for help, and the latter decided to attack Nola.Gannon arrived there from Brutium along with the Bomilkar squad. Hannon held unsuccessful negotiations with the leaders of Nola, then Hannibal began preparations for the assault – surrounded the city walls to attack the city at the same time. Marcellus made a sortie, and when the soldiers fled to the place of the fight, a massacre began there, which stopped only because of heavy rain. On the 3rd day, Hannibal sent his soldiers to rob the area, but the Romans took them to flight. In battle, Puniets lost 5,000 dead and 600 prisoners; in addition, 4 elephants died, and 2 were captured by the Romans. Soon after the battle, a detachment of 272 horsemen sided with Marcellus ... This Bomilkar – the eponymous admiral (see below)? then Hannibal began preparing the assault – surrounded the city walls to attack the city at the same time. Marcellus made a sortie, and when the soldiers fled to the place of the fight, a massacre began there, which stopped only because of heavy rain. On the 3rd day, Hannibal sent his soldiers to rob the area, but the Romans took them to flight. In

battle, Puniets lost 5,000 dead and 600 prisoners; in addition, 4 elephants died, and 2 were captured by the Romans. Soon after the battle, a detachment of 272 horsemen sided with Marcellus ... This Bomilkar – the eponymous admiral (see below)? then Hannibal began preparing the assault – surrounded the city walls to attack the city at the same time. Marcellus made a sortie, and when the soldiers fled to the place of the fight, a massacre began there, which stopped only because of heavy rain. On the 3rd day, Hannibal sent his soldiers to rob the area, but the Romans took them to flight. In battle, Puniets lost 5,000 dead and 600 prisoners; in addition, 4 elephants died, and 2 were captured by the Romans. Soon after the battle, a detachment of 272 horsemen sided with Marcellus ... This Bomilkar – the eponymous admiral (see below)? On the 3rd day, Hannibal sent his soldiers to rob the area, but the Romans took them to flight. In battle, Puniets lost 5,000 dead and 600 prisoners; in addition, 4 elephants died, and 2 were captured by the Romans. Soon after the battle, a detachment of 272 horsemen sided with Marcellus ... This Bomilkar – the eponymous admiral (see below)? On the 3rd day, Hannibal sent his soldiers to rob the area, but the Romans took them to flight. In battle, Puniets lost 5,000 dead and 600 prisoners; in addition, 4 elephants died, and 2 were captured by the Romans. Soon after the battle, a detachment of 272 horsemen sided with Marcellus ... This Bomilkar – the eponymous admiral (see below)?

67) Bomilkar — Admiral of the Second Punic War. Son-in-law of Hamilton Barki, father of Gannon. He acted near Syracuse, having 55 «long » ships, evaded the battle proposed by the Romans, fearing the numerical superiority of the enemy at sea, and he took his ships to Africa. Handed over 4 thousand soldiers to Hannibal in Lokra. After the death of the Himilcon and Hippocrates epidemic (see below) – defenders from the Romans, he went for reinforcements to Carthage, where he convinced the Council that there was a real opportunity to capture the Romans sitting in Syracuse and returned to Sicily at the head of a new huge fleet of 130 warships and 700 vehicles. The winds that helped Bomilkar safely cross over to Sicily, when he sailed along the southern coast of o-va, now prevented him from overtaking Cape Pakhin. In turn, Epikidus, entrusting the defense of Ahradina to the commanders of the hired units,set off by sea towards Bomilkar. Marcellus, seeing that a new anti-Roman militia was being convened on the island and that the Carthage fleet had come to help this militia, decided to prevent Bomilkar from entering Syracuse. Not far from Cape Pakhin, the Roman and Carthage fleets expected only favorable weather to collide in a decisive battle, but when the weather arrived, Bomilkar suddenly went out into the open sea, sent the transport ships standing in the Minoiskaya Heracley an order to return to Karfagen, and he sailed to Italy, heading for Tarent. According to Polibia, Bomilkar appeared in Italy at the request of the Tarentians to help them fight the Romans. Be that as it may, the Sicilian Greeks interpreted the act of Bomilkar in the sense that Carthage refuses to fight for Sicily. Epikid, not wanting to find himself in a besieged city again, went to Akragant,to wait out the outcome of the war there. There, in Akragant, some part of the Carthage infantry under the command of Gannon took refuge. The Sicilians, who settled near Syracuse and most recently actively prepared for new battles, began

negotiations with Marcellus on the conditions for the surrender of Syracuse. The flight of Bomilkar t. predetermined the fall of Syracuse and the whole of Sicily. However, he acted as mediocre as the other leaders of the anti-Roman coalition on the island, except for Muton and Archimedes. If this Bomilkar is responsible for the delivery of goods to Sicily and Italy, then apparently it was his 80 merchant ships carrying food to Hannibal and captured the Romans in 205 at the latitude of Sardinia. True, the news of this Roman victory varies: Titus Liby says that these ships were captured by Gnei Octavia near Sardinia, his province; then Hamilton could command the Punic fleet.Celius Antipatr writes that the Punians brought bread and food to Hannibal; and Valery – that the ships were heading to Carthage with prey from Etruria and with captive ligurians and highlanders.

68) Hannon bin Bomilkar — Suffet, officer Hannibal Barki and his nephew, – son of Admiral Bomilkar. When the path of the Punians blocked the Gauls, his squad (together with Magon Barkid) went up the Ron River to the crossing, and hit the barbarians in the back. He commanded the left wing at the Battle of Cannes, in 215 he occupied many cities of Lower Italy, but in 214 he was defeated by the Romans: in Lucania, under Grument, he was defeated by Tiberius Sempronius Long. Gannon returned to Brutium. From there, he later approached Benevent. Tiberius Grakh came from Lutseria. He entered the city and, having learned that Gannon had placed his camp about 3 miles, by the river. Kalor, left Benevent and located at a distance of about a mile from the Punians. The battle resumed with renewed vigor; horsemen were thrown against the Numidian cavalry of Gannon. Under the onslaught of the Roman infantry, the Gannon warriors could not stand it and fled.The fight, which turned into an erratic massacre, continued in the Carthage camp. Of the 7,000 foot soldiers, ch. Brutians and onions, and 1200 riders of Gannon – Numidians, Moors and a few Italians – escaped with a commander of less than 2 thousand, mostly horsemen. This Hannon was later mentioned as the commander of the Metapont garrison in Italy. After the defeat in Africa of Gasdrubal bin Gisgon from Szipion, when that night during the peace talks the Carthage camp was set on fire, Hasdrubal was sentenced to death, and Hannon was appointed commander. This Hannon was later mentioned as the commander of the Metapont garrison in Italy. After the defeat in Africa of Gasdrubal bin Gisgon from Szipion, when that night during the peace talks the Carthage camp was set on fire, Hasdrubal was sentenced to death, and Hannon was appointed commander. This Hannon was later mentioned as the commander of the Metapont garrison in Italy. After the defeat in Africa of Gasdrubal bin Gisgon from Szipion, when that night during the peace talks the Carthage camp was set on fire, Hasdrubal was sentenced to death, and Hannon was appointed commander.

69) Hannibal bin Bomilkar — commander in Spain (215 — 214), also the son of Admiral Bomilkar.

70) Mattan (Mutin) — cavalry officer Hannibal Barki, who sent him to Sicily to the inactive Epikidus and Gannon. A citizen of Hippon Diarrita near Utika. On the other hand, he managed to organize a guerrilla war, several times defeat the Romans (including Marcella), as well as raising the Sicilians to the war with the Romans, who even restored the Greeks against themselves with their atrocities, but the riot of the Numidians, some of whom suddenly went to Herakle of Mino, made him distracted from the struggle against the Romans. However, Gannon, whom the Carthage Senate appointed as commander in chief in Sicily, greatly hated Mattan. In order to take the laurels of the winner for himself, he removed Mouton from the battle with Marcellus, but suffered a crushing defeat. Mattan stayed inside the country,occupied several large cities and, thanks to reinforcements received from Carthage, continued his struggle. Hannon, furious with his successes, took command of light cavalry from him and replaced him with his son, to whom Mattan was now obliged to obey. Mattan lost his temper and, together with his horsemen, sided with the Romans, to whom Akragant also surrendered (approx. 210). Subsequently, he received the rights of Roman citizenship. He is incorrectly considered a Libyan, his name is Jewish «gift », and he comes from an old Phoenician colony.He is incorrectly considered a Libyan, his name is Jewish «gift », and he comes from an old Phoenician colony.He is incorrectly considered a Libyan, his name is Jewish «gift », and he comes from an old Phoenician colony.

71) Gampsihor (Hampsikor) — ruler of Roman Sardinia, the most authoritative and rich man of the island, the Phoenicians. During the Second Punic War in 215 BC he sent a secret embassy to Carthage with the Carthage Senator Hannon. Carthage sent Gusdrubal Lysogo to the troops, see, however, a terrible storm swept the Punian ships and carried them to the Balearic Islands; where Gasdrubal had to repair his ships for a long time. Still not waiting for reinforcements from Carthage, the Sardinians, led by the Gostey son of Gampsihor, attacked the Romans, but lost to Titus Manlius Torquat (an experienced military leader who captured 20 years ago) who had 25,000 foot soldiers and 1,200 horsemen; sards lost 3,000 dead Having reached Sardinia, Gasdrubal connected with Gampsikhor near Karalis,near the army of Manlia, but he again defeated the Punians. Gasdrubal Lysy, Gannon and Magon (it came from the Barkids clan) were captured. The guests of the son of Gampsihor fell in battle, and Gumpsihor himself, having learned about this, committed suicide. Around the same time, the governor of Sicily, Praetor Tit Otacilius defeated and scattered the Punian squadron returning from Sardinia to his homeland, and captured 7 ships.

72) Gasdrubal Lysy — commander of the Second Punic War. He was sent to Sardinia to help the rebel against Rome Gampsihor, but got into a storm and was thrown back to the Balearas, where he was forced to repair the fleet, while the Sardinian rebels had already been hit by the Roman army. Reaching o-wah, Gasdrubal Lysy, having landed the army, sent the fleet back to Carthage and connected with Gampsihor, with whom he robbed the

lands of the Roman allies. Titus Manlius Torquat went out to meet him. The camps were at a short distance from one another; soon minor fights with varying success began, finally a real battle was given, lasting 4 hours because thanks to the Punians it remained unresolved for a long time (sards are used to being beaten), but finally, seeing the flight of the sardas and the piles of their corpses around, the Punians also fled.The Romans surrounded them with the flank that drove away the sards. The massacre began rather than the battle. 12 thousand sards and Punians were killed; captured got approx. 3700 people, including Hasdrubal; captured 27 military banners. (215). The Roman governor of Sicily, Praetor Tit Otacilius, left his fleet from Lilibey to the shores of Africa and devastated the Carthage territory there, and on the way back went to Sardinia, where he recently arrived from Balear Ghazdrubal, stumbled upon the Punian fleet; a minor battle ensued on the open sea, and Otacilius seized 7 ships against sailorsThe Roman governor of Sicily, Praetor Tit Otacilius, left his fleet from Lilibey to the shores of Africa and devastated the Carthage territory there, and on the way back went to Sardinia, where he recently arrived from Balear Ghazdrubal, stumbled upon the Punian fleet; a minor battle ensued on the open sea, and Otacilius seized 7 ships against sailorsThe Roman governor of Sicily, Praetor Tit Otacilius, left his fleet from Lilibey to the shores of Africa and devastated the Carthage territory there, and on the way back went to Sardinia, where he recently arrived from Balear Ghazdrubal, stumbled upon the Punian fleet; a minor battle ensued on the open sea, and Otacilius seized 7 ships against sailors

73) Gannon — military leader captured in Sardinia (215).

74) A car from the Barkids clan — military leader, captured in Sardinia (215).

75) Adgerbal — Carthage Admiral, lost the battle of Hades Lelia (206).

76) Hamilton — Carthage Admiral, at the end of the summer, 210 Carthage fleets in 40 ships under his superiors approached Sardinia and devastated the lands near Olvia; when the praetor Publius Manlius Wolson appeared with his army, the Carthage fleet went around, ruined the area of Karalis and returned to Africa.

If this Hamiltonian was responsible for the fleet in Carthage, then on his conscience defeat 212, when Titus Otacilius to Africa a few days before the capture of Syracuse, invading Utica Harbor early in the morning, led 130 bread-loaded transport ships, emptied the fields around Utica and returned to Lilibey.

It is not known who (Hamilkar? Bomilikar? Himilcon?) responsible for the defeat in 207, when the Roman fleet of 100 ships, led by proconsul Mark Valery Levin, ruining the surroundings of Utica, managed to defeat the Clupey over the Puni fleet, which consisted of 83 ships, with 4 Carthage ships destroyed, 17 captured.

The fact that this Hamilton led the fleet during these invasions of the Romans proves that at the very end of the war, the Carthage fleet is led by a man named Hamilton bin Gisgon: when Szipion twice defeated Gasdrubal bin Gisgon and took Utica, Admiral Hamilton bin Gisgon decided to attack the Roman fleet in Utica 0, for which he brought his strength to the harbor Acting extremely slowly, he gave Scipion to prepare for the battle. Scipion removed all the combat-ready ships back to shore, and in front of «against the habit adopted in sea battles » (Libya) put cargo ships in 4th row, creating a wall of them. The flanks of the Roman fleet rested on the shores of the bay, and the Carthaginians could not surround it. When the Phoenicians went on the attack,«something completely different from the naval battle began and rather resembled a ship attack on city walls » (Libya). The Punians captured 60 enemy cargo ships, capturing them with iron hooks. They were delivered as trophies to the capital. But the joy of victory did not overshadow the mistakes of the Carthage Admiral for the historian: «the Roman fleet would have come to an end if the commanders of the Carthage ships had not hesitated and would not have succeeded in time in Scipion » (Libya).

77) Hannibal Monomah (Union) — officer and / or adviser to Hannibal Barki; offered to teach warriors to eat human meat and make sure that they get used to this food; Hannibal seemed to appreciate the courage and expediency of the proposal, but could not force himself and his loved ones to follow this advice. Shifman believes that disputes between the Carthaginians regarding the supply of the army are reflected here, and Monomach abandoned his phrase, wanting to most clearly express his negative attitude towards the campaign.

78) Magon Samnityanin (Samnit) — officer Hannibal Barki, the last henchman in battles in Bruttia. Hannibal's friend from his youth. The commander, in 212 took Fury, acted in Bruttia, from his ambush the army defeated the Romans, the proconsul Grakh was killed. He was distinguished by greed. He commanded the Lock garrison (208).

79) Hamilton — led the acropolis of Lock. Hannibal, going up to the river. Bulot, sent an order to him in Lokra to start a battle with Kv. Pleminius; Hannibal himself was about to hit the rear during the battle. However, during reconnaissance near city walls, a warrior standing next to him was killed by a shot from «scorpion ». Hannibal ordered to retreat. Due to indecision, Hannibal Szipion received the necessary time to approach Lokram, drop his soldiers and enter the city. The next day, when Hannibal brought his army to the walls to start the assault, the gates suddenly opened, and many of them appeared in the Romans. Having lost 200 people, Hannibal, who found out that Szipion was in Lokrah, took the rest to the camp, and then ordered him to retreat. He provided the garrison in Lokrah with the rescue of anyone he could.The Carthaginians set fire to the acropolis and joined Hannibal.

80) Bostar (Bod'ashtart) and Gannon — commanded the Phoenician cavalry and defeated the Roman cavalry near Kapui even before the arrival of Hannibal Barki under the supervision of 2 consuls of Quintus Flakk and Appia Claudius besieging this city. Bostar commanded the garrison in Capua, which the Romans took (211).

81) Cartalon (Carphalon) — officer Hannibal Barki. At 223, in the battle of Casilin, against Quintus Fabia, Kartalon, who commanded the entire Punian cavalry, drove horses to the full jump for almost 5 miles unstoppably pursued the fleeing Romans until he approached them for a dart. Lucius Gostolius Manzin, seeing that the enemy of the persecution would not stop and could not escape from him, encouraged the soldiers and entered into battle with the enemy, in all his excelling. He himself and his best cavalry were killed; the rest, scattered, fled to Kala.

The card holder also excelled at the Battle of Cannes. His cavalry captivated about 2 thousand Roman soldiers hiding in Cannes.
After the Battle of Cannes, Hannibal sent Cartalon to negotiate in Rome, but the Romans did not even accept the Carthage ambassador.

When the Carthaginians killed Tiberius Grakh, and cut off his head, Hannibal ordered Kartalon to take her to the Roman camp, to the investor Gnei Kornelia for a decent burial.

The card was appointed head of the garrison of Tarenta. The Romans besieged the city from the sea and land, and since the Carthaginians had little cash, Cartalon took the Bruttians into the garrison. The head of these Bruttians was in love with a woman whose brother, being in the army of the Romans, arranged through his sister so that the boss would surrender to the Romans when they would bring siege cars to the part of the wall where he commanded. This is how the Romans took Tarent, a place very important for waging war both on earth and at sea. When Tarent was taken by the Romans, who staged an indiscriminate massacre, Kartalon, the head of the Puni garrison of the city, died, when he, unarmed, went to the consul to recall the bonds of hospitality that bound their fathers, was killed by a counter soldier (209).

82) Hasdrubal — officer Hannibal Barki. He transferred troops through Po. Military leader in a parking lot near Geruniya (217). At the Battle of Cannes, he led heavy cavalry. Having broken the right flank of the Romans, Lucius Emilia Paul, he went around the enemy and hit the flank controlled by Guy Terencius Varron, as a result of which the Italian cavalry dissipated; after that, Hasdrubal hit the Roman infantry from the rear. Perhaps the same Hasdrubal had previously organized a crossing over the Po River after the Battle of Titian. And maybe he, before the Battle of Cannes, saved the Carthage army, which went for

fascination, when Minucius attacked it, – Gasdrubal then approached with 4,000 soldiers. Hasdrubal was in charge of the Hannibal army, i.e. was an quartermaster. When the Carthage army fell into a trap, Hannibal ordered Gasdrubal to harvest torches and tie them to the horns of bulls, Roman soldiers panicked and abandoned their positions.

83) Gasdrubal bin Gisgon — commander, acted in Spain and in Africa during the Second Punic War. Commander in Spain (214). He demanded money and hostages from the Iberians. In 212, there were 2 Roman armies on the Iberian P-Ova: one – under the command of Publius Cornelius Szipion and the other – under the command of his brother Gnei. When the war season came, the Romans joined forces. They were opposed by 3 armies of the Carthaginians: 2 – under the command of Gasdrubal bin Gisgon and Magon Barki – were in the general camp at a distance of approximately 5 days from the Romans, and one stood near Antonga (she was led by Gasdrubal Barka). The Scipions convened a military council; the participants of which came to a unanimous opinion: so far they have only sought to prevent Gasdrubal Barkid from breaking into Italy, now it is time to end the war in Spain, especiallythat 20,000 Keltibers joined the Romans. The Romans divided their troops: 2/3 of the former army, Publius Cornelius Szipion led against Magon Barkid and Gasdrubal bin Gisgon; 1/3 of the former army and Keltibers Gnei Cornelius Szipion moved to Anthorg against Gasdrubal Barkid.

At the beginning of 211, Publius Szipion moved south and reached Castulon, where he was attacked by a detachment of Noumea cavalry led by Masinissa. Publius, knowing that he was going against him with 7.5 thousand Andobal (Indibilis), the local king, tried to break out, but died in battle. Meanwhile, Gnei also had difficulties: his Keltiber allies fled, and he himself went north of the Numidian cavalry while the army of the Carthaginians, at the head of all 3 commanders who drove him to the hill, surrounded and defeated him. The death of the Szipions and the defeat of the Roman army opened the way for the Carthaginians to the north of the Iberian P-Ova, and they hurriedly headed to Iber, where the remnants of the Roman troops gathered by the rider L. retreated. Marcia and those who are connected with Fontei. When the Romans crossed over Iber, they elected commander L. Marcia. Hasdrubal bin Gisgon crossed over Iber and went to the Roman camp,but the Romans repelled this attack. In guarding the camp and in observing the enemy, the Carthaginians were careless. Taking advantage of this, Marcius decided to besiege the camp of Gasdrubal bin Gisgon; on dark night, the Romans broke into the Carthage camp and destroyed it.

In 207, see the departure of Gasdrubal Barki and the defeat of Gannon, see below, Szipion went south p-ow against Gasdrubal bin Gisgon, who was in Batik at that time. However, Gasdrubal suddenly moved from there to Gades, and divided his army, placing at various points adjacent to the city. Not wanting to spend energy on their siege and assault, Scipion turned to Tarragon, capturing in Batik Orong.

In the spring of 206, the struggle resumed. Gasdrubal bin Gisgon and Magon Barka gathered a new army – 50,000 or 70,000 foot soldiers and 4,500 horsemen. However, in the battle of Bakul (Ilipa), Magon and Masinissa were defeated, and Gasdrubal bin Gisgon fled after a long and stubborn battle against Ilipa, but was caught by an enemy and, withstood another massacre, and then a siege, abandoned the army and fled to Hades. The car also went to Hades by sea.

In 205, when Magon Barkid was already in Italy, and Gasdrubal bin Gisgon – in Africa, Szipion (already in Sicily) sent to Africa for the purpose of robbery and for reconnaissance, Gaya Lelia, who at night approached Gippon Tsarsky, and at the next morning, taking his soldiers and sailors to land The Carthage Council decided to carry out a hasty mobilization, strengthen the city, bring food, make weapons and send ships to Hippon against the Roman fleet. Hasdrubal bin Gisgon was sent to hunt for new battle elephants. Upon his return, he assembled a detachment of 6,000 foot soldiers of the Carthaginians and Libyans, and 600 horsemen; he joined them with another 2,000 horsemen and, continuing to recruit mercenaries, camped outside of Karfagen, on his way to Numidia. In Italy, Carthage generals were ordered to detain Szipion by all measures. Magonin addition, 25 warships, 6 thousand foot soldiers, 800 horsemen and 7 elephants were sent, as well as a large amount of money for the recruitment of mercenaries; he was ordered to move to Rome and go to the union with Hannibal.

When Gasdrubal bin Gisgon found out that Szipion, who had landed in Africa, wanted to attract Sifax to his side, he himself went to the king with 7 triremes. He noticed 2 enemy quinquerems; while they were still on the open sea, the Punians, taking advantage of numerical superiority, could capture them, but only in vain raised a commotion: soldiers and sailors grabbed weapons, prepared ships for battle, but all this turned out to be useless: the amplified wind brought the quinquerems to the harbor earlier than the Carthaginians managed to raise anchors. The honor of the guest of Sifax, Gasdrubal bin Gisgon, did not allow honor, incl. Gazdrubal, Scipion and Lelius appeared together in front of Sifax. Gasdrubal's daughter bin Gisgon Sofonisba got engaged to Sifax, and this decided the matter.

Summer 205 and winter 205 – 204 Szipion was preparing for the African expedition, finally loaded his troops on 440 ships (from 12,200 to 35,000 soldiers) and ordered to head for Emporia. The Romans landed, however, at the Beautiful Cape and camped on the hills.

Hasdrubal managed to hire 20 or 30 thousand foot soldiers, 3 or 6 thousand horsemen and 140 elephants taxed by Hannon. Sifax made himself wait a long time, but in the end he approached Carthage with 50 thousand infantry and 10 thousand cavalry (the numbers are in doubt). From there, with a quick march, he moved to Utica. The arrival of Gasdrubal bin Gisgon and Sifax forced Szipion to lift the siege after forty-day unsuccessful attempts to take possession of the city and cowardly take refuge in the seaside camp between Utika and Karfagen.

In the winter of 204 – 203, Szipion euthanized the enemy by cunningly, falsely inspiring peace talks (only scouting plans for enemy camps) and attacked the Phoenician camps at night: he first set fire to the Noumithi camp – and then, when the Carthaginians rushed to help – set fire to the camp of the latter. The Romans, taking advantage of the confusion, staged a real massacre for the enemy (spring 203).

Hasdrubal and Sifax hastily gathered a new army of almost 30,000 people. Scipion, who returned immediately after the defeat of the enemy to the siege of Utica, found out about these preparations and, leaving Utika with small units, went with his entire army to meet Gasdrubal and Sifax. The battle occurred on the Great Plains. Haste collected and poorly trained, Numidians and Carthaginians fled at the first blow of the Roman legions. Resistance was provided only by a detachment of Celtiber mercenaries, who fell to the bottom in battle. Scipion instructed Lelia and Masinissa to pursue Sifax and Gasdrubal, and he himself subjugated part of the promises, part by force of several more surrounding cities, including Tunet.

The Phoenician fleet attacked the Roman coastal camp of Szipion (but already so after he broke the Carthaginians twice) and had some success, although he did not give decisive results, especially since Masinissa captured Sifax. The Carthage Peace Party offered Rome peace, and Gasdrubal bin Gisgon condemned the death penalty in absentia. But the party of patriots called Hannibal and Magon Barkov (the latter died on the road). The reason for the ceasefire was the capture by 50 ships of the Gasdrubal of Roman transport ships that crashed at Egimur, near Karfagen. Probably Gasdrubal bin Gisgon, «fleet chief Gasdrubal » attacked the ship of the ambassadors of Szipion, who managed to escape, despite the death of many soldiers guarding them. The returning Hannibal overturned the sentence over Gasdrubal bin Gisgon.To avoid the revenge of the people excited against him, Gasdrubal was poisoned by poison in his father's tomb.

84) Magon — head of the cavalry at Gasdrubal bin Giscone (204).

85) Hasdrubal — fleet chief, sent to Italy for Hannibal (203). He commanded the fleet under Utica and broke the truce.

86) Gannon — Carthage commander. In 207, the Carthage government sent him to the Pyrenees instead of Gazdrubal Barkid from Africa with a new army. Hannon in a short time recruited many new soldiers in Keltiberia in addition to the troops of Magon Barki and the army of Gasdrubal bin Gisgon, who stood in the Hades area. Scipion, wanting to warn the actions of Gannon, directed one of his assistants against him, Mark Yuniya Silan, with approximately 10,000 foot soldiers and 500 horsemen. Silan approached the Gannon army and found out that the Keltiber camp (more than 9000) was located to the left of the road on which he was walking, and on the right – a fortified Puni camp. Silan attacked the

Keltibers, then the Carthaginians were also drawn into the battle. The Barkid car with a cavalry and part of the infantry fled to Hades, and Gannon was captured (207).

87) Gannon — commander in Gades, «prefect » Magona, defeated by Marcius (206).

88) Hannon — commander of the detachment of Carthage horsemen. A noble young man. Scipion sent his fleet to Utica, slightly moved away from the sea and settled on the hills about one mile from Utica. There, Carthage horsemen (1,000 people), sent for reconnaissance, and also to prevent the Romans from unloading from ships, collided with his posts. Several riders died in the battle, many were killed in the retreat, and among them the commander of the detachment Gannon (204).

89) Hannon bin Hamilton — Carthage commander. The Carthaginians, having lost a strong detachment of horsemen along with Commander Hannon, took measures to form a new cavalry compound and at the head of it put Hannon bin Hamilton, who, while continuing the recruitment of mercenaries, ch. r. among the Numidians, quickly brought the size of his team to 4,000 people and occupied the small city of Saleku about 15 miles from Utika. At the same time, he called for help from Gasdrubal bin Gisgon and Sifax. Scipion decided first of all to destroy the Punian cavalrymen in Salak. By his order, Masinass lured Gannon bin Hamilton with his warriors from the city, and then, at the height of the battle, Roman horsemen entered the case and surrounded the Carthaginians. OK. 1,000 of them (and in this group, Gannon bin Hamilton) were cut off from their own and killed. The rest tried to ridehowever, during the flight approx. 2,000 people, including at least 200 Carthage riders proper (according to Orozia, 11,000 people), died or were captured. Some authors mention that he was captured and exchanged (Celius, Valery, Appian and Dion Cassius).

90) Hamilkar Barka (Hamilkart bin Hanniba'al Barak, 275 – 227 BC) — the famous commander, originally from a rich aristocratic family, leading a clan from the nearby Queen of Elissa. At 247, Hamilton, becoming commander in chief, withdrew troops from Drepan and threw them into attack on Pelias. Fabius stormed the city from the sea. Hamilton returned the troops to the city, repulsed the assault, but the Romans kept it. The Romans connected o-in with the shore of the dam.

In 247 or 246 (at the 18th year of the war, according to Polibia), the fleet of Hamiltonkar Barki raided Italy, devastating the coast of Lockre and Bruttia. Probably, this campaign should include the undated message of Diodor about the attack of Hamilton on the fortress of Italium, near Longon in the area of Katana in eastern Sicily.

After returning from the raid, Hamilton landed at Mount Erkt northwest of Panorm (247 or

246). (Monte Pellegrino), which he turned into his military base, relying on her, Hamilton constantly raided the south of Italy. When the Romans created their base near Panorm, hoping to fetter the enemy, he waged a grueling everyday war with them for 3 years. The Punians managed to capture the city of Ericks and besiege the Roman camp.

In 244 or 243, Hamilton landed at Ericks at night, captured the city, killed the Romans, resettled the surviving inhabitants in Drepan. He established a blockade of Roman troops located on the top and at the foot of Mount Erics. The fight continued in its previous style for 2 years. In 243 Barke was opposed by the army of Consul G. Fundations of the Fundul. One fight ended unsuccessfully for the Carthaginians. The consul refused to let them bury the fallen. Soon, the Romans suffered serious losses. Hamilkar showed nobility and allowed the burial of the slain.

At 242, the city praetor Kv went to Sicily. Valery Flakk 200 penter, according to Polibia (according to Diodor, 300 warships and 700 cargo ships). An unexpected attack, he took possession of Drepan's harbor and anchorage at Lilibey, thereby cutting off besieged cities from supply. The Romans took advantage of the departure of the Carthage fleet to Africa. Consul troops built fortifications and other siege structures around Drepan. The Romans destroyed part of the city wall, and stormed from land and sea, but he was beaten off, and the consul was seriously wounded in the thigh.

After the defeat of the Puni fleet under the Egat Islands (241), the Carthage government granted Himilkar Barke extraordinary powers for peace negotiations. He made peace with proconsul Lutatsii: “Under the following conditions, if they are pleasing to the people of Rome, there must be friendship between the Carthaginians and the Romans: the Carthaginians are obliged to cleanse all of Sicily, not to fight with Gieron, not to go to war either on the Syracuse or on their allies; the Carthaginians are obliged to give the Romans all the cart The Roman National Assembly did not approve these conditions and sent a commission of 10 people. The Roman ambassadors arrived at Hamilton with Geskon (see below), the commandant of Lilibey. They read out new conditions for the world.Barka listened to them silently until he reached the point of surrender of weapons by the Carthage army in Sicily. Then Hamilton interrupted the ambassadors and ordered them to leave the camp immediately. The Romans canceled the requirement to surrender weapons. The agreement contained the following conditions: "The Carthaginians undertake to cleanse Sicily and all the islands that lie between Italy and Sicily. Allies on both sides must be mutually inviolable. None of the parties has the right in the possessions of the other to order anything, build any public building, recruit mercenaries, and enter into friendship with the allies of the other side. Within ten days, the Carthaginians undertake to pay 2,200 talents and now make 1,000. The Carthaginians undertake to return all captives to the Romans without ransom "(Polibiy). According to the Zonar and Appian, the peace treaty also required the extradition of Roman deserters.until it reached the point of surrender of weapons by the Carthage army in Sicily. Then Hamilton interrupted the ambassadors and ordered them to leave the camp immediately. The Romans canceled the requirement to

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After the First Punic War, he suppressed the great uprising of mercenaries and vassal peoples against Karfagen (see above about Gannon the Great and Hannibal to the son of Hamilkar of Paropos).

Envious people accuse Hamilton of the failure of the war, but the authoritative Gasdrubal the Beautiful stands up for Barka, see

Then Hamilton captured Spain, releasing his own coins there. Without the support of the Carthage government, Gamilkar created a new province in Spain, the rich mines of which gave him the opportunity to stock up on the treasury, and the communities that depended on it delivered auxiliary troops and mercenaries. Hamilkar inherited a complete treasury and a strong army accustomed to victories, for which the camp served as a fatherland, and patriotism replaced the honor of the banner and selfless devotion to his leader. Polybius said that of all the «generals, Hamilton Barku » should be recognized as the best in mind and valor. Even Katon recognized him as the best king. His sons – Hannibal, Magon, Hasdrubal, as well as the son-in-law – Admiral Bomilkar became famous as military leaders (the grandson of him Gannon was also a commander and made a great contribution to the victory under Cannes), politician Gasdrubal Krasivy,Numidian Prince Narava.

91) Hannibal Barka (247 – 183) — the son of the previous one, one of the greatest commanders and state husbands of antiquity, the sworn enemy of Rome and the last bastion of Carthage. At the age of 9, when Hamilton took him with him to Spain, according to Polibia and other historians, Hannibal himself said that before going camping,

his father made him swear before the altar that he would be the implacable enemy of Rome all his life. His outstanding abilities, extraordinary conditions for his upbringing prepared in him a worthy successor to his father, a worthy heir to his plans, genius and hatred. Raising himself in a military camp, Hannibal nevertheless received a thorough education and always took care of his replenishment; so, already being the commander in chief, he learned from Spartan Sosil the Greek language and before that he mastered it, which was government paper on it.Flexible and strong physique, Hannibal was different in running, was a skilled fighter and a brave rider. With his tirelessness in campaigns, unlimited courage and selfless courage, he always set an example for his soldiers, and with his selfless care for them acquired their love and devotion. He discovered his strategic talents, still being the 22nd year old head of the cavalry at his son-in-law Gazdrubal, who, after the death of Hamilton in 229, received the main authority in Spain. It is hardly anyone else who has managed to such an extent to combine thoughtfulness with warmth, prudence with energy and perseverance in pursuing the intended goal. With the help of systematic espionage, he always found out about the intentions of the enemy and even held spies in Rome. Hannibal contemporaries tried to denigrate his character; he was reproached for deceit,treachery and treachery, but everything gloomy and cruel in his actions should be attributed to his secondary generals, partly justified in the then circumstances and then concepts of international law. His military genius supplemented with political talents, which he discovered in the reform of the Carthage state institutions undertaken by him at the end of the war and which brought him and in exile an unprecedented influence on the rulers of the eastern states. Hannibal owned the gift to rule over people, which was expressed in unlimited obedience, in which he held his diverse and multilingual troops, never rebelling against him even in the most difficult times.partly justifies himself in the then circumstances and then concepts of international law. His military genius supplemented with political talents, which he discovered in the reform of the Carthage state institutions undertaken by him at the end of the war and which brought him and in exile an unprecedented influence on the rulers of the eastern states. Hannibal owned the gift to rule over people, which was expressed in unlimited obedience, in which he held his diverse and multilingual troops, never rebelling against him even in the most difficult times.partly justifies himself in the then circumstances and then concepts of international law. His military genius supplemented with political talents, which he discovered in the reform of the Carthage state institutions undertaken by him at the end of the war and which brought him and in exile an unprecedented influence on the rulers of the eastern states. Hannibal owned the gift to rule over people, which was expressed in unlimited obedience, in which he held his diverse and multilingual troops, never rebelling against him even in the most difficult times.which he discovered in the reform of the Carthage state institutions undertaken by him at the end of the war and which brought him and in exile an unprecedented influence on the rulers of the eastern states. Hannibal owned the gift to rule over people, which was expressed in unlimited obedience, in which he held his diverse and multilingual troops, never rebelling against him even in the most difficult times.which he discovered in the reform of the Carthage state institutions undertaken by him at the end of the war and which brought him and in exile an unprecedented influence on the rulers of the

eastern states. Hannibal owned the gift to rule over people, which was expressed in unlimited obedience, in which he held his diverse and multilingual troops, never rebelling against him even in the most difficult times.

After the death of Gazdrubal, who fell 221 at the hands of the killers, the Spanish army elected Hannibal as its leader. He used power to revenge Rome, but the Carthage government, mired in the Gesheft, did not think to get carried away by the intentions of a 26-year-old youth commander, and Hannibal did not dare to start a war without the consent of the metropolis, but tried to cause peace violations by the Greek colony in Spain Sagunta, which was under the auspices of Rome. Saguntans filed a complaint with Rome. To sort things out, the Roman Senate sent commissioners to Spain. Hannibal thought to force them to declare war, but the commissioners understood what was happening, were silent and informed Rome of the thunderstorm. Rome began to arm itself. Time passed, and Hannibal began to act. He sent notifications to Carthage that Saguntans harass Carthage subjects, torbolets, and,without waiting for an answer, he opened military operations. The merchants in Carthage even wanted to extradite the impudent commander-in-chief of Rome, but limited themselves to Hannibal's refusal of real assistance. After an 8-month stubborn siege, Sagunt fell at 219. The Roman ambassadors demanded in Carthage the extradition of Hannibal and, having received neither a satisfactory nor a negative answer, declared the war, which became the Second Punic War.

Having secured Africa and left his brother Gazprombal in Spain with the army, Hannibal in 218 came out of New Carthage with 90,000 infantry and 12,000 horsemen. In the battles between Ebro and the Pyrenees, he lost 20,000 people, and to keep this newly conquered country, he left Gannon with 10,000 infantry and 1,000 horsemen in it; however, Hannibal reinforced the Gazdrubal detachment with another 10,000 soldiers and only with 50,000 infantry and crossed From there, he went down to South Gaul and here skillfully dodged a meeting with consul Publius Cornelius Szipion, who thought to block his path to the Rhone Valley, and with the help of Cisalpine Gauls made his famous passage through the Alps in 15 days. At the end of October 218, his army went down to the river valley after 5 1/2 months of a campaign conducted in battles with highlanders. By. But the losses he suffered during this time were enormous, i.h. he had only 20 thousand infantry and 6 thousand cavalry.

Occupying and destroying Turin, he defeated the Romans near the river. Ticino, and then completely broke them into the river. Trebby, despite the fact that the enemy was reinforced by significant reinforcements hastily caused from Sicily and Massilia. After delivering the first blows to the enemies, Hannibal settled in winter apartments in the Cisalpine Gaul and began to strengthen his army with allied troops from the Gaul and other tribes. At the opening of campaign 217, two enemy armies – Flaminia and Servilia – were on the path of Hannibal's offensive to Rome. For strategic reasons, Hannibal decided not to attack either one or the other, but, having left the army of Flaminia, to threaten her messages with Rome. To do this, he chose the most difficult, but the shortest path – to

Parma and through the Clusium swamps, flooded at this time with a spacing. Ario.For 4 days his army went in the water, lost all elephants, most of the horses and pack cattle, and Hannibal himself lost one eye from inflammation. Leaving the swamps, Hannibal made a demonstration of the movement to Rome, and Flaminius, leaving his position, followed the Carthaginians. Taking advantage of the oversight of his opponent, Hannibal ambushed an entire army near the Thrazimensky Lake. and here, in a bloody battle where Flaminius himself died, he inflicted a crushing defeat on the Romans. In view of the terrible danger in which the fatherland found itself, the Romans handed the dictatorial power to Fabia Verrukoz, nicknamed the Kunctator, – «the procurator ». Fabius, having a good understanding of the state of affairs, resorted to a new system of actions: he avoided decisive battles, and tried to destroy the Punians with campaigns and difficulties in obtaining food. Slowness and caution, however,the Romans did not like it, and at the end of the Fabiya dictatorship, the army command was entrusted to two consuls: Terence Varron and Paul Emilia. The army, subordinate to them, was the largest since the founding of Rome: 90 thousand infantry, 8100 cavalry and 1 thousand Syracuse shooters. At this time, Hannibal was in a very difficult situation; his troops were exhausted by continuous campaigns, suffered a flaw in everything, and from Carthage, on the intrigues of a party hostile to him, no reinforcements were sent. Of the difficulties of these, Hannibal was obtained by the recklessness of T. Varron, who (216) attacked the Carthaginians at Cannes, in an area convenient for the action of an excellent numidian cavalry. Then the Romans suffered a new, terrible defeat; most of their army lay still, and Pavel Emiliy was killed. Despite the victory, Hannibal could not now, as before,encroach on the mastery of Rome itself, because had no means for siege. He had to enjoy the fact that after the battle of Cannes, most of the Roman allies in Italy took his side and that Capua, the 2nd city of the republic, opened his gates to him. In it, he gave rest to his troops; but the position of Hannibal did not improve much, because the rulers of Carthage, who were exclusively engaged in commercial interests, missed the opportunity to put an end to their enemy, and did not provide their brilliant commander with almost any support. For all the time, Hannibal was sent in reinforcements only 12 thousand infantry and 1.5 thousand cavalry. Rome, meanwhile, recovered, gathered new troops, and Consul Marzel won the first victory over the Carthaginians under Nola. After a series of hostilities with varying success, Capua was taken by the Romans,and Hannibal took a defensive position. Without receiving help from the fatherland, Hannibal called Gazdrubal from Spain, who (207) moved with his troops to Italy, but could not connect with his brother, because the Romans took measures to prevent this. Claudius Nero stopped Hannibal at Grumentum, and then, connecting with another consul, Liviy Sampator, defeated Gazdrubal. Upon learning of the fate that befell his brother (whose severed head was thrown into the Carthage camp), Hannibal retreated to Brutsium, where for another 3 years he survived the unequal struggle, until the Carthage Senate called him to defend his hometown, which was threatened by consul Cornelius Szipion, who suffered the war in Africa. In 203, Hannibal left Italy, landed in Leptis and deployed his troops under Hadrumet. The attempt to enter into negotiations with the Romans was not successful.Finally, under Zam, a decisive battle followed (202). The Carthaginians were broken on their heads, and this ended the II Punic

War.

In the subsequent period of the world, the commander Hannibal proved himself to be a state man; holding the posts of praetor, or the head of the republic, he put in order finances, provided urgent payments of heavy attribution imposed by the winner. The idea of resuming the struggle with Rome, however, did not leave it, and in order to secure great chances for success, he entered into negotiations with the Syrian king Antioch III. The enemies of Hannibal reported this to Rome, and the Romans demanded his extradition. By Hannibal's own expression: "not Rome, but the Carthage Senate defeated Hannibal." Hannibal fled to Antioch (195) and managed to persuade him to raise weapons against Rome, hoping to persuade his compatriots; but the Carthage Senate resolutely refused to wage war. The Syrian and Phoenician fleets were defeated by the Romans, and at the same time K.Scipion defeated Antioch under Magnesia. The new demand of the Romans for the extradition of Hannibal forced him to flee (189) to the king of Bethin Prussia. Then he became the head of the union between Prussia and its neighboring owners against the Roman ally, the Persian king Evman. Hannibal's actions against the enemy were and are now victorious, but Prussia cheated on him and entered into relations with the Roman Senate regarding the extradition of his guest. Upon learning of this, the 65-year-old Hannibal, in order to get rid of the shameful captivity after such a glorious life, took poison, which was constantly worn in the ring. Hannibal's actions against the enemy were and are now victorious, but Prussia cheated on him and entered into relations with the Roman Senate regarding the extradition of his guest. Upon learning of this, the 65-year-old Hannibal, in order to get rid of the shameful captivity after such a glorious life, took poison, which was constantly worn in the ring. Hannibal's actions against the enemy were and are now victorious, but Prussia cheated on him and entered into relations with the Roman Senate regarding the extradition of his guest. Upon learning of this, the 65-year-old Hannibal, in order to get rid of the shameful captivity after such a glorious life, took poison, which was constantly worn in the ring.

92) Hasdrubal Barka — was left by Hannibal in Spain for the main. I did not have time to help Gannon (whom Hannibal left part of the army before going to Italy), defeated by Gnei Scipion, and was forced to be content with the attack on the crews of Roman ships that had lost their vigilance. Upon learning that Gnei Szipion was leaving for the winter in Tarrakon, Gasdrubal was engaged in strengthening cities south of Ebro. During the winter of 218/17, he brought into combat the 30 vessels he had and equipped another 10. However, this fleet, the subject of Himilcon, see above, was defeated by Ebro Gnei Szipion. Taking advantage of the domination of the sea, the brother of the last Publius Szipion landed at Tarrakona with 8 thousand troops. Gasdrubal during the summer of 217 reflected the attacks of Keltibers who attacked the western borders of the Punian possessions on the p-ove.In the spring of 216, the first reinforcements of – 4 thousand infantry and 500 horsemen arrived to him, with the help of which he suppressed the uprising of the Tartes or Turdetians. Gasdrubal himself, contrary to his opinion, was

ordered to go to the aid of his brother in Italy. Instead, they entrusted Himilcon (the same?), Which had at its disposal an army and a fleet, to command in Spain. P. and G. The Scipions decided not to pass Gasdrubal through Ebro. In the fall of 216, there was a decisive battle in which the Carthaginians were let down by the Spanish foot soldiers, whom Gasdrubal set in the center; t.h. he lost the battle. This led to the fact that the troops and fleet of Magon Barkid, originally intended to help Hannibal, were deployed to Spain. Instead, they entrusted Himilcon (the same?), Which had at its disposal an army and a fleet, to command in Spain. P. and G. The Scipions decided not to pass Gasdrubal through Ebro. In the fall of 216, there was a decisive battle in which the Carthaginians were let down by the Spanish foot soldiers, whom Gasdrubal set in the center; t.h. he lost the battle. This led to the fact that the troops and fleet of Magon Barkid, originally intended to help Hannibal, were deployed to Spain. Instead, they entrusted Himilcon (the same?), Which had at its disposal an army and a fleet, to command in Spain. P. and G. The Scipions decided not to pass Gasdrubal through Ebro. In the fall of 216, there was a decisive battle in which the Carthaginians were let down by the Spanish foot soldiers, whom Gasdrubal set in the center; t.h. he lost the battle. This led to the fact that the troops and fleet of Magon Barkid, originally intended to help Hannibal, were deployed to Spain. originally intended to help Hannibal, were transferred to Spain. originally intended to help Hannibal, were transferred to Spain.

After the victory over the Carthage Army of Gannon under Cissi in the fall of 218 BC. e. Gnei Szipion was engaged in the consolidation of his control over the southeast of Spain and raids on the Spanish possessions of the Carthaginians, and did not receive reinforcements from Italy engaged in the struggle with Hannibal. Meanwhile, Gasdrubal Barka conducted a recruitment of recruits among subordinates of Iberian tribes, significantly increasing his army. In 218, the Carthage fleet in Spain numbered 32 quinquerems and 6 trimesters. Hasdrubal added another 10 quinkwehr to the squadron, which were sent to him from Carthage, and in the spring of 217 launched a combined attack from land and sea on territories held by the Romans north of Ebro.

Gnei Szipion, fearing the numerical superiority of the Carthaginians in the ground forces, decided to give Gasdrubal a sea battle. The Roman squadron at that time numbered only 35 quinkwehr (25 ships were sent back to Italy after their crews were destroyed during the Carthage raid after the Battle of Tsisisi), but was reinforced by 20 Greek ships from the Allied Romans of Massilia.

Having reached the Ebro River, the Carthage fleet anchored at its mouth. Scouts of Gasdrubal combed the neighborhood in search of Roman troops, but squadron commander Gimilkon neglected naval intelligence. As a result, the Greek courts managed to find the Carthage fleet, which was anchored, and left unnoticed to warn Scipion about it, which with the army sailed from Tarragon and was 15 km from the Ebro throat.

Szipion loaded selected legionnaires on his ships and moved south towards the Punians.

The first approximation of the Roman fleet was noticed by army patrols of Gasdrubal and warned their squadron with signals from the bonfires. Most of the carthaginians' crews were on the shore; the ships began to hastily take on board the team and anchor. In a mess and hurry, some ships left the anchorage understaffed. Hasdrubal built an army along the coast to give the squadron moral support.

The Romans intercepted the Carthage ships at the time of leaving the mouth of the river. They rammed and drowned four ships and boarded two more, after which the Carthage sailors lost their courage and began throwing ships ashore, fleeing among the troops. The Romans managed to hook up with gaki and pull 23 Carthage ships abandoned by the crew.

The victory of the Romans was unconditional; Gasdrubal was forced to take the army back to New Carthage. The prestige of the Punisians in Spain received a severe blow, and fermentation and uprisings began among the Karfagen subordinates of the Iberian tribes, the suppression of which did not allow the Carthaginians to focus on the fight against Rome right up to 215 BC. e. In 217, the main forces of the Carthage fleet managed to intercept the auxiliary Roman fleet near Kosa in Italy, which followed to Spain, but in the fall of that year, eight thousandth Roman reinforcements with Publi Szipion at the head arrived in Spain without loss. The Scipion brothers ruined Carthage Spain until 215, when they met again with the Gasdrubal army near the Ebro throat at the Battle of Dertos. After the almost complete loss of its naval forces, Gasdrubal had two alternatives: to return to Karfagen with a request for reinforcements,or build new ships. In fact, he did neither one nor the other, yielding initiative to the Romans at sea. The victory at Ebro Szipion secured his sea communications with the metropolis from a threat from the Carthage forces in Spain and could now attack the Carthage coast with almost no risk. The only Carthage sea expedition against the Romans from Spain — the invasion of the Magon Barki Liguria — occurred only in 204, after Carthage completely lost his Spanish possessions.The only Carthage sea expedition against the Romans from Spain — the invasion of the Magon Barki Liguria — occurred only in 204, after Carthage completely lost his Spanish possessions.The only Carthage sea expedition against the Romans from Spain — the invasion of the Magon Barki Liguria — occurred only in 204, after Carthage completely lost his Spanish possessions.

Company 214 began with the fact that, taking advantage of the departure of the Roman army for Iber, Magon and Gasdrubal Barkids, they defeated a huge army of local tribes. Publius Cornelius Szipion, in order to prevent the transition of constantly fluctuating Iberians to the Carthaginians, hastily crossed back and camped at Acre Levke. This area was flooded with Puni soldiers. The attack of enemy horsemen who exterminated about 2,000 Roman soldiers was especially alarmed by Szipion. Scipion decided to leave such a dangerous place, strengthened by the mountain of Nick (Victoria). Gasdrubal bin Gisgon, as well as Gnei Cornelius Szipion, also arrived there. U g The Munds were a battle that ended in the defeat of the Carthaginians, as a result of which they lost up to 12,000 dead,

3,000 prisoners and 39 elephants. From there, the Punians retreated to Auring;there, Magon also brought reinforcements of – new Gaul mercenaries, but this did not help: the Carthage army was again defeated (214).

In 213, the Scipion brothers, who successfully fought in the Iberian P-Ova, landed in Africa, and this expedition led to great diplomatic success for the Romans. They managed to take advantage of the fact that the Carthaginians had clashes with the leader of the Masaysiliev tribe – Sifax, and to conclude an alliance with him. Centurion Quintus Statorio remained even with Sifax to teach his soldiers the Roman military system and military art. The results did not slow to affect: soon, in one of the skirmishes of the masaisil, the Carthaginians were defeated. How dangerous the Carthage government considered the current situation is already evident from the fact that, according to Appian, it called Gasdrubal Barkid to Africa with part of his army. At the end of the operation, Gasdrubal returned to Spain.

In 212, the Magon army merged with the army of Gasdrubal bin Gisgon. The Scipions also split, with 2/3 troops moving to the Public, who intended to defeat Magon and Gasdrubal bin Gisgon; Gnei went to Gasdrubal Barku. Well realizing that Gnei Scipion actually had his hopes on the Keltibers, Gasdrubal Barkid did everything to tear them away from the Romans. His arguments were so convincing for the Keltibers that they left the Roman camp, saying goodbye as if internecine strife prevented them from participating in the Scipion enterprise. Gnei, now having neither enough army to implement the original plan and fight with Gasdrubal Barkid, nor the opportunity to connect with his brother, decided to retreat, if possible avoiding the fight in the open; Carthaginians pursued him on the heels.

Shortly after the capture of Kapui, the Senate commissioned G. Claudius Neronu with 6,000 foot soldiers and 300 horsemen, as well as with 6,000 foot soldiers and 800 horsemen from Latin allies to cross to Spain. Having landed at Tarragon and walked from there to the river. Iber, Nero received an army from Tiberius Fonteus and Lucius Marcia, and then moved to the Carthaginians. Gasdrubal Barkid at that moment was at the Black Stone, between Iliturg and Mentissa. Nero took the gorge there and put Gasdrubal in a difficult position. The latter decided to go for a trick and invited the Roman commander to start negotiations, during which at night he gradually removed his army from the trap. Finally, using the fog, Gasdrubal left with his horsemen and elephants.

Gasdrubal did not defend New Carthage (209), then without waiting for the rest of the Carthage armies on the p-ow, he got involved in the battle with Scipion at Bakula, where the army of Gasdrubal Barkid stood at that moment. There, Szipion led his troops. In front of his camp, Gasdrubal arranged horse-drawn barrage units, but the first blows of the Roman light-armed soldiers and, in general, all those who led the column, forced the riders to ride to the camp; chasing the fleeing enemy, the Romans almost occupied the camp gate. At night, Gasdrubal led his soldiers to a hill, the top of which was a flat plateau. It

was a convenient position prevailing over the terrain; from a blow from the rear, the river reliably defended it, and from the front and flanks steep cliffs made it very difficult to rise, but from here it would be difficult to conduct offensive operations. Below the plateauwhere Gasdrubal Barkid was located, there were terraces, also surrounded on all sides by cliffs; they were ordered by Hasdrubal by Numidian horsemen, as well as lightly armed Balearic and Libyan arrows. Scipion sent one of his cohorts to take the entrance to the valley through which a river flowed into the rear of the Carthaginians, and the other – cut the road leading from Bakula to the fields. He himself, at the head of the lightly armed foot soldiers, began to rise to the enemy camp and, despite stubborn resistance, took possession of terraces, and then on three sides hit the main forces of the Carthaginians. Confusion began in the Gasdrubal camp, and, using it, the Romans climbed the plateau. Surrounded on all sides, abandoned by his commander (Gasdrubal, who sent money and elephants even before the start of the battle, went downstream of Tag to the north, to the Iberian Mountains),the Carthage army did not resist for long: about 8,000 soldiers were killed, and 10 thousand foot soldiers and 2,000 horsemen were captured. Among the captured Africans was Massiva, the nephew of Massanassa. Scipion allowed him to return to his uncle, and this courtesy was the first step towards establishing friendly relations with Masinissa.

After that, Gasdrubal Barka went on a «help » to Hannibal to Italy, and although he received the order in 212, he went camping only in 208, when it was too late; like his brother went by land, not by sea; he had to winter in Gaul, and only in 207 he came (with big losses) engaged in the siege of Placental on the river. By. Thanks to this, the Romans Guy Claudius Nero and Marcius the Libyan Salinator managed to gather overwhelming forces and destroyed it at the Battle of Metaurus (207). Because Both consuls opposed Gasdrubal, he decided to evade the battle, but not knowing the roads, having wandered through the fields, he decided to walk along the shore of the river. Metaurus. Gasdrubal spent the whole day in an unsuccessful search for for brooch, and the Romans, who knew all the roads much better, easily overtook him.It was impossible to escape the battle. Hasdrubal deployed his long-term and aimless soldiers into battle order. Against the right flank of the Romans, commanded by Nero, Gasdrubal built Gauls. The left flank of the Romans, where M. was with the main mass of infantry Libyan, Gasdrubal opposed his Iberian units, which he decided to command personally. In the center of the compounds, Licina Gasdrubal opposed the units of the leagues. The position of Gasdrubal, apparently overly stretching troops, was not very convenient: a hill towering in front of the Gauls prevented them from entering the case when a battle ensued on the left flank of the Romans. The battle on the left flank, where Gasdrubal also moved elephants (disappeared from noise and wounds, they rushed among the fighting warriors), was very stubborn and bloody. None of the parties could achieve an advantage. At the height of the battle of Nero,bypassing the Roman troops from the rear, he transferred several of his cohorts from the right flank, where they stood without movement, to the left and hit the right flank of Gasdrubal. At the same time, the Romans attacked the enemy from the rear. Iberians and ligurs found themselves in an almost closed ring; most of the Gauls fled, and those that

remained could not withstand the battle. Hasdrubal tried to organize resistance, but seeing that the defeat was inevitable, he, spurring the horse, broke into the ranks of one of the Roman cohorts and died. His head was cut off; who was thrown into the camp to Hannibal.could not stand the battle. Hasdrubal tried to organize resistance, but seeing that the defeat was inevitable, he, spurring the horse, broke into the ranks of one of the Roman cohorts and died. His head was cut off; who was thrown into the camp to Hannibal.could not stand the battle. Hasdrubal tried to organize resistance, but seeing that the defeat was inevitable, he, spurring the horse, broke into the ranks of one of the Roman cohorts and died. His head was cut off; who was thrown into the camp to Hannibal.

93) Magon Barka — a associate of his brother Hannibal Barki in Italy, led the Numidian cavalry after the Battle of Titsin while moving to Placenta, one of the organizers of the victory under Trebia; in the battle of Cannes, he commanded the center next to his brother. After her, Hannibal sent him to the Samnit region to take them under the authority of Carthage. After Cannes went to Carthage and, despite the opposition of Hannon, received an order to recruit soldiers in Spain to reinforce the troops of Hannibal. The defeat of Gasdrubal at the Gimera and the departure from Karfagen of the Spanish cities forced Magon to abandon the Italian campaign for a while and focus his activities in Spain, where he remained from 215 to 206 BC. In 206, Magon, defeated by Ilip (Bekul) Szipion, left for Cadiz, from where the defectors appeared to Szipion.The car uncovered the conspiracy and sent the conspirators to Carthage, and the Romans left the walls of Hades to New Carthage. The car appealed to Carthage once again to send reinforcements to him in order to prevent the disappearance of Hades and to resume the struggle for the Iberian Peninsula. However, instead of reinforcements, Magon received an order to transfer the fleet from Hades to Italy, there to recruit Gauls and ligurs and go to the connection with Hannibal. To do this, he received funds from the treasury; in addition, Magon himself collected as much as he could from the Gaditan, robbing their city treasury, temples and forcing all private individuals to give gold and silver. On the way, Magon tried but failed to take New Carthage from the sea, and having suffered serious damage, he returned to Hades. But he was not allowed in Hades. Having lured the magistrates from the city and executed them, Magon went to the Pitius Islands,where there was an old Carthage colony, and from there to the Balearic Islands, hoping to winter there. On most of the islands, the Balearic priests met him with a hail of stones, but on the smaller Magon managed to settle. Hades surrendered to the Roman command. In the spring of 205, Magon Barkid landed in Italy, having 30 ships, 12,000 foot soldiers and 2,000 horsemen, occupied Genoa without a fight and entered into an alliance with the Inhausi tribe of Liguria. He destroyed the Genoa itself, and Spuria Lucretia had to restore it. As a result of his incitement, almost all of Etruria tended to speak out against Roman domination. Many noble Etruscans entered into negotiations with the Carthage commander on the separation from Rome and on joint actions in the future. However, Mark Cornelius Zeteg (consul, whose province was Etruria) by judicial reprisals kept Etruscan cities in obedience;many conspirators went into exile. In the summer of 203, in the field of insubra, Magon was defeated by proconsul

Mark Cornelius and praetor Quintilla Var: at first, neither the Romans nor the Carthaginians were able to overcome the enemy's resistance. When the Quintile brought the cavalry into the case, Magon opposed the elephants to her, and the horsemen lost power over frightened horses. Finally, both sides threw infantry reserves into battle. Only the attack of Roman dartel throwers on elephants led to a decisive fracture. The wounded animals fled, and then the Roman horsemen entered the battle again. The Punians began to retreat, Magon was seriously injured in the thigh, and after that the retreat turned into a panic flight. The car returned to the sea in Liguria, where he received orders to return to Africa, but died of his wounds on the way off the coast of Sardinia.In the summer of 203, in the field of insubra, Magon was defeated by proconsul Mark Cornelius and praetor Quintilla Var: at first, neither the Romans nor the Carthaginians were able to overcome the enemy's resistance. When the Quintile brought the cavalry into the case, Magon opposed the elephants to her, and the horsemen lost power over frightened horses. Finally, both sides threw infantry reserves into battle. Only the attack of Roman dartel throwers on elephants led to a decisive fracture. The wounded animals fled, and then the Roman horsemen entered the battle again. The Punians began to retreat, Magon was seriously injured in the thigh, and after that the retreat turned into a panic flight. The car returned to the sea in Liguria, where he received orders to return to Africa, but died of his wounds on the way off the coast of Sardinia.In the summer of 203, in the field of insubra, Magon was defeated by proconsul Mark Cornelius and praetor Quintilla Var: at first, neither the Romans nor the Carthaginians were able to overcome the enemy's resistance. When the Quintile brought the cavalry into the case, Magon opposed the elephants to her, and the horsemen lost power over frightened horses. Finally, both sides threw infantry reserves into battle. Only the attack of Roman dartel throwers on elephants led to a decisive fracture. The wounded animals fled, and then the Roman horsemen entered the battle again. The Punians began to retreat, Magon was seriously injured in the thigh, and after that the retreat turned into a panic flight. The car returned to the sea in Liguria, where he received orders to return to Africa, but died of his wounds on the way off the coast of Sardinia.

94) Sifax — king of the western Numidians (Massesilans), took part in the II Punic War, either on one or the other side. In Spain, with 217 brothers Publius and Gnei Cornelia Scipion waged a war with the Carthage commander Gazdrubal Barka, and in 215 they almost ousted the Carthaginians from Spain. The Carthage Senate sent Gazdrubal to help the fleet, while the Scipions managed to attract Sifax to their side. If the Romans were then able to send him a Roman army, then the Carth-Genians would have come to a very difficult situation; however, such a army, which they themselves could do without, was not in Rome or Italy. The Sifax troops, well-organized and led by Roman officers, brought such fear to the Carthaginians,that they immediately called for the help of Gazdrubal – but the latter was lucky enough to enter into an alliance with the king of the eastern mass media numidyan, Gala, and his son Masiniss, with the help of which he defeated Sifax and made him flee to the Maritians. As a result of this defeat and the subsequent (211) death of

both Scipions, the alliance between Sifax and Rome ceased. In 207, Szipion, conquering all of Spain, entered into new negotiations with Sifax and for this he himself moved to Africa. In the house of Sifax, he met with Gazdrubal, who also stayed there with the same intentions; but the charming personality of Scipion so captivated Sifax that he renewed the alliance with the Romans. Gazdrubal retired, full of fears for the further course of the war, but soon he still managed to lure Sifax and bring him to the side of the Carthaginians,giving his beautiful daughter Sofonizba as his wife; he even persuaded him to send ambassadors to Scipion, and openly abandon the alliance with the Romans. Meanwhile, Masinissa insulted by the Carthaginians entered into an alliance with the Romans. Sifax and Gazdrubal first managed to defeat Masiniss and force Szipion to lift the siege of Utica; but in 203, Scipion managed to outwit them. Having started negotiations with Sifax, during the armistice he explored the situation of enemy camps and at the end of the armistice at night suddenly attacked them, lit up camps and defeated the troops in them. Pursuing Sifax, he once again defeated him at the Circus and captured him. Upon the return of Scipion to Rome, Sifax marched in his triumphal procession. Died in captivity. entered into an alliance with the Romans. Sifax and Gazdrubal first managed to defeat Masiniss and force Szipion to lift the siege of Utica; but in 203, Scipion managed to outwit them. Having started negotiations with Sifax, during the armistice he explored the situation of enemy camps and at the end of the armistice at night suddenly attacked them, lit up camps and defeated the troops in them. Chasing Sifax, he again defeated him at the Circus and captured him. Upon the return of Scipion to Rome, Sifax marched in his triumphal procession. Died in captivity. entered into an alliance with the Romans. Sifax and Gazdrubal first managed to defeat Masiniss and force Szipion to lift the siege of Utica; but in 203, Scipion managed to outwit them. Having started negotiations with Sifax, during the armistice he explored the situation of enemy camps and at the end of the armistice at night suddenly attacked them, lit up camps and defeated the troops in them. Chasing Sifax, he again defeated him at the Circus and captured him. Upon the return of Scipion to Rome, Sifax marched in his triumphal procession. Died in captivity. lit the camps and defeated the troops in them. Chasing Sifax, he again defeated him at the Circus and captured him. Upon the return of Scipion to Rome, Sifax marched in his triumphal procession. Died in captivity. lit the camps and defeated the troops in them. Chasing Sifax, he again defeated him at the Circus and captured him. Upon the return of Scipion to Rome, Sifax marched in his triumphal procession. Died in captivity.

95) Vermina — the son of Sifax, after the battle of Zam, went to help Hannibal with cavalry and infantry, but was defeated by Scipion. I ran.

96) Masinissa — king of Numidia, took part in the II Punic War, either on one or the other side. The son of the massive king of Gala, who owned eastern Numi diya; he was born around 240 BC, received his upbringing in Carthage, where he met Greek and Roman culture. Still, being young, he received Gazpromba-l's consent to marry his daughter

Sofonisba, whose hands were also harassed by the king of western Numidia, Sifax. At 213, Masinissa faced Sifax from abroad and forced him to abandon the alliance with Rome. The following year, he crossed over to Spain and successfully fought with the Romans until he was defeated by Scipion at Beckoule. Masinissa's clashes with the Romans forced him to go to Rome, after which he saw a victory. It is also possible that with their help he wanted not only to free himself from the Carthaginians, but also to seize their country itself.When the Carthaginians, without the knowledge of Gazdrubal, gave Sifax the long-desired Sofonisba, Masinissa openly refused to alliance with Carthage. He had to withstand the stubborn struggle against Sifax because of disputed borders and cope with the internal strife following the death of Gala. The Numidian Tsark Mezetul, who seized power in Numidia, Masinissa won, but he himself was defeated by Sifax and lost Massilia for a while. Meanwhile, in 204 he landed on the African coast of Szipion. The Carthaginians and Sifax offered Massiniss an alliance, but he, without rejecting it directly, decided to earn the location of the Romans and with their help return the kingdom. Together with Scipion, he took the city of Lohu, robbed the country of the Carthaginians and besieged Utica. In 203, Sifax was defeated, and Masinissa gained power over Masilia. Having received, along with the throne, his former bride, Sofonisba, he married her, but,Seeing the dissatisfaction of the Romans with this marriage, he killed her. Together with Scipion, Masinissa defeated Hannibal at Zama and was richly awarded by the Romans: he received many cities (between the other, the Circuit), money, elephants and silent permission to host on the northern coast of Africa. The Numidians who led a nomadic life to Masinis were accustomed to agriculture and the right military cause. The time from 201 to 148 passed for Masinissa in raids on Carthage, in continuous intrigues, denunciations, interventions in the internal life of this city, in order to excite clots and party contention. Strengthened by wise and energetic rule, the kingdom of Masinissa increased, by the way, through capture; by the end of his life, it extended from Mauritania to Cyrenaika. The complaint of the Massinissa about the expulsion of his adherents from Carthage served as a direct occasion to the III Punic War (149).At the beginning of her, Masinissa acted sluggishly and did not help the Romans, because he did not need the death of the Phoenician pride, but power in it. At the end of the same year, he died; his kingdom was divided between his 3rd legal sons – Mitsipsa, Gulussa and Mastanabal. The tragedy of Carthage was also reflected in the fact that Masinissa's own grandson – Gazdrubal was among the leaders of the defenders of Karfagen in the III Punic War.

Apparently Masinissa himself was in the so-called Phoenician origin, this is evident from the words of his descendant Yuba II, who produced his family from Sofak, the descendant of Afer – the associate Melkart. This Afera Malh considered the son of Abraham. Melkart – a deified Phoenician commander who founded colonies in the West (all those Phoenician military and political figures who seized territories in Africa, Spain and Sicily are apparently united in his image). In addition, it is clear that the Noumea aristocracy married the dates – Naravas, Sifax did this and wanted Masinissa himself, obviously on the maternal side the Noumea princes were Punians. The grandson of Masinissa Hasdrubal – defended Carthage.

97) Hamilkar — the Puniec mentioned by Titus Liviy in the 31st book. (201/200, i.e. when the II Punic war was already over), unleashed a war in Italian places inhabited by rebel insubra Gauls. Raised the rebellion in Gaul against the Romans (200). Hamilton was defeated by praetor Lucius Fury and died, and with him 35 thousand troops. Declared in Carthage an exile (200). I do not know if he is identified by Hamilton who fought in Lokrah.

98) Arkobarzan — Carthage commander, grandson of Sifax. He stood at the head of the army awaiting the attack of Masinissa (154 BC), evading, but from the battle with him.

99) Cartalon Boetarch — one of the leaders of the patriotic party of the Carthaginians in the III Punic War. Demos supporter (153). The cartalon, who commanded the auxiliary units of the Carthaginians (boetarch), attacked the Masinissa people who lived in tents on the disputed land, he killed some of them, stole prey; clashes continued (153). After the defeat of Masinissa, this Kartalon and Hasdrubal were accused of unleashing war in Carthage and sentenced to death.

100) Gannon Levk — commander (149).

101) Gisgon bin Hamilton — one of the leaders of the patriotic party of the Carthaginians in the III Punic War. As a result of the actions of Masinissa and Kartalon, a situation arose that made Roman intervention possible. The object of the dispute in 182 was territories previously owned by Carthage, and later captured by Gala, the father of Masinassa; at Gala, Sifax took them away and then gave them to his father-in-law Gasdrubal bin Gisgon, (see above). Masi-nissa sent an embassy to Rome, including his son Guluss. The Punians said that in addition to those lands whose ownership has been tried so far, over the past 2 years (174 – 173), Masinissa has captured 70 cities and fortresses, which corresponds to Appian's story about the strife started by Massanassa because of the Great Ravnin and the Tuska region (Tuggi) with its 50 cities. The Carthage Council advocatedto obey the decision of the Roman ambassadors. However, the then Suffet Gisgon bin Hamilton, «rebel », spoke, insisting on a war with Rome.

102) Hamilton Samnit — one of the leaders of the patriotic party of the Carthaginians in the III Punic War. Demos supporter (153). He attacked Gulussa, the son of Masinissa, when he returned from Rome (152).

103) Gasdrubal Boetarh — Carthage commander, defense leader Karfagen during the III Punic War, one of the leaders of the patriotic party of the Carthaginians. In 152 BC was defeated by the Numidian king Masinissa, who used the above events as an excuse for invading Punian territory, and began to besiege Mr. Horoscope. Gasdrubal, who commanded the Puni army at that moment, led his troops there. Masinissa began to slowly retreat until he lured Gasdrubal into a deserted plain surrounded on all sides by hills. Hasdrubal took over the command of the army, to which he had no abilities. He lost the battle of Masinisset, despite the fact that he had numerical superiority of –, in addition, 6 thousand Numidian horsemen joined him, whose leaders were unhappy with the Numidian king.Masinissa demanded that the vanquished be given out defectors, weapons, go under the yoke and undertake to pay the attribution, – which, however, did not fit the Carthage «army » – Numidians, being African savages, could not resist and killed unarmed Carthaginians. Moreover, – this «battle » gave the Romans a formal reason to declare war on destruction for Carthage. Unhappy Punishers with all their might began to somehow appease the ruthless Romans – Hasdrubal and Kartalon were sentenced to death, an embassy was sent to Rome. But the Romans craved blood. The runaway Gasdrubal gathered the army. Ambassadors arrived from Karfagen to him and persuaded him to enter the war with Rome. Manilius went camping against Gasdrubal to Nepheris. There, the Romans, surrounded by elevations and steep slopes occupied by the enemy, were forced to make their way through the thickets,gorges and mountain streams almost hit the trap. The fierce battle did not outweigh either side. Hasdrubal sat down in impregnable fortification and, when the Romans, having achieved nothing, began a retreat, attacked those who left. From the complete defeat of the Roman army and this time saved Scipion Emilian. The board of Gasdrubal Karfagen was very cruel, and much bordered between genius (a dug channel in response to a dam built by the Romans for the blockade) and stupidity (leaving this channel, the Carthaginians instead of attacking the Roman fleet showered the enemy with ridicule). When the Romans broke into Carthage, Gasdrubal hid in the temple and, when the Romans appeared, surrendered – while his wife and children chose to rush into the fire. He died in Italy as a prisoner.Hasdrubal sat down in impregnable fortification and, when the Romans, having achieved nothing, began a retreat, attacked those who left. From the complete defeat of the Roman army and this time saved Scipion Emilian. The board of Gasdrubal Karfagen was very cruel, and much bordered between genius (a dug channel in response to a dam built by the Romans for the blockade) and stupidity (leaving this channel, the Carthaginians, instead of attacking the Roman fleet, showered the enemy with ridicule). When the Romans broke into Carthage, Gasdrubal hid in the temple and, when the Romans appeared, surrendered – while his wife and children chose to rush into the fire. He died in Italy as a prisoner.Hasdrubal sat down in impregnable fortification and, when the Romans, having achieved nothing, began a retreat, attacked those who left. From the complete defeat of the Roman army and this time saved Scipion Emilian. The board of Gasdrubal Karfagen was very cruel, and much bordered between genius (a dug channel in response to a dam built by the Romans for the blockade) and stupidity (leaving this channel, the Carthaginians, instead of attacking the Roman fleet, showered the enemy with

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104) Gasdrubal — commander of the Carthaginians of the III Punic War, grandson of Masinissa according to his daughter. He organized the defense of the city when Rome declared war after disarming the Punishers (149). He declared slaves free and established the production of weapons as soon as possible. The Carthage army, under his leadership, is located on the shore near the fortress of Neferis. From here, she impeded the work of Roman soldiers sent to chop wood for the production of siege machines. However, Gasdrubal (referred to above), on the pretext that this Gasdrubal – grandson of the traitor Masinissa –, killed this rival in defending Karfagen (148).

105) Gimilkon Fameya — the head of the Carthage cavalry in the III Punic War, a skilled commander, interrupted 500 Romans in a fight with Censorin; with his guerrilla raids, he almost completely paralyzed the actions of Roman forages and teams sent for food. True, he made an exception for the units commanded by Scipion Emilian; they were highly disciplined and organized, so Famey could not risk it. Scipion somehow managed to persuade him to surrender with 2,200 horsemen.

106) Wifi — Numidian sheikh, who switched to the III Punic war with 800 horsemen on the side of Carthage, his ships delivered food to Carthage from Nepheris. Together with Gasdrubal he was in Roman captivity.

107) Diogenes — Carthage commander during the III Punic War. Scipion first decided to destroy those forces of the Carthaginians that they had outside of Carthage, and their allies, from where food was sent to them. Razoslav in different directions of his other commanders, he himself moved to Nepheris against this Diogenes, who was after Hasdrubal the head of the garrison in Nepheris, with water, and Gaya Lelia sent by land.

Arriving there, he became a camp at a distance of 2 stages from Diogenes and, leaving Golossa, the son of Massinisa, to attack Diogenes continuously, went to Carthage himself; then he constantly cruised between Nepheris and Carthage, watching the course of events all the time. When the 2 flights of the walls between the towers of Diogenes collapsed, Szipion arrived and, sending a thousand selected soldiers in an ambush to the rear of Diogenes, himself with the other 3,000, choosing them by valor,began to advance through the ruins of flights, leading them not immediately in a crowd, but in units very close one after the other, so that the first, even very crowded with enemies, could not escape because of those who followed them and pushed them. When a big cry rose and the battle unfolded, all the Libyans rushed here, the soldiers from this thousand, as they were ordered, taking advantage of the fact that no one noticed them and did not even suspect that they were here, boldly attacked the fortification, destroyed the shaft and climbed inside the fortress. As soon as the first of them were inside, they were quickly noticed, and the Libyans fled, believing that those who entered were not so much as they saw, but much more. Golossa, flying on them with a large number of nomads and elephants, made a big beating, so that, along with the non-military, up to 70 thousand, up to 10 thousand were captured, about four thousand fled.After the camp, the city of Nepheris was taken, besieged by Szipion for another 22 days. This victory was very important for taking Carthage himself. After all, this army delivered food to them besieged, and, looking at this camp, the Libyans felt a surge of confidence. When Neferis was taken, the rest of the fortified points of Libya surrendered to the commanders of Szipion or were taken without difficulty. The Carthaginians lost their food and received nothing by the sea either from Libya, which had already passed into the wrong hands, or from any other place, both because of the war itself and because of the turbulent winter weather. (146 g.). When Nepheris was taken, the rest of the fortified points of Libya surrendered to the commanders of Szipion or were taken without difficulty. The Carthaginians lost their food and received nothing by the sea either from Libya, which had already passed into the wrong hands, or from any other place, both because of the war itself and because of the turbulent winter weather. (146 g.). When Nepheris was taken, the rest of the fortified points of Libya surrendered to the commanders of Szipion or were taken without difficulty. The Carthaginians lost their food and received nothing by the sea either from Libya, which had already passed into the wrong hands, or from any other place, both because of the war itself and because of the turbulent winter weather. (146 g.).

108) Bomilkar — commander and pale Numid king of Ugurta, descendant of Masinissa. He killed an opponent of Ugurta, Massiva, the grandson of Masinissa. In the battle with the Romans at Muful, his detachment, consisting of part of the infantry and elephants, was where the hills descended to the river (another part of the army stood on the hills). The Bomilkar squad held the Rufa squad and prevented him from going to the aid of the highly tight main part of the Romans. But the Romans won. Metell started negotiations with Bomilkar, but Ugurt found out about this and the traitor was executed.

109) Lucius Cornelius Balb the Younger — Roman military and political leader, playwright, commander of Augustus, nephew of banker Lucius Cornelius Balba of Cadiz. Phoenician. When the uprising of the Garamans broke out in Africa, Augustus entrusted precisely Lucius Cornelius Balba with their suppression. The latter established himself in his youth with his desperate courage fighting under the command of Yu. Caesar and then managing merciless cruelty. Balb, being the proconsul of Africa (22 – 21 BC) conquered the internal regions to Kidam (Gadamis) lying 12 days inland from Tripoli to Garama (Jerma) in Fezzan. Pliny speaks of the campaign of Cornelius Balba for almost 500 miles (approx. 800 km) deep into the Sahara, entirely relying on rather rare wells and local guides; captured prisoners and numerous trophies. A list of conquered places, tribes and cities showsthat it was not a lightning attack, but a campaign that lasted a whole season. The distance traveled by the legionnaires alone would require a period of more than 90 days, subject to hiking of 20 miles a day, which is basically unbelievable, given the extremely hot climate. In addition, it took time for battles, sieges and rest. On the way back, captured garamants and trophies probably slowed down the quick return of the Balb squad. Even the timing of the campaign is unknown, but the triumph was celebrated on March 27, 19 BC. Balb – the only foreigner who has received this honor. For the first time, the Roman army penetrated deep into the Sahara. The list of subjugated tribes and cities has been preserved on plates specially made for triumph. Balb built in 13 BC Balbi theater – one of the largest and most beautiful theater buildings in ancient Rome,decorated with numerous statues.

110) Cornelius — at Vesposian, the plebeian stands, the praetor of the legion, then, consul. Originally from the old Phoenician colony in Spain, Gadis.

111) Severian, son of Asian — Roman commander, Phoenicians, originally from Emes, head of the horse squad at Justinian. Brave fought with the Moors, was captured, fled from it to Carthage.

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1) Famous Phoenicians 1 Politicians http://www.proza.ru/2007/12/22/85

2) Famous Phoenicians 2 Polkovtsy http://www.proza.ru/2007/12/23/78

3) Famous Phoenicians 3 Mathematics and Physics http://www.proza.ru/2007/12/23/79

4) Famous Phoenicians 4 Geography http://www.proza.ru/2007/12/23/152

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Reviews

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Well written
small addition.
in the 334th. BC forgot Abdalonim Sidonsky:
Curzius writes about the change of power by the Hellenes in Sidon.

Alexander himself went down to Phoenician, where the city of Bibl surrendered to him by mercy; from there he went up to Sidon, known for his antiquity and the glory of his founders. Straton reigned in him, supported by Darius, and since he surrendered the city to mercy of Alexander not so much of his own free will as by the will of the people, he was recognized as unworthy of royal power; Hefestion was instructed to put there the king of a man of Sidonians, whom he recognizes as worthy of this high dignity.
Gephaestion had friends there who were of good glory among their young fellow citizens (seeing a good walk there while studying at Ephesus): but when they had the opportunity to get royal power, they said that according to the customs of the fathers, only a descendant of the royal family could be erected in this high rank .
Hephaestion was struck by the greatness of the spirit of people who reject what others achieve with fire and a sword, and said: «Glory to your valor, you first understood how much higher the merit is to abandon the royal power than to accept it. Indicate someone from the royal family who would not forget that he received royal dignity from you ».
They, seeing that many had these hopes and, overly harassing the tsarist authorities, bowed low in front of Alexander's friends, decided that there was no one more worthy than a certain Abdalonim; he is associated with the tsarist clan with distant kinship, but because of poverty he processes his modest suburban garden.
The reason for his poverty, like the majority, was his honesty; busy with everyday work, he did not hear the ringing of weapons that shook all of Asia.

It is interesting to note by ancient authors that childhood, apparently related to priestly

education, were associated with Sidon for this young man. That Gephaestion knew the youth of this city well. Apparently, the detours of Gephestion on the ships of the banks of Phoenician and its sweeping are associated with this. Also, these old connections had a great impact on the supply of transparent ships from Sidon for the siege of Tire. On which siege machines were installed.
Also, Sidon high-speed triers participated in the siege of Tire, as well as ships for transporting horses.
On the siege and capture of Tire, Sidon became the transshipment base of the All-Ellin army. Cleandra, the son of Polemocrat, came here, who returned from Peloponnese with 4,000 Hellenes. In Sidon, a fleet was preparing for siege and hand-to-hand combat. Since this ruler still led the troops, he is still de commander.
It was in the Sidon necropolis of the kings that the sarcophagus called the "sarcophagus of Alexander" belonging to Abdalomin from Sidon was found. Presumably the correct shape of the name, Abdalonim, is retained by Kurtz and Justin, and this corresponds to the value of «the servant of the gods » in the Phoenician nomenclature. According to Roman sources, after taking Tire, it was he who was appointed to the board in this city.

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thanks for the interesting addition
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Famous Phoenicians 3 Mathematicians, Physics, Engineer

Andrey Zelev

Famous Phoenicians 3 Scientists

Strabon in his «Geography » writes: «Sidonians did scientific research in the field of astronomy and arithmetic, starting with test art and night swimming. After all, each of these industries needs a merchant and shipowner » (P. XVI, 2, 24).

1) Fales of Miletus (approx. 625 – approx. 547 BC) — the first of the Seven Wise Men; ancient Greek thinker, founder of ancient philosophy and science, founder of the Milet school; he is – the first mathematician and physicist in Ionia, founder of geometry, military engineer of the Lydia Herodotus, Duris and Democritus write that Fales came from the father of Examia and the mother of Cleobulina, from the genus Felids, Phoenicians expelled from Sidon (Lebanon). Fales erected a whole variety of phenomena and things to a single frenzy – water. Fales founded geometry. We know that Fales had the title of one of the 7 sages of Greece, we know that he was truly the first philosopher, the first mathematician, astronomer and generally the first in all sciences in Greece. He began his career as a merchant and, in his youth, ended up in Egypt. In Egypt, Fales is stuck for many years, studying science in Thebes and Memphis. It is consideredthat he brought geometry and astronomy. In any case, all philosophers – brevity can learn from him alone. The complete collection of his works, according to legend, was only 200 verses. In geometry, Greek authors attributed quite a lot to him. For example, Prokl Diadoh claims that Fales proved the theorems: that the vertical angles are equal; that, the angles at the base of the isosceles triangle are equal; that the diameter divides the circle in half; and a number of others. He predicting a solar eclipse of 585 BC. He was not alien to political activity, he was a patriot of Jonah. Fales urged the Ionian politicians to unite in the face of a threat first against Lydia, and then against Persia. But the advice of the philosopher was not heeded. In Lydia’s struggle with Persia, Fales, realizing that Persia was a more dangerous enemy than Lydia, helped her as an engineer.He helped Creza cross the Galiye River, ordering to dig a drainage channel that lowered the water level in the river. Fales lived to a very old age. He also wrote compositions in the prose "On the Beginning", "On

Solstice", "On Equity", "Marine Astrology". These names themselves speak of Phales as a scientist and philosopher who sought the beginning of the universe. Unfortunately, only the names came to us from these works. According to Aetius, Phales was engaged in philosophy already in Egypt. He arrived in Miletus already elderly. His younger contemporary, Heraclitus, knows Phales as an astronomer, famous for the prediction of a solar eclipse. Fales also owns the discovery of the annual movement of the Sun against the background of "non-moving" stars, the determination of the time of sunrises and equinoxes, the decrease in the fact that the Moon does not shine with its light, etc.In celestial bodies, he saw a ignited earth. Thales divided the celestial sphere into 5 zones. He introduced the calendar, determining the duration of the year at 365 days and dividing it into 12 thirty-day months, which is why 5 days fell out as was customary in Egypt. In the field of geometry, Fales established a number of equations: vertical angles, triangles with an equal side and equal angles adjacent to it, angles at the base of an isosceles triangle, separated by the diameter of the parts of the circle. Phales inscribed a rectangular triangle in a circle. Scientists of the priests of Babylon and Egypt knew this, but for Ellada it became a discovery. However, the fundamentally new was that Fales had already begun to teach mathematics not only in empirical, but also in abstract form. Fales as a physicist tried to understand the cause of the summer spills of the Nile.He mistakenly found her in the headwind, which, making it difficult for the Nile to move, caused him to rise. But what is true of the Neva is wrong with the Nile. The Nile spills as a result of the summer melting of snow and summer rains in its upper reaches. Phales as a philosopher. About Phales as a philosopher, Aristotle was the first to write. The Metaphysics says: “Of those who were the first to engage in philosophy, most considered the beginning of all things to be just the beginning of the form of matter: what all things consist of, what they arise first and what they ultimately leave, and what the main one abides, and in its properties it changes, they consider it an element and the beginning of things, And therefore they believe that nothing arises and does not die, since such a basic nature always persists ... The quantity and form for this beginning do not all indicate the same,but Fales – the founder of this kind of philosophy – considers it a pond. " T.O. and Aristotle comprehended the essence of the teachings of the first philosophers, whom we call natural materialists. Water – philosophical rethinking of the Ocean, Nun, Abzu (Apsu). True, the name of his essay "On the Beginning" admits that Fales rose to the concept of the original, otherwise he would not have become a phylos. Fales, understanding the water as the beginning, naively makes the land – float on it in this form, it also represents the substance of the water, it literally abides by everything, everything floats on it. On the other hand, it is not just water, but the water is “reasonable”, divine. The world is full of gods (politeism). However, these gods – the forces operating in the world, they are also souls as sources of self-movement of bodies. So, for example, a magnet has a soul, because it attracts iron.The sun and other celestial bodies feed on the fumes of water. The foregoing can be summarized in the words of Dnogen Laertes about Phales: "Initial of all, he considered water, and considered the world to be animated and full of deities." Engels emphasizes that the natural materialism of Fales contained a "early late split." The deity of space – the mind. Before us here is not only the antimyphological nature of Fales, who put

in place Zeus the mind, the den, the son of Zeus, who denied his father, but also the possibility of idealism embodied in the protophilosophical teaching. The ontological monism of Fales is associated with its epistemological monism: all knowledge must be reduced to one single basis. Fales said: "Multilingualism is not at all an indicator of reasonable opinion." Here, Fales spoke out against mythological and epic verbosity. "Look for one wise one,choose one good thing, so you will remove the idle talk of talkative people. "

2) Pythagoras of Samos — mathematician and mystic, son of the rich jeweler Mnizarh, according to Neanf, a Syrian or a Tyree. Historian Hermipp Smirnsky (approx. II century BC) admitted that "Pifagor brought his philosophy to the Hellenes from the Jews." Pythagoras was born in the Phoenician city of Sidon, "colored" under the tyrant Polikrat (approx. 570 – approx. 500) and founded a society in Kroton, an Italian city in close relations with Samos. According to Heraclitus, he was more scientific than all his contemporaries. It is not known how long Pythagoras remained in Kroton, but it is certain that he died in Metaponta, where he moved as a result of the hostile attitude of the Krotonians to his union. Pythagoras – the author of the systematic introduction of evidence into geometry, the construction of a straightforward history of straightforward figures, the creation of a doctrine of similarity,proof of the theorem about the sides of the rectangular triangle ("Pyphagorean theorem"), the construction of some correct polyhedrons and polygons. Pythagoras also owns the doctrine of even and not even, simple and compound, of figurine and perfect numbers, arithmetic, geometric and harmonic. proportions and averages.

3) Euclid (Euclid, about 365 – 300 BC) — one of the greatest mathematicians in History. His curriculum vitae was preserved on the pages of the Arabic manuscript of the XII century: "Euclid, the son of Naukrata, known as the" Geometra ", a scientist of the old time, by his origin Greek, by his place of residence of Syrians, originally from Tire." Tyr – capital of Phoenician. Probably, the genus of Euclid was from the Tyrians who settled in Athens. The 1st commentator «Started » Proclus (V century AD) could not indicate where and when Euclid was born and died. According to Prokl, «this learned husband » lived in the reign of Ptolemy I. Euclid received a scientific education from Plato's students and was invited to Alexandria Ptolemy, the son of Lag; here in Alexandria, he founded a school of mathematics. From his works came only "Elements of geometry", a book entitled "Data",treatise on geometric optics and catoptric and part of the composition on the division of polygon squares. Later-time mathematicians Papp Alexandria and Prokl mention and refer to the books of Euclid that have not reached us: 4 books about conical sections, 2 books about places on the surface and 3 books of Porisma. The most famous are Elements. He was the first to give such a harmonious, systematic and elegant

presentation of the geometry of straight lines and a circle that in England until the twentieth century. with the initial training of geometry, they adhere to the presentation of Euclid. The presentation of "Geometry" of Euclid consists of 13 books, to which 2 books about 5 correct polyhedrons are attached, although their opening is unfairly attributed to Hypsikl Alexandria (lived 150 years later than Euclid). Actually the geometry of straight lines,circles and flat figures are in the first six books, and in the last five books the surfaces and bodies are studied, in the 7th, 8th and 9th books the properties of numbers are considered, in the 10th the values are disproportionate. "Data" means those values that, based on theorems proven in "Elements", can be determined from the conditions of the task. If, for example, a certain point and circle of a certain radius is set on the plane, the center of which has a very definite position, then the length and direction of the tangents from point to circle are straight "data". What is "porisms" – seems fortunate. Papp and Proclus, speaking of porisms, are so unclear that one cannot make an idea of this subject. Papp, by the way, speaks of porisms as some special method,applied successfully in solving many difficult tasks. Robert Simson, based on Papp's incomplete and obscure remarks, believed that porisms represent a simplified way to remove some lemmas; he even reproduced 38 such lemmas. According to Shal (Chasles, "Aper; u historique"), porisms are something similar to the abbreviated method of analytical geometry or, perhaps, something similar to those methods that are used in higher geometry. In «Starts » he describes the metric properties of space, which modern science calls Euclidean space. Euclidean space is an arena of physical phenomena of classical physics, the foundations of which were laid by Galilee and Newton. This space is empty, limitless, isotropic, with 3 dimensions.Euclid gave mathematical certainty to the atomistic idea of an empty space in which atoms move. «Started » Euclida – one of the most popular books, the number of its publications can only be compared with the circulation of the Bible.

4) Theodosius from Tripoli — geometer and astronomer I or approx. middle. II c. From his works came 1) "Spherik" in 3 books, devoted to the geometry of the ball surface. If there is a perfect absence in this composition of the measuring or trigonometric element, the following can give the concept of the content of its constituent proposals: any section of the ball with a plane is a circle and, moreover, a large one if the plane passes through the center. Small circles parallel to the large and departing from it at equal distances are equal and have common poles with it. 2 large circles are divided in half. If one of them is perpendicular to the other, then it passes through both of its poles; if he is inclined towards him, then he comes into contact with 2 parallel circles that are separated from the center of the ball at equal distances.The importance of these proposals for astronomy was the reason for the introduction of "Spheriki" Theodosius by scientists of ancient Greece into the group of works of the so-called "small astronomers". The value acquired by the "Spherica" in ancient Greek literature was retained for a very long time, as its numerous translations into Arabic show., Heb. and latin ulcers. 2) "De habitationibus". The following suggestions may give the concept of the content of this purely astronomical composition. A North Pole

resident always sees only the northern hemisphere. He never sees the rise and call of stars. The day lasts 7 for him, and the night is 5 months. A resident of the equidistant circle sees all the stars ascending and setting. Moreover, they are for him as much time above the horizon as under it.A resident of the northern polar circle on the day of the summer solstice the Sun as uninhabited, on the winter day – not ascending. 3) "De diebus et noctibus", as the previous one, presents a purely astronomical composition consisting of a number of proposals for the duration of days and nights. 4) "About the Kleppider" – the essay that came to us in the processing of the Arab scientist of the XIII century. Ibn-Abi-Shukra. Of the lost works, Theodosius knows a comment on the lost essay of Archimedes.Of the lost works, Theodosius knows a comment on the lost essay of Archimedes.Of the lost works, Theodosius knows a comment on the lost essay of Archimedes.

5) Posidonius — mathematician and astronomer, natural scientist, geographer, historian and ethnographer, philosopher of the Middle Hundred. Born in Apamey Syrian in 135, died in Rome at 50 BC. e. or 51 on about. Rhodes, where he lived for a long time. He was a teacher of Cicero and Pompeii. He created (reserved in passages) a philosophical and scientific eclectic system that in the center of the divine universal Nature places a person who is dualistically split into the body and soul (for sins returned to the body). Thanks to the combination of vividly expressed understanding of reality with an equally developed sense of irrational in the world and human life, and thanks to the witty form of presentation in his many works, he had a huge impact on the thoughts of the modern world and subsequent development. Known for the 2nd attempt to determine the size of the Earth (1st belongs to Eratosthen).The stars of the Argo Ship (Kanopus), in his estimation, rose in Alexandria 1/46 a share of the circle, i.e. 71/2 °, in Rhodes, was only shown on the horizon, and the linear distance between these cities (which Posidonius considered located on the same meridian) was estimated by sailors from 500 to 375 Hence the circumference of the earth from 240,000 to 180,000 stages. Unfortunately, the exact value of the stage is unknown. In any case, its method is inferior to the method of Eratosthenes. Posidonius considered the distance from the Earth to the Moon equal to 521/8, and to the Sun 13098 earth radii, which corresponds to parallaxes at 65 '.9 and 15. "6 and represents the fabulous accuracy for that time. and the linear distance between these cities (which Posidonius considered to be located on the same meridian) was estimated by sailors from 5,000 to 3,750 stages. Hence the circumference of the earth from 240,000 to 180,000 stages. Unfortunately, the exact value of the stage is unknown. In any case, its method is inferior to the method of Eratosthenes. Posidonius considered the distance from the Earth to the Moon equal to 521/8, and to the Sun 13098 earth radii, which corresponds to parallaxes at 65 '.9 and 15. "6 and represents the fabulous accuracy for that time. and the linear distance between these cities (which Posidonius considered to be located on the same meridian) was estimated by sailors from 5,000 to 3,750 stages. Hence the circumference of the earth from 240,000 to 180,000 stages. Unfortunately, the exact value of the stage is unknown. In any case, its method is inferior to the method of Eratosthenes. Posidonius considered the

distance from the Earth to the Moon equal to 521/8, and to the Sun 13098 earth radii, which corresponds to parallaxes at 65 '.9 and 15. "6 and represents the fabulous accuracy for that time. which corresponds to parallaxes in 65 '.9 and 15. "6 and represents the fabulous accuracy for that time. which corresponds to parallaxes in 65 '.9 and 15. "6 and represents the fabulous accuracy for that time.

6) Nikomakh Gerazensky — mathematician and philosopher of the Neopifagorean school from the city of Geraza in «Palestine ». He lived around 100 AD As the author of the essay "Introduction to Arithmetic", Nicomach was extremely well known. His composition was translated into Latin and Arabic. The 1st book of this essay was engaged in determining the number and considering various genera of numbers (dream, odd, simple, complex, mutually simple, perfect, excessive and insufficient), and the 2nd – doctrine of curly numbers and related teaching of proportions. Speaking about multiple numbers, about numbers containing a given number and some part of it, the author uses the multiplication table, which is now known as "pifagor", to explain the subject of the study.Many comments and alterations of Nikomakh arithmetic appeared in Greek, Roman, Arabic and Western European medieval literature. From his other works, we heard: dedicated to music, under the title "Manuale harmonices", and considering the mystical values of numbers and printed under the title "Theologumena Arithmeticae etc.". The influence of mysticism, which was a characteristic feature of the Neopifagorean school, was also expressed in the constant use by Nicomach in his "Arythmetic" of trinity units. Of his works that have not passed down to us, we know, by the title, one devoted to the introduction into geometry. Nikomakhova Arithmetic is the most common of all ancient mathematical literature, with the exception of the work of Euclid, a work.Arabic and Western European medieval literature. From his other works, we heard: dedicated to music, under the title "Manuale harmonices", and considering the mystical values of numbers and printed under the title "Theologumena Arithmeticae etc.". The influence of mysticism, which was a characteristic feature of the Neopifagorean school, was also expressed in the constant use by Nicomach in his "Arythmetic" of trinity units. Of his works that have not passed down to us, we know, by the title, one devoted to the introduction into geometry. Nikomakhova Arithmetic is the most common of all ancient mathematical literature, with the exception of the work of Euclid, a work.Arabic and Western European medieval literature. From his other works, we heard: dedicated to music, under the title "Manuale harmonices", and considering the mystical values of numbers and printed under the title "Theologumena Arithmeticae etc.". The influence of mysticism, which was a characteristic feature of the Neopifagorean school, was also expressed in the constant use by Nicomach in his "Arythmetic" of trinity units. Of his works that have not passed down to us, we know, by the title, one devoted to the introduction into geometry. Nikomakhova Arithmetic is the most common of all ancient mathematical literature, with the exception of the work of Euclid, a work.and considering the mystical values of numbers and printed under the title "Theologumena Arithmeticae

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7) Eutocius of Ascalonsky — a mathematician from Ascalon in «Palestine », who lived under Justinian the Great (VI century), the last representative of the Platon School, in the comments of which there is information about ancient geometers precious to the history of mathematics, and even excerpts from works that have not reached us. There are many such instructions in his comments on the Archimedes; here, by the way, speaking about the method of Menehma solving the problem of 2 average proportional with the help of 2 parabolas, he talks about an instrument invented by his teacher Izidor to draw parabola with continuous movement. There are also exact indications of the techniques used by scientists from the Alexandrian school to multiply, divide and extract roots from numbers. His comments on the conical sections of Apollonia pergsky are collected by Hallei.

8) Moh (Mohos) from Sidon (Lebanon) earlier than the Trojan War (and, accordingly, earlier than Democritus) put forward the theory of the structure of the world from atoms.

9) Boef the son of Apollodor — is a Greek sculptor originally from Carthage, who does not need to be mixed with Boef from Halkidon. He lived, apparently, in the second half of the III century. Pausanius mentions the gilded statue of a boy created by Boef from Carthage in the Church of Hera in Olympia. The same artist was the author of a statue of a boy with a duck found in Ephesus; but he created a famous image of a boy who strangles the goose, and mentioned by Cicero, a bronze hydra that for several generations was stored in the same family in Lilibey and which was captured by the Roman governor Verres.

10) Kallinnik — engineer and architect, in 673 he invented Greek fire. Chasing the Christian faith, he fled from the Phoenician Maalbek to Byzantium and there offered his services to Emperor Constantine IV in the fight against the Arabs.

11) Hiram Abi — Tyrsky artist who manufactured copper utensils for the Solomon Temple. In the first book Tsar., 7, 14 is mentioned; builder Hiram as; a great connoisseur of bronze skill. The bronze vessels and columns of the Solomon Church were carried away by the soldiers of Nebuchadnezzar to Babylon (II Tsar., 25, 13 — 14; Jerem., 52, 7). He was the son of a Tyrian and an Israeli from the tribe of Naftali.

12) Yopad. Singer in Carthage, student of Atlanta. Performed by a song about astronomy (Vergilius. Eneida I 740 — 746).

Some (for example, Yu. Tsirkin) rightly consider him the architect - the builder of the Jerusalem Temple.

(Tsar David also ordered the skilled Tyrian architects sent by his ally Hiram to build a palace, which was probably built within the "Davidov City". Near the palace, perhaps, the barracks of the royal bodyguards towered; at least such was seen in that name. "Home of the heroes").

12) Hanno bin Yatanba'al bin Hannibal — architect, built a temple in Tugg for the Numidian king Masinissa.

13) Abarish bin Abdastart — architect, built a mausoleum in the form of a tower with a pyramidal completion for Athebana, the son of Yepmatat, the numidian king or the nobles of the late III or early II century BC.

14) Pefrasman (Pefasman) — ship master, a Tyree who was in the Carthage army during the siege of Hades, regardless of the Assyrians, the first in the West to invent a ram. During the siege of Hades, Pefrasman set up the mast, and on the side of it he hung other logs in an inclined position, like a mantle of hanging weights, and hit them in the wall, moving the log with anti-spast. The besieged did not know how to defend themselves against such a car unfamiliar to them, and it so happened that the walls soon collapsed.

15) Geras — Carthaginian, improved the ram. After the ram made by Pefrasmen, Geras

built a board flooring on wheels and hung a ram above him; he arranged so that the ram was not rocked with the help of anti-spas, but he was pushed by a crowd of people under the protection of a gable roof. Geras was the first to invent a cover of a steep two-stage roof, and he called the entire structure a "turtle" because of its slow movement.

16) Ashtsap — Carthaginian, built a mausoleum in honor of his cartridge Milkpillets.

20) Ennion from Sidon — master who worked in Italy in the beginning or middle of the I century. AD Several tanned glass vessels, marked with the sign of this master, have been preserved.

21) Apollodor Damascus — architect of the heyday of the Roman Empire.

He was born in Damascus of the Roman province of Syria, aramaic by origin.

In 104 — 105 Apollodor led the construction of the Traian bridge over the Danube (length over 1 km). Built the ensemble of the Traian forum in Rome.

Apollodore criticized the architectural plans of Emperor Adrian for the Temple of Venus. He was exiled and subsequently Adrian secured the execution of Apollodore.

In honor of Apollodore, a crater on Mercury is named.

22) Publish Rutilius Sintrof — marble maker in Gadis (Spain).

24) Alban Artemidor — doctor in Gadis (old Phoenician colony in Spain).

25) Lucius Junius Moderat Columella (lat. Lucius Junius Moderatus Columella, 4 n. e., Cadiz — about 70 n. e.) — is one of the oldest ancient Roman authors who covered the theme of agriculture in their works. In his youth he was in military service (in particular, in the 35th rostrum in Syria). Then he went into agriculture.

In its main essay — treatise «On agriculture » (lat. «De re rustica », about 42) Columella, in detail, with links to her own practical experience, the experience of his uncle Mark Columella (also from Gadis) and the works of his Roman and Greek predecessors — in particular, Celsius, talks about the basics agricultural activities and gives the addressee of a tractor, a certain Public Sylvie. The treatise consists of 12 chapters (books), written in an

easy and elegant syllable in prose, and the 10th chapter on gardening — in verse (hexameter). In addition to gardening, Columella considers winemaking, growing olives, raising cattle and small livestock, poultry and fish, and beekeeping in the treatise. The work «About Trees » (lat. «De arboribus »), which examines the cultivation of fruit and forest trees in nurseries,their landing and pruning.

26) Pigmalion — the legendary king of Cyprus and the sculptor, who in myth created a beautiful statue of ivory and fell in love with his creation.

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1) Famous Phoenicians 1 Politicians http://www.proza.ru/2007/12/22/85

2) Famous Phoenicians 2 Polkovtsy http://www.proza.ru/2007/12/23/78

3) Famous Phoenicians 3 Mathematics and Physics http://www.proza.ru/2007/12/23/79

4) Famous Phoenicians 4 Geography http://www.proza.ru/2007/12/23/152

5) Famous Phoenicians 5 Philosophers, Writers, Historians
http://www.proza.ru/2007/12/24/91

6) Phoenicians are Jews! http://www.proza.ru/2007/09/02/100

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Reviews

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Very interesting. I am fond of history, but I know little. You have a lot of information. But I didn’t really understand why you sometimes claim that the Phoenicians are Jews, and sometimes not. For example, Pythagoras comes out a Jew. Or not. Or Fales. Who do you think they are. I have been to Lebanon several times. Interesting country. Part of Phoenician as I understand it.

Tanya Ustoeva 12/10/2013 20:31 • Claim violation

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Phoenicians are residents of Tire and Sidon, cities that, according to the Book of Isus Navin, were part of the tribes of Zebulon and Asher

therefore, the Phoenicians are the Israelites from the tribes of Asher, Zavulon.

Pythagoras hails from Sidon, yes, yes the Phoenicians.

Fales Miletus is also a Finnish.

Andrey Zelev 12/12/2013 16:30 Claim violation

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Famous Phoenicians 4 Geography

Andrey Zelev

The word «map » – Phoenician. The word «galley », which is included in all European languages, – is also Phoenician ... The polar star – the main landmark of the ancient sailors – the Greeks called «the Phoenician star ». The Phoenician sailors, thanks to courage, knowledge and enterprise, have become a link between the peoples of the ancient world. Even Strabon calls them the best here. Shipping was so developed in them that they were credited with his very invention. They were the first to swim at night.

The Phoenicians invented the longitudinal-transverse system of the beams, ensuring the rigidity of the hull and allowing to increase the size of the ship, the volume of the hold, and therefore the load capacity.

The Phoenician helmsmen introduced the division of the horizon circumference by 360 °, in addition, they compiled lists of reliable celestial landmarks for sailors.

In the twentieth century. there was a science of bionics, which is trying to use animal devices in technology. It turns out that the Phoenicians were pioneers of this science: they say that the movement of the clam prompted how to move the ship, – people began to build a ship, a model for which was a small fish brought, or a boat.

Their sailors founded the Hades on the Iberian P-Ova, penetrated the Atlantic Ocean to the British (Olovyan) islands and, perhaps, reached even the amber shores of the Baltic Sea. On about. In 1749, a clay vessel with Carthage (350 – 210 BC) and Cyrene coins were found in 1749.

The narrow elongated body of the Phoenician birem consisted, as it were, of 2 floors. The upper was given to the helms and warriors. To increase the stability of the ship, the Phoenicians lowered the crinolines to the level of the main body, placing row of rowers there. Conquered with bronze, massive, protruding like horns, the ram was the main weapon of a high-speed birem. Traditional removable sailing weapons were used in tailwinds and were typical of the Mediterranean. The acrostol of the stern bent abruptly,

like the tail of a scorpion, and the balustrade of the combat site covered herself with shields of warriors, fortified along the sides.

Ezekiel describes the Tyr ships in this way: from the cypress trees of the Senir, they made extensive boards, took cedars from Lebanon for masts; from the Vasan oaks made oars, the seat for the rowing was covered with ivory with a beech tree from the Kittiysky Islands; a patterned canvas from Egypt was used on a sail and served as a flag;

The name of the Phoenician ships entered international terminology: among the Egyptians the class of ships was called biblical, and among the Jews large vessels were called Tarshish.

Pharaoh Tutromos III ordered the construction of ships in the Bible, which were then transported on chariots through Syria to the Euphrates. The king of Assyria, Sinaherib, waging war at the Persian Gulf, could not think of anything else how to force the Phoenician masters to build a fleet on the Euphrates. Alexander also used the same services of the Phoenicians.

Afiney from Navktis, speaking of the ship of Ptolemy Filopator, writes: "When testing, the ship received over 4 thousand rowers and 400 people of the service team; infantry was placed on the deck among 3 thousand without 150; and besides, there are many more people and a lot of food under the benches of –. He was lowered from the platform, clasped, as they say, from material sufficient for 50 penter, and the crowd pulled him with screams and trumpet sounds. However, subsequently one finish man invented a way of descent, setting up a straight length equal to the ship, and dug next to the harbor. Then he laid the foundation of a strong stone at a depth of five cubits, and along it he missed the transverse rollers to the entire width of the moat, leaving the space 4 feet deep. After drawing a channel from the sea, he filled the dug space with sea water and easily introduced the ship there with the help of a few people.After blocking later the [porting in the original] channel, they scooped up the water with cars. After that, the ship was firmly planted on the rollers mentioned above. "

The Greeks, even at a later time, were surprised at the exemplary order on board the Phoenician ships, the rational use of each of its shreds, the skillful distribution of luggage, and excellent discipline (Xenof. Economy. 8, 11). Polybius writes that Carthage ships were better suited than Roman ships.

"You had all kinds of ships and shipbuilders for your trade."

Pharaoh Nejo II (610 – 592 BC) sent an expedition of the Phoenicians around Africa. The complete conviction of the Greek authors that the land is washed on all sides by the ocean (cf. Strabon’s direct indication that Africa has the shape of a triangle) irrefutably proves the validity of Herodot’s and Pliny the Elder’s information about such a journey.

Posidonius says that, according to Herodotus, this journey was organized by Darius, not Nekho. The journey lasted 3 years, – cf. a Bible report on the 3 years of the Jewish-Finikian sailors traveling to the mysterious Ophir, including, given that there is a dispute about who sent this expedition, maybe Solomon and Hiram sent it? Let's think – Ophir – it is possible south of Arabia – Yemen, Saba, and possibly the coast of Africa, maybe Madagascar. Phoenicianswhich by then had colonies in southern Spain and the Maghreb, probably thought about countries south of Libya, and ultimately about the Red to the Mediterranean Sea trade route.

According to Herodotus «, the Carthaginians claimed that they also managed to go around Libya ».

The fact that Gibraltar was called the Strait of Herakl-Melkart suggests that it was the Phoenicians who discovered it.

The ancient name of Ireland – Iberia, that is, translated from the Phoenician «Western country », says which race opened this o-v. Carthage coins were found even on the Azores.

The basis of "Portulan Dulcert" (1339) was a map of Carthage origin. "Dulcerte Portulan" 1339 is an early version of the "normal portulan" – high-precision card, which, as it were, from nowhere, appeared in Europe in the beginning. XIV century

Between 480 and 450 BC expeditions of the Himilcon and Hannon brothers from the Magonid clan set off from Carthage.

1) Himilcon went to the North, and reached the polar waters and, possibly, the Sargasso Sea; got to Britain. The immediate goal of the Himilcon was Estrimnids, from where it was possible to export tin, as well as – to establish itself on the northern trade routes of Hades. His report served as a source for Ora Maritima Avien.

2) Gannon the Mariner — «leader of the Carthaginians » according to Pliny, Justin also calls him among the rulers of Carthage. brother of the previous one. He fought with his brothers in Africa. To establish new colonies, the Atlantic coast sailed to the South, along the coast of Africa, reaching the Gulf of Guinea, founded a colony at the mouth of the river. Senegal, circled Africa (?). He went on a journey with 60 fifty-fun ships and, according to the text that came to us, with 30 thousand men and women. Having founded several colonies on the coast of modern Morocco, Gannon did not limit himself to this, but sailed lightly and further south. Having created another far-reaching Carthage outpost Kernu (probably near the mouth of the river. Senegal), he continued his journey, climbed up the big river, then visited some o-va, saw a functioning volcano, went into the bay «South Rog ». Most likelythat it was p. Senegal and the Green Cape, the volcano was on one of them (about Fogo); Southern Rog – is the Gambia. (After 480 and up to 450 BC).

3) Archelai — fleet commander who left Tire and founded the city of Cadiz in southern Spain (Gadir – «fortress ») and the temple of Melkart. According to Greco-Roman writers, this happened around 1104 BC.

4) Shabon — the head of the expedition to Tarshish / Spain, known for the oldest in the Western Mediterranean Phoenician inscription from Nora (Sardinia) dating from approx. IX c. BC The expedition was unsuccessful, Shabon himself died in Tarshish; his son Milkyaton took the ships to Sardinia, where he left the inscription.

5) Memblyar bin Poykil — associate and relative of Kadma, founder of the colony on about. Callist in the Aegean Sea.

6) Magon — Carthage ship and traveler, studied the Sahara, reached the Niger River.

7) Marin Tirsky, the first scientist geographer who, having studied oriental and Greek geographical works, compiled the first maps, which later served for Ptolemy.

8) Fas — under his leadership, the Phoenicians, according to Herodotus, settled about. Phasos, in honor of him and named.

9) Pompony Mela (approx. 43 AD) — the earliest Roman geographer.

His small work (De situ orbis libri III.) Is a compilation that occupies less than a hundred pages in the usual print font, which is characterized by a dry presentation and methodological errors, but a purely Latin manner of writing, occasionally revived by figurative descriptions. With the exception of geographic parts «Natural History » Pliny (where Mela is listed as an authoritative source) De situ orbis is the only surviving geographical work in the classical Latin language.

Little is known about this author except his name and place of birth — the small town of Tingenter or Singenter in southern Spain, in the Gulf of Algeciras Bay (Mela ii. 6, § 96; but the text in this place is damaged). The date of writing of this work can be roughly calculated due to the mention by him (iii. 6 § 49) of the planned British expedition of the ruling emperor, which is almost certainly Claudius, in 43. The fact that this description cannot apply to Julius Caesar is proved by several references to the events of the reign of Augustus, especially to some new names assigned to Spanish cities. Sometimes Mel was identified with L. Annei Mela (L. Annaeus Mela) from Corduba, the son of the rector of Seneca and the brother of the great Seneca, but this is implausible.

The views of the author De situ orbis, in general, are consistent with the views held by Greek authors from Eratosthen to Strabon: perhaps the latter was unknown to Mele. But Pomponius Mela occupies a unique place among ancient geographers, because by dividing the Earth into five zones, only two of which are inhabited, he claims the existence of

«antichtons », inhabitants of the southern temperate zone, inaccessible to the peoples of the northern temperate regions due to the unbearable heat of the intermediate arid belt. As for the territorial division and the borders of Europe, Asia and Africa, it follows Eratosthen. Like all classical geographers since Alexander the Great (except Ptolemy), he considered the Caspian Sea a Gulf of the North Ocean, in accordance with the Persian and Arab (Red Sea) bays in the south.

His idea of India yields to the ideas of some earlier Greek authors: after Eratosthenes, he believes that this country occupies a southeast corner of Asia, from where the coast bends north to Scythia, and then turns west to the Caspian Sea. As usual, it places the Ripaean Mountains and the hyperborets of the Scythian Ocean. In Western Europe, his knowledge (which was natural for the Spanish subject of imperial Rome) was somewhat ahead of the ideas of Greek geographers. It defines the western coastline of Spain and Gaul and the cutting off of the coastline of the Bay of Biscay, more precisely Eratosthen and Strabon. His understanding of the British Isles and their position is also clearer than his predecessors. He was the first geographer to name the Orcades or Orkney Islands,which they defined and placed quite accurately. His knowledge of Northern Europe was imperfect, but he speaks of a large bay (« Kodanos Sinus ») north of Germany, among the many islands of which the island «Kodanovia » (Codanovia) stands out. This name reappears in the work of the Elder Pliny under the name «Scatinavia » (Scatinavia). And Kodanovia and Skatinavia — latinized forms of transmission of the proto-German * Ska; inawio, the German name for Scandinavia.And Kodanovia and Skatinavia — latinized forms of transmission of the proto-German * Ska; inawio, the German name for Scandinavia.And Kodanovia and Skatinavia — latinized forms of transmission of the proto-German * Ska; inawio, the German name for Scandinavia.

Mel's descriptive technique is unusual and uncomfortable. Instead of describing each continent individually, it begins a description from the Strait of Gibraltar, describes the countries adjacent to the southern coast of the Mediterranean Sea, then walks in a circle past Syria and Asia Minor to the Black Sea, and then returns to Ipsania along the northern coast of Euxina, Propontida, etc. After describing the Mediterranean islands, it goes to ocean littoral — sequentially to the west, north, east and south — from Spain and Gaul in a circle to India, from India to Persia, Arabia and Ethiopia, and then returns to Spain around South Africa again. Like most classical geographers, he believes that this continent is surrounded by the sea and does not extend far south.

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1) Famous Phoenicians 1 Politicians http://www.proza.ru/2007/12/22/85

2) Famous Phoenicians 2 Polkovtsy http://www.proza.ru/2007/12/23/78

3) Famous Phoenicians 3 Mathematics and Physics http://www.proza.ru/2007/12/23/79

4) Famous Phoenicians 4 Geography http://www.proza.ru/2007/12/23/152

5) Famous Phoenicians 5 Philosophers, Writers, Historians
http://www.proza.ru/2007/12/24/91

6) Phoenicians are Jews! http://www.proza.ru/2007/09/02/100

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everything can be ...

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Famous Phoenicians 5 Philosophers, Writers, Historian

Andrey Zelev

"The Phoenician owes his glory to his inhabitants, the most skilled people, exclusively capable of military affairs and peaceful affairs. They invented letters and writing and introduced various other arts, such as maritime shipping, sea battle, people's governance, tsarist power, battles. "
Roman geographer Pompony Mela (I century AD)

1. Philosophers

There was a Pythagorean school in Carthage; the names of some Carthage philosophers – Antenna, Godius, Leocritus and Miltiad have survived, however, nothing is known about them. More or less we know the activities of only Klitomakh (see below).

1) Zeno Kitiysky — founder of stoicism (approx. 340 – 265, or 270, or 267 BC). Phoenician. Born in Cyprus; first engaged in maritime trade. Around 320, he moved to Athens, where he became a student of Krates's cynic, in which he saw the true representative of Socrates' philosophy but was dissatisfied with his «cynical shamelessness ». Unsatisfied with the cynical teaching, he listened to other teachers – the Stilpon mega, Dilectic Diodor and the plateaus Xenokrat and Polemon, and by the end of the 4th century. founded his own school in the "shameful portico" (stoa poikil), from which she got her name. Having become a teacher, Zenon gathered around him numerous students, who were first called, by his name, zenones, and then, at the place of teaching – stoics.The excellent qualities of his character earned him special respect for the Athenians and the king of Antigon Gonat; awarded with a golden crown and statue during his lifetime, he was awarded the honorary burial in Kermaik upon death. He lived without family and slaves. He lived in Athens for about 60 years and reached old age; the year of his death (as well as birth) is unknown. Zeno's works on ethics, dialectics, physics and piitika, the list of which is located at Diogenes Laertia, differed, according to ancient testimonies, conciseness and lack of eloquence, only a few passages of dubious authenticity were preserved from them.

His teaching was given by his successors Cleon and Chrysipp. It was modest. And because of modesty, he could not accept the "kinic shamelessness" (VII 3) of his teacher Kratet, although at the same time he was very stingy, had a lot of money and was a moneylender.He did not want to especially spend money on food, nor on boys, nor on girls, and with the latter he talked once or 2 just so as not to be known as a woman-hater. Diogenes Laerces directly writes about him: "He himself was gloomy and caustic, with a tense face. He lived simply and not in Hellenicly stingy under the pretext of frugality "(VII 16). However, his relationship with King Antigon was not without dignity and nobility. Zeno was glorified for the love of knowledge, wisdom and virtue, and this can be read even among the poems. He died, apparently, from suicide. He is the son of a certain Manazia (Manasseh?). He lived simply and not in Hellenicly stingy under the pretext of frugality "(VII 16). However, his relationship with King Antigon was not without dignity and nobility. Zeno was glorified for the love of knowledge, wisdom and virtue, and this can be read even among the poems. He died, apparently, from suicide. He is the son of a certain Manazia (Manasseh?). He lived simply and not in Hellenicly stingy under the pretext of frugality "(VII 16). However, his relationship with King Antigon was not without dignity and nobility. Zeno was glorified for the love of knowledge, wisdom and virtue, and this can be read even among the poems. He died, apparently, from suicide. He is the son of a certain Manazia (Manasseh?).

2) Gerill (Erill) from Carthage (first half or middle of the III century) — stoic, moved to Athens and became a student of Zeno of Kitii. The author of a number of works in Greek. Like Aristotle, he laid the highest good and the highest goal in knowledge.

3) Zenon of Sidon — student of the Athenian epicurets Apollodor (II century BC). Cicero ("De Nat. D. ") calls him the head of the Epicureans and the most witty of them; according to Diogenes Laertia, he wrote a lot; Proclus speaks of one of his compositions in which he attacked the reliability of mathematical evidence. His own compositions did not reach us, but the preserved treatise of Filodem was compiled from Zeno's lectures, from which, probably, some places were borrowed in the 1st book of Cicero "De Nat. D. " Diogenes Laertia mentions the philosopher of the same name and from the same city of Sidon as a student of Zeno Stoic.

4) Boet of Sidon, together with his brother Diodotus, was engaged in the philosophy of Aristotle.

5) Klitomakh — philosopher II and I c. BC, a student of Carnead and his successor in the management of the New Academy; hailing from Carthage, where he bore the punic name Azdrubal; moved to Athens on the 28th year, where, at the end of his long life, he met the

young Cicero, and was apparently elected to the council. Out of over 400 of his works, nothing has been preserved; Cicero calls one of them – "On abstinence from judgment." According to the tradition of time, Klitomakh ascribes his works to his teacher. In them, he opposes stoicism, partly epicureism. Knowledge is impossible, because it is impossible to find the criterion of truth, that is, such a sign by which you can distinguish a true idea from a false one; this applies equally to both sensations and concepts. The concept, which in itself has the character of truth, as the stoics – have been taught, is in conflict.But proof is also impossible, because it leads to infinity: each proven position is based on another, it is – on the 3rd, etc. If we stop at the village, it turns out that the evidence itself is not proven. Evidence is also impossible on the part of the content, which, according to Carnead, is borrowed from the perceptions of – and in them it is not possible to distinguish between the true from the false. He especially refuted in detail stoic physics and theology, pointing to the dogmatism of stoic theology. In the concept of deity, he pointed out the contradiction of the signs of – personality and infinity. A person certainly makes a restriction on the concept of infinity; the same contradiction in the signs of life and eternity: a living God cannot be eternal. Life involves sensations, sensations – variability, which contradicts the immutability of the deity.For the same reasons, he does not find it possible to attribute to the deity of virtue – wisdom and more. Further, God can be neither bodily nor incorporeal; it can be neither limited nor limitless. But from here it is still impossible to conclude that he was an atheist; he denied only the possibility of knowing the deity. He also advocated against predictions and mantles in general, objecting to stoic fatalism; his goal, obviously, was to criticize the doctrine of causality, and not to protect freedom as such. Like sophists, he denied natural law, citing the variability of moral views and positive laws among various peoples. The impossibility of true knowledge does not exclude some assumptions, more or less likely, which a person needs for practical activity. Hence his doctrine of probability and 3 of its degrees:1st degree – performance, probable in itself, but not supported in other representations; 2nd degree of probability – one that is not refuted by other representations; The 3rd highest – view, not refuted, but confirmed by other representations. This teaching is somewhat reminiscent of Mill's theory of the emergence of the necessary truths. Biographer of philosophers Diogenes Laertes wrote: «His legacy came to the point that he wrote over 400 books ... In all schools, academic peripatic and stoic, he was the most prominent person ».This teaching is somewhat reminiscent of Mill's theory of the emergence of the necessary truths. Biographer of philosophers Diogenes Laertes wrote: «His legacy came to the point that he wrote over 400 books ... In all schools, academic peripatic and stoic, he was the most prominent person ».This teaching is somewhat reminiscent of Mill's theory of the emergence of the necessary truths. Biographer of philosophers Diogenes of Laertes wrote: «His diligence came to the point that he wrote over 400 books ... In all schools, academic peripatic and stoic, he was the most prominent person ».

6) Antioch Ascalonsky — philosopher of the New Academy (II – I centuries); teacher Cicero.

7) Adrian Tyrsky — co-fist of the hero school.

8) Isidore — philosopher, originally from Gaza, emigrated to Persia.

9) Lat — writer, about whom Eusebius reports that he translated into Greek the work of the Phoenician philosophers Theodotus, Ipsikrat and Moja.

10) Avnimos Gagardi — philosopher from Gadara, who lived during the time of Emperor Adrian (117 – 138) and belonged to the school of Young People. He – often mentioned in Talmud and Midrash, the pagan philosopher of the II century, who was well acquainted with the Bible and the life of the Jewish people in general and was in friendly relations with the famous tannai p. Meir, in turn, received a Greek education. The Greek identifies him with the philosopher Oenomaus of Gadara (« Palestine »), who lived during the time of Emperor Adrian (117 – 138) and belonged to the school of Young People. Agada compares Avnimos in wisdom with the biblical Balaam, but makes him a friend of the Jewish people. When the enemies of the Jews once asked him if there was a means to finally destroy the Jewish people, he replied: "Go around all the synagogues and schools of this tribe, and if you hear the babes of babies there,then you will not do anything with these people; but when the voice of the children in schools is silent, you can easily defeat this tribe "(Midr. R. Beresch., 65). " Talmud without comment compares this Jewish pagan with the Jewish scientist Elisha b. Abuya, who, carried away by Greek philosophy, broke with Judaism and its interests; Elisha went to Jewish schools and, seeing young people for books, told them: "What are you doing here? Better go do the craft, who is carpentry, who is tailor-made, and who is carpentry. " And many really obeyed him and left the teaching (Jer. Hagiga, XI, 1). R. Meir, who maintained contact with his former teacher, Elisha b. Abuya, after he broke up with Jewry, often had to listen to reproaches from his comrades who fearedno matter how bad this connection affects his way of thinking. ; the nevimos, although the pagan himself, shared these fears and once asked Meir: "After all, all the varieties of wool lowered into a beautiful boiler receive the same color; doesn't it?" – "Oh no, – answered me cleanly, – only that is, philosophy spoils only those whose souls used to be spots (Hagiga, 15b). P was no less involved. Meir to Avnimos. They say that when Avnimos's mother died, p. Meir visited him to express his condolences, and he found him and all his household in deep mourning. When after a while the father died; nevimosa, p. Meir visited him again and, to his surprise,found him doing his usual thing. "Your mother, apparently, was more dear to you than your father?" – noticed him with. Meir. – "Oh yes, – answered; vnimos, – after all, the Bible says: Naomi, persuading her daughter-in-law to return home, said to them: Go, each return to his mother’s house (Rufus, 1, 8), and not to his father’s house. " –" You correctly noticed Meir, – the ancient Gentiles had maternal

houses, not paternal ones. " In his book, The Disclosure of Wizards (fragments from it were preserved by Eusebius in his Praeparatio evangelica, §§ 12 – 36), he zealously opposed the pagan system of oracles, so that he was even reproached for undermining piety and religiosity. persuading your daughters-in-law to return home, she said to them: Go, each return to his mother's house (Rufus, 1, 8), and not to his father's house. " –" You correctly noticed, – responded p. Meir, – the ancient Gentiles had maternal houses, not paternal ones. " In his book, The Disclosure of Wizards (fragments from it were preserved by Eusebius in his Praeparatio evangelica, §§ 12 – 36), he zealously opposed the pagan system of oracles, so that he was even reproached for undermining piety and religiosity. persuading your daughters-in-law to return home, she said to them: Go, each return to his mother's house (Rufus, 1, 8), and not to his father's house. " –" You correctly noticed, – responded p. Meir, – the ancient Gentiles had maternal houses, not paternal ones. " In his book, The Disclosure of Wizards (fragments from it were preserved by Eusebius in his Praeparatio evangelica, §§ 12 – 36), he zealously opposed the pagan system of oracles, so that he was even reproached for undermining piety and religiosity. (fragments from it were preserved by Eusebius in his Praeparatio evangelica, §§ 12 – 36), he zealously opposed the language system of oracles, so that he was even reproached for undermining piety and religiosity. (fragments from it were preserved by Eusebius in his Praeparatio evangelica, §§ 12 – 36), he zealously opposed the language system of oracles, so that he was even reproached for undermining piety and religiosity.

11) Porfiry (5.10.234, Tire – 304, Rome; according to other sources lived 232 – 305) — non-oplatonic philosopher and astrologer. Originally from Tire, a student of Plotinus, in whose name he published his works, for authority. The real name of Porfiry was Malkus (in honor of his father), Malch; Plotinus remade it into Porfiry. He was a teacher of Yamvlich and, probably, F. The master. About 300 wrote an astrological treatise in 55 chapters of "Introduction" ("Eisagoge"). Critics accused Porfiry of magic, even in calling out the states of trance, for he was a supporter of the mysteries and studied the eastern Raja Yoga for several years. Porfiry's opinions about the "super-existing", about the 3rd principles, or "deliveries", and about the birth of the world through descending emanations are only different from the views of Plotinus: for example, he has even greater attention to folk cults. In his system Mira,in addition to the gods, demons and heroes of classical mythology, the roles of "archangels" and "angels" taken from Judea, to which he treated with reverence, also play. Christianity, by its negative universalism, caused hostility in it, which he formulated in "15 books against Christians." Many other philosophical, astrological and historical compositions are known only by name or have come in passages. His metaphysical composition and "Introduction to the Aristotle category" have been preserved. In the Middle Ages and later, Porfiry was of particular importance as a systematizer and interpreter of Aristotle logic. Of his students, Yamvlich was the most wonderful. All elements of the philosophy of Porfiry are located at Plato and Aristotle (partly also among New Pythagoreans and Stoics), but he brought these elements into one grand and harmonious worldview,which, with the latest addition of Proclus, is the worthy

completion of all ancient philosophy. He outlined his teaching in separate treatises (number 54), and divided them into 6 groups of 9 treatises in each (enneads). Perfect Initially, or the Divine, is understood by them not only as hypersensitive, but also as superthinkable, uncertain for the mind and inexpressible to the word inexhaustible. Porfiry points out 2 ways: negative and positive. Looking for a truly divine, vague at first aspiration of the soul, we sort out all sorts of objects, concepts and definitions and find that all this is not what we are looking for; our mind is not satisfied with anything, cannot stop at anything; hence the logical conclusion that the desired is higher or on the other side of any definition, thought, being; it is super-existing, and we know it when we deny it every concept.In an instant, ecstasy, we touch the deity and have knowledge of it. The concept of the One or Absolute Good contains an idea of the descending order of everything that exists. Perfect unity cannot be a limitation; the absolute good cannot be exceptional or self-enclosed. It is necessary to eat excess, abundance or self-missing. If for a limited being of a human being a self-exposure to God (ecstasy) is an exaltation over its limitations, then for the Divine, which has infinite perfection, acting from itself can be, on the contrary, only descending. The most method of this descent is expressed in Porfiry only with the help of images, and his idea is interested in itself in protecting the One from any idea of changing or diminishing its absolute dignity. As a source fills the riverswithout losing anything, as the sun illuminates the dark atmosphere, not at all darkening itself, as the flower emits its aroma without becoming insane from this, so the One is poured out or radiated outside itself from an excess or abundance of its perfect completeness, invariably being in itself. The first expiration, or outpouring (emanation), or the radiation (radiation) of the One is the mind, the initial binary, i.e. the first distinction in the One thought and being or its self-examination on the thinking and conceivable. The thought of One, the mind defines it as more thought or as being; distinguishing himself from it, the mind considers it to be abiding, and – itself as an internal, or purely mental, movement; involves it as the same as identity, and itself – as its other. T.O., 10 aristotle categories are reduced in Porfiry to 5 main, having application and in an incomprehensible area.By the action of the mind, the inseparable fullness of the One is divided here into the plurality of ideas that form the mental world. These ideas are not the essence of external objects contemplated by the Mind, but its own eternal states or positions, its thoughts about the One in plurality or number. That is, through ideas, the Mind always turns to the One, and in reality it is only this appeal. Behind this first circle of emanation, where the Divine, or the One, through the Mind varies in itself and turns on itself mentally, or ideally, follows its second, or real, distinction and self-reaction, determined by the living movement of the Soul. The soul no longer directly thinks the One as its internal objectivity, but strives for the One or desires it as something really different from it, to which it itself refers not as conceivable only, but also the real beginning of the "other". Onehe denotes the mind and soul as "3 initial hypostases", from which the entire positive content of the universe is explained. The soul is the 2nd, essential "capital" – the beginning of real plurality. In it, Porfiry itself distinguishes between the 2 main sides of – the highest and lower soul: he calls the latter nature. The higher soul turns to the motionless contemplation of the One and is only a living and feeling subject of the mind. The lower soul turns to matter, or bearing, to the

infinite possibility of being. As the mind mentally dismembers into the plurality of ideas that form the world of the implausible, so the Soul is born in many souls that fill the real world. The higher soul gives birth to gods and barren stellar (astral) spirits, the lower soul, or nature, propagates in demonic, human, animal and plant souls, condescending for them "disapplication"matter into the appropriate bodies, subject to deceiving sensuality. How light and warmth, as they move away from their source, weaken and finally disappear in perfect darkness and cold, so the emanations of divine light and heat – through the mind and soul – gradually weaken in nature, until they reach complete absence, or deprivation , truth and good in matter, which is, therefore, bearing and evil. But if matter, or the substrate of the visible world, is so purely negative, then the form of this world is taken by a soul from the highest ideal space; on this side, our sensual world is intelligent and beautiful. Beauty is the penetration of a sensory object with its perfect meaning, there is a tangible idea. The moral task is the gradual return of the soul from the material, or carnal,through the sensual to the ideal (motivated) and from it to the divine – order, directly reverse the descent of the Divine in the Universe. In the polemic of Porfiry against the Gnostics, he insists on the gradual return of the soul to God and on the moral conditions of this process. "Without true virtue, God is an empty word." The first step to exaltation over sensuality is a disinterested attitude towards this very sensuality as an object of cognition, not lust; The 2nd step is abstract thinking (for example, arithmetic or geometric); a higher rise is then given by love for the beautiful idea felt in it (platonic eros); even higher raises us pure speculation (dialectics) in which our spirit becomes simple and united as the Divine and finallymatches and merges with it. Because the highest life task is exhausted here by the return of a single soul to God, then in this view there is no place for social, political and historical tasks: the whole thing happens between an individual and an unknown absolute. Its philosophy is the completion of the ancient mental world, both from a positive and negative side. The ancient world here should be accepted in a broad sense, because the Hellenized Phoenician Porfirius absorbed into his teaching not only classical, but also oriental spiritual elements. And in this last word of all educated paganism, its common border with full clarity affected. The whole ideal – is behind a man. The absolute descends and pours out in creation due to the abundance of its own nature, but without any purpose for itself and for creation itself. Lower worldas the kingdom of matter ("not real"), is opposite to the Divine and hostile to the true nature of man; but man never conquers this world, but can only flee from it empty-handed into the bosom of the Divine. The ideal of a single person – is not a living and free person, "friend of God", but only a contemplator and ascetic detached from the world, ashamed of what the body has; a collective person (society) never reaches the limits of humanity here, he remains a city – creating iron necessity. The extreme mysticism of a theory that absorbs personality corresponds to the absolutism of the Roman state, which has absorbed local cities and nations, without, however, rising to real universalism. The Roman Empire remained only a huge, immensely grown city, which, precisely because of its enormousness, loses a keen interest for its citizens.With the complete absence of such interest, the philosophy of Porfiry differs even from the philosophy of Plato and Aristotle.

12) Publish Ignatius Celer — Stoic philosopher, originally from Berit to Phoenician. He spoke under Nero with the accusations of his friend Barea Soran.

13) Antipath — Stoic I c. BC, lived in Athens. Originally from Tire. Friend of Katona Ml.

14) Apollo, described the life of Zeno and compiled a bibliography of stoicism.

15) Aspasia — co-fist from Bible (Phoenician), contemporary of Adrian; wrote the story of Bible.

16) Filodem Epicurets was originally from Gadar. contemporary of Cicero; lived in Rome and was a friend of Pison, against whom Cicero delivered a speech that came to us. In this speech, Filodem is characterized as a widely educated person, philosopher and talented poet, who in theory conducts the catechism of epicureism that Pison put into practice. Cicero says so about him: “If anyone wants to blame Filodem, then not much and not as a cynical, dishonest and arrogant person, but as a source of Greek, as a flatterer, as a poet ... at the request, by invitation, under duress, Philodem wrote a lot to him (Pison) and about him, finally depicting in very elegant verses all his passionsA significant number of epigrams (more than 30) have come to our time with the name Filodem in the collection of the Palatine anthology; according to the grace of form and wit, they fully deserve the review that Filodem Cicero gave about poetry. In the passages of the essay on music, Filodem explores the issue of its practical influence, polemicizing with stoics who attached great importance to music, challenging the importance of music in the field of religion and in life, and claiming that ancient music was not appreciated, he proves that it acts on feelings, but not on the soul. In the essay on vices and virtues opposite to them, we are talking about how a sage should arrange his life. Considering wealth as a source of well-being, he teaches how to be happy with it. The best use of wealth is made by the one who offers them to the services of pleasant people and sages, similar tohow Epicuru served his wealth as his disciples and friends. Having stated what true friendship and generosity consists of, Filodem condemns stingy people and bad housewives, recommending some provisions from the works of Feofrast and Xenophonte in economics. In his essay on rhetoric, he polemicizes with the defenders of oratory, proving that it does not contribute much to the development of spirit and heart, and examines the issue of the influence of rhetoric on politics and the mutual attitude of rhetoric, philosophy and politics. The passages of Filodem that have come to us, being a very valuable source for getting acquainted with Epicurean philosophy, are far from perfect in style as its anthological poems.recommending some provisions from the works of Theofrast and Xenophon in economics. In his essay on rhetoric, he polemicizes with the defenders of oratory, proving

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17) Diodor from Tire — philosopher-peripathetic II c. BC, student of Kritolaya; tried to combine the teachings of stoics and Epicureans with aristotel philosophy.

18) Menippus — the philosopher of the cynical school, originally from Gadara, lived in the late III century. BC; was a slave, then became a student of the philosopher Diogenes and a follower of cynical philosophy; this did not prevent him from engaging in usury and gaining a great fortune. Having lost a significant amount for someone, he committed suicide. In his (unreserved) satires, he reasoned in a comic tone about serious issues from practical philosophy and with sarcasm attacked human vulgarity. They were written by prose mixed in some places with verses. They were imitated by Terencius Varron in his "Satirae Menipreae".

19) Maxim the philosopher — one of the educators of Emperor Mark Aurelia.

20) Basilid — stoic philosopher from «Palestinian » Scythopol; Emperor teacher Lucius Vera and Mark Avrelia.

21) Yamblich — philosopher belonging to a new platonic school. Information about his life, extremely scarce, is given by his biographer Eunapius, who is much more concerned about the generalization of various walking jokes about his miracles than the coherent presentation of the history of his life and teaching. He does not even report the year of his birth and death, and only from a comparison the testimony of the commentator of Svida that he lived in the time of Constantine the Great, and the message of Eunapius that the

student of Yamblich Sopater after his death appeared to the court of Constantine, can we conclude that he died ok. 330. It came from Halkida to Kelesiriya, from a rich and famous genus. His teachers in philosophy were Anatoly, about whom almost nothing is known, and Porfiry. Subsequently, he founded his own school, apparently in his hometown, and gained wide popularity as a teacher of wisdom.Many students gathered for his modest meal and followed him everywhere. They said that he surpassed knowledge and depth of thought not only Anatoly, but also Porfiry. He was credited with the ability to work miracles and call the gods. Eunapius says that he could have climbed during ecstasy 10 feet from the ground and once, in Gadar, called from the source of Eros and Anteros, in the form of 2 babies. From his many works, a little, mostly passages reached us. So of his main work in 10 books, of which each represented an independent whole, 5 was preserved. The preserved works are not enough to be able to make a complete picture of the views of Yamblich; therefore, you have to resort to the news of other writers, mainly Proclus (comments on the dialogue of Plato "Timey") and Julian.As a philosopher, he stands immeasurably below Porfiry, yielding to him in the depth and originality of thought. His presentation suffers from stretching. Yamblich tries to coordinate the views of Plato and Aristotle even where, apparently, this is completely impossible. In general, his philosophical system is syncretism and represents the desire to connect the neoplatonic and neopifagorean views with various Eastern Theosophical teachings. He, rather theologians, trying to create a philosophical foundation for religion and its dogma than a philosopher in the true sense of the word. The main goal of his life – is to revive the falling paganism, not as a combination of many more or less developed beliefs and cults, but as a single finished religion, to develop a strictly defined dogma for it, to streamline,to justify and justify its rite side and create religious morality, just as all this already existed in Christianity. This actually lies the solution of his popularity in antiquity. The desire to revive paganism was common with many outstanding minds of that era. When the ever-increasing Christianity threatened to destroy all ancient civilization, with its science and art, along with polytheism, philosophy, which highly appreciated the benefits of ancient culture, defended it and began a desperate struggle against renewed vigor, despite the fact that in the views of the church fathers, on the one hand, and philosophers – on the other, there was often much in common. For greater success in the struggle, it was necessary to carry out some reforms in paganism. These reforms came down, chap.o., to the interpretation of myths,to the purification of polytheism from various immoral views and customs and to the unification of various beliefs. In this spirit, Apollonius of Tian, Plutarch, Apuley, Kronius, Numeni, partly Porfiry worked. Yamblich and especially his school, try – like medieval theologians, for whom philosophy was only a servant of theology (philosophia – ancilla theologiae) – to accept the ancient religion as a whole, with all its dogma and only substantiate it philosophically, bringing it to a strict system. The starting point of the views of Yamblich is the same as that of the medieval theologians: the consciousness of the insignificance of man, his dependence on the forces of nature, the weakness of his will and mind. He found that «Plotinus » put the human soul too close to the higher divine world. He could not allow the soul, in its essence, to be not affected by suffering and evil.The only opportunity to free oneself from evil and from the dark forces of nature and destiny is

to support the gods who govern this destiny. Although in the process of cleansing the soul, it must itself take an active part, but it is possible to complete it only with the help of the gods. The divine world of the first neoplatons, according to Yamblich, was too distant from a person, too ideal for a person, with his insignificance, to be able to directly contact him. Therefore, it increases the number of mediating links between the Trinity «Dam » – Porfirya and man and introduces an infinite number of gods and demigods, while at the same time, solely due to the religious mood of his mind, purely abstract concepts. In this – the main difference between the Yamblich system and the teachings of early neoplatonics. In the general presentation of the Plotinus system of emanations,namely, the assertion that each lower stage of being is higher, he converges with his predecessors. Joining the usual division of the gods into the visible and invisible, Yamblich also distinguishes the world gods who are in the world and rule them, and the gods of the superworld. At the core of his theogony, he puts the dam teaching of the Trinity. 1st stage of it, the highest principle of being – One, about which one can more likely affirm what it cannot be than what it is, – simple, indivisible, motionless in its unity, the basis of all being, the reason for all harmony, the source of all its mind. serving as an intermediary between the One and the 3rd principle of – Demiurg or Soul; it is a fertilizing beginning, the culprit of the existence of the gods, the principle of divine life.3rd hypostasis – soul or demiurg – performs the very act of peace. But Yamblich does not dwell on this and, in essence, the fairly simple «Dam » complicates to the extreme, deriving more and more triads from each principle and creating new entities that serve as transitional steps. He proceeds from the consideration that the transition from a completely simple and independent entity to a complex and dependent one should occur through a new entity, both involved and simple and complex. So for example, except for the One «Dam » – Porfiry, it allows another One standing between this higher, so to speak absolute One and multiplicity. From this second One, he removes the implausible, representing a triad in which the 1st member is called father or reality, the 2nd – force, the 3rd – mind.This triad, in turn, contains 3 triads. Theology of Yamblich, at least in the form in which we know it, seems rather confusing; we do not find in him that strict systematic and simple understandable scheme that Proclus subsequently developed. Among the world entities above man, Yamblich distinguishes the souls of gods, demigods, angels, demons and heroes. They need to be joined by the patron gods of individual peoples and individuals. Yamblich introduces gods from various folk religions into his system and at the same time enjoys ridiculous fables about them, based on the idea that the more fantastic the gods are, the deeper the meaning lies in them. Julian's speech about Helios, setting forth, in essence, the views of Yamblich, serves as an example of how Yamblich used myths. In his opinion, Helios is the central point of unity;he is – their king, and as a reflection of higher unity he is involved in the same benefits that he receives from the One. Therefore, he is an intermediary between the worlds visible and invisible; the visible sun is only a reflection of this higher sun – Helios. Helios is the same as Zeus and Serapis; Dionysius and Asclepius are only the forces that make up Helios. Apollo and Athens World Soul – his emanation, Aphrodite – his assistant, etc. The practical side of polytheism – honoring the images of the gods, theurgy, the mantle – found a zealous admirer in Yamblich. Yamblich claims that these images are

filled with divine power, regardless of whether they are made by human hands or fell from the sky. To prove this divine power, he uses different wonderful stories, and although he tries to justify the wonderful reference to natural causes,but it can hardly matter, because he and natural phenomena try to explain with the wonderful action of the gods. He refers to the omnipotence of the gods and to the connection of the world visible with the invisible. Of particular value are the prophecies for him. The grace of the gods is easiest, in his opinion, can be achieved by people through prayer and sacrifice. Yamblich sets out the doctrine of the origin of the idea of deity and a sense of faith. He claims that we know God not by reasoning, but by the very act of thinking. The idea of God – the idea is born, a property of our mind. Being themselves involved in consciousness, the gods are inaccessible to our direct consciousness and knowledge, but we learn about the divine goodness and rationality of the actions of the gods, contemplating the universe. If there is evil in the world, it does not come from God,but from evil demons and from our ignorance and inability to use the gifts of heaven. The decisions of the gods are unshakable; the gods are impartial and cannot be touched by prayer, but prayer is still necessary, because with her we are doing better and approaching the gods. The sacrifice ceremony is valid on its own, without our assistance; only accurate observance of the ritual is necessary. The priest is an intermediary for the transfer of divine power, an organ of deity. Then the author is allowed into the details of the tour. It determines the nature, power, functions of each type of supernatural beings and lists all the external features on the basis of which the true taurus learns about the presence of higher beings. All higher beings are divided into gods, demons, heroes or demigods and souls. The power of the gods is immeasurable and has an instant effect;demons are weaker and their power does not occur immediately. The gods are friendly to man; the evil gods – are not gods, but demons. Souls of people can rise to angels. The appearance of the gods is simple, their appearance is saving; the appearance of the demons is terrible. The appearance of the gods evokes love and sacred intoxication, the phenomenon of angels – promotes knowledge, the phenomenon of heroes – excites courage, the phenomenon of demons – carnal desires and passions. True divination lies in ecstasy, which is nothing but the union of man with the deity. The soul cannot reach the state of ecstasy itself, but only with the help of mourning. Ecstasy, as the author of the book "De mysteriis" – understands it is a deity, not the fruit of the soaring of human thought, towering in its pure contemplation to a deity like Porfiry. Further content of the book – a detailed description and protection of various religious ceremonies,sacrifice, prophecies, etc., and the author, in his polytheistic zeal, does not stop before the apology of the cult of Priap and Phallos'a. Yamblich has an addiction to the Pythagorean mysticism of numbers; on the contrary, he gives too little importance to the Platon theory of ideas. In general, he is a passionate fan of Pythagorean philosophy: we owe mathematics the best gifts of heaven. It penetrates all branches of philosophy, promotes the purification of the soul, leads it from sensory to hypersensitive and, accustoming it to contemplation of invariably eternal truths, tells our knowledge of nature the nature of accuracy and regularity, and politics and moralist gives examples of harmony and order. But its highest significance is comprehended only when we penetrate the highest meaning of Pythagorean philosophy and master the knowledge of the symbolism of numbers,with the help of which

the spirit reaches the contemplation of higher truths and comprehends the nature of the gods and the invisible world. On this occasion, he says little new; more than once, the connection of mathematics with philosophy is unclear. Incidentally, he argues that mathematical substances (numbers and geometric shapes) are incorporeal independent entities between limited and unlimited, between bodily and incorporeal forms, between ideas, and that, being motionless, they also differ from souls. As principles for mathematical numbers, Yamblich, together with his predecessors, points to the One and to the cause of the plurality that he identifies with matter; as a basis for geometric values, he calls the point and length. From the connection of the One with matter, as the cause of plurality, a number occurs, then a geometric figure,of its above grounds. Being and beauty are characteristic of them, and only with further comparison of elements, as an accident, a bad beginning may appear. For Yamblich, all this seems unusually important. No less important for him is theological value of numbers and their mystical relationship with various gods. In addition, he was engaged in cosmology, psychology and ethics, but our information about his views on this subject is very scarce. Together with Plotinus and other neoplatonics, he assumed that the visible world is the eternal emanation of the invisible world and only hypothetically allowed the creation of the world in the form of a temporary process. Forces that exist and operate independently in the higher world need the visible world in bodily media and form nature together with bodies. With nature, according to Yamblich, fate is identical.The presentation of nature contains nothing else but a combination of natural causes acting in a known, strictly defined order only due to their general dependence on a single higher root cause. If this intervention had not been the highest in the forces of nature, it would have fallen into disharmony, and with it we would have plunged into the abyss of misfortune and evil, from which we are freed, that is, only the patronage of the gods. Regarding the space of view, it is somewhat controversial. In one place, it defines space as something that does not have volume and boundaries, and calls the deity the space of everything; in another, it defines it as part of the surface of the limiting body, partly as the surface of the limited; in the 3rd erects it to a force that restrains the body and produces its length. Time, along with «» Dam, it removes from the properties of the soul;by its origin, it is nothing but a movement underlying the essence of the soul; only from this superworld time does the time of the visible world arise as a measure of movement. Attaching very little importance to the study of the outside world, he was all the more diligent in studying the soul. In his psychological views, the desire to preserve her middle position between the higher and lower world comes to the fore. According to Yamblich, his predecessors paid too little attention to the difference between soul and Nous and to the difference between human and world souls. He could not allow the Razum to change activity and inaction and inclination towards bodily, and that is why he put his soul between the enduring and the passing. He could not imagine a soul without an etheric body, which he, like Porphyria, set between it and the material body.He admitted that these 2 components of a human being (soul and etheric body) persist after death. In this regard, he converges with many Theosophical schools, both ancient and new. Then he recognized the ability to rise to an angelic state for pure human souls; on the other hand, he believed that some sinless souls out of love for people could be embodied in human

bodies, although they generally subordinated the transition of souls to bodies and back, their return to the hypersensitive world, – the law of strict inevitability, and did not see in the fall of souls on the earth punishment. He limited the resettlement of souls, like Porfiry, only to human bodies, while pointing out the difference between unreasonable animal souls and human ones. In the notions of retribution, waiting for the soul at resettlement, he converged with Porfiry;he believed that the human spirit had free will, but, nevertheless, attached great importance to the support of the deity, thinking that a person could not do without it, due to the weakness of his nature. To the 4th genera of activity indicated by Porfiry, in which a person can purify the soul: 1) political virtue, in which the human spirit is not yet freed from partial and changeable, 2) self-deepening and self-knowledge, 3) theoretical virtue, in which a person contemplates what is above him, and 4) a paradigm of divine virtue, when the soul is immersed in when the soul is in its most divine part, enters into direct communication with the One. Of particular importance in this series of virtues was self-deepening in his eyes,necessary for purification and further improvement, for free from the bonds of the necessary and transient. His disciples and followers – Theodore of Azin, Priscus, Eusebius, Edesia from Cappadocia, Sopater, Maxim Ephesus, Chrysanty, Eunapius, imp. Julian, Sallusti, Libany, Dekeipp, Temistia, etc. Yamblich as a mathematician. Of his works, 2 were related to mathematics. Known for a small excerpt from the 28th book, the essay on subjects related to ancient Chaldea, and consisting of 10 books "Collection of Pythagorean teachings." 10 books that made up the aforementioned 2nd essay contained: 1st – Pythagoras's life, IIth – introduction VIth – ethics, VIIth – theological and arithmetic interpretations, VIIIth music, IXth – geometry,Xth – spherical. Of these books, only I, II, III, IV and VII have survived to date. Of greatest interest to mathematics is the IVth book. Of the arithmetic sentences contained in it, the following, as the first time encountered here, can be considered the discoveries of the author himself. The product of a number on the nearest of the homogeneous with it (estimated or odd) with an increase of one gives a square, as can be seen from identity a (a + 2) + 1 = (a + 1) 2. In the rest of the sentences he found, he is widely used for the visual presentation of the numbers appearing in them by the figurative concept of the retail. So, any square number, like the sum of 2 triangular numbers passing one after another, can be compared with the realm: in the identity representing this case 1 + 2 + 3 + ... + (a – 1) + a +represented by a unit, they run to some turning point, represented by the number a, from which they again return in reverse order to the unit, as to their ultimate goal. Further, having discovered the sentence by which 1 + 2 + 3 + ... + (a – 1) + a + (a – 2) + .. + The consequence of the 1st of these 2 proposals for the lists is his concept of units of the decimal system of 1, 10, 100, 1000, ... as units of the 1st move, 2nd, 3, etc. To this concept, it is led by the results of the multiplication of members of identity 1 + 2 + 3 + ... + 9 + 10 + 9 ... + 3 + 2 + 1 = 100 to 1, 10, 100, etc.The 2nd of the arithmetic sentences belonging to Yamblich and not comparable to the riser is as follows. If in the amount of 3 numbers following each other in a natural row, provided that the largest is multiple of 3, take the sum of the numbers (total monad), in this amount again take the sum of the numbers, etc., then the last amount will always be the number 6.

22) Lukian — the greatest of Greek sophists, "Voltaire of Antiquity", p. approx. 125 in a poor family who gave their son to study for a sculptor, from whom the boy fled to become a rhetoric. Having studied the Greek. the ulcer, he became a judicial speaker in Antiochip and joined the then most famous direction of rhetoric – episodic, or sofistic, the main representative of which was Sofist Polemon in Smyrna. As a wandering rhetoric, Lukian proceeded to Asia Minor, Greece, Macedonia, Italy and Gaul, giving speeches in special occasions, most often in Olympia. This period of his surviving works includes sophistic declarations of tyrannoid killers, of Falaris, of the deprived inheritance, "The Praise of the Fly", "The Dispute of Letters", etc., in which the author's satirical vein is already felt. Empty rhetoric did not satisfy him;bored with the "outraged harlot" (dialogue "Bis accus." 31), he turned away from her and took up philosophy, keen on meeting with the Platonic Nigrin, in the story of which he enthusiastically recalls the noble image of this sage. Settling in Athens, Lukian began to conduct his new views in humorous satirical dialogues. Dialogues have long served the goals of philosophy, especially at an academic school; but their majestic seriousness and cunning dialectics Lukian revived comedy with a slight wit. Initially, he intended dialogs for verbal pronunciation and only later began to publish them for wider circles of readers. The brilliant period of his satirical activity was the time of Mark Avrelli and Kommod, especially 162 – 165. Reaching old age, he again became a recitator, notifying about this change in the "prologist" about Heracles.At this time, by the way, they wrote speeches about Dionysus, Zevxis, Herodotus, "Graise to the Fatherland", "On Sorrow", etc. Relations with dignitaries gave him a profitable position in Egypt. In a special "Apology" he justifies himself of accusations of inconsistency, because he used to stand for the writers not to be bound by constant obligations. In Egypt, he died. According to later legend, he was torn to pieces by dogs, or maybe the cynics who bothered him. Works with his name have survived 82. All of them are small in size and mostly composed in a diological form; between them there are 2 dramatic jokes – "Tragedodopagra" and "Quickfoot" – and 53 elegant witty epigrams included in the Anthology. Only a few of his works can definitely be said when they are written.The sophistic declarations of Lucian represent a small group; they are all associated with his activities as a wandering rhetoric. His "Sleep" is connected with her, in which he proudly points out his successes as an episodic speaker, and "You are Prometheus in words", where he speaks of the nickname given to him for ingenuity. Dialogues in time and content are divided into several classes. To the earlier belong small scenes, representing without any bitterness the funny sides of faith in gods, philosophical sects, sophistic advertisements, human weaknesses and oddities. The most significant among them are the "Dialogues of the Gods", in which a subtle mockery of the folk faith looks through funny mythological scenes. They are related to the witty dialogs "Haron" and "Menipp".Direct attacks on faith in the gods are found in the dialogues "Zevs tragedy" and "Zevs convicted." In the last Epicurean, Kinisk proves to Zeus the impossibility of the simultaneous existence of the prevailing fate and free will of the gods over everything, and brings his interlocutor ad absurdum. In the Zeus Tale, the Epicurean Damis proves to Stoik Timokl that there is no providence. The other group is represented by dialogs dedicated to the philosophers –

earthly representatives of divine wisdom. In addition to Nigrin and Demonaks, they are depicted as real cartoons. They talk about virtue and wisdom, but in reality they are guided by selfishness, grumpiness and sensuality. A witty auction of philosophers, catching a philosopher on a gold bait, a parody of a philosophical feast ("Pir, or Lapiths"),ending with a formal dump between representatives of various philosophical schools. This also includes the parasite satire, whose hero, under the guise of philosophical seriousness, proves that living as a – real art. Another area of human weakness relates to "Heter Conversations", too frank for a modern reader, but very interesting for the history of the mores of antiquity. Over the years, the nature of the works of Lucian has become more serious. He stopped looking for only funny things in people, tried to point out their positive sides and at the same time began to direct his arrows against certain individuals. This includes most of the dialogs in which the author himself speaks under the name Likin. The most informative of them is – "Hermotim", written when the author was 40 years old and ending with the conclusion,that the sage should not blindly adjoin the teachings of one k.-l. schools and that philosophy does not mean anything if its representatives are not distinguished by impeccable morality. Similar to these dialogs in the content of his work, drawn up in the form of letters. The book of Lucian, written about the war of the Romans with Parfians, ended in 165, is directed against unrecognized historians who began to describe this war like Herodotus or Fukidid. "Alexander or Lzheprorok" contains the biography of the religious deceiver Alexander. "Retor Student" – the most caustic of the satire of Luciana; this is an evil caricature of a teacher of rhetoric, obviously directed against a living person. "True Stories" represent satire on complaisers of fantastic novels, which took place during Lucian, ch. about traveling to remote countries.Lukian himself wrote the humorous novel "Light or Donkeys", telling about the wonderful transformation of a young man into a donkey. This novel caused a lot of controversy in philological literature, because the same topic was processed by a certain Luki and then in the Metamorphoses of Apulea; it was necessary to decide which of the three owns the championship. It is more likely that Lukian invented the topic; in any case, he gave her a humorous shade that his Lukia does not have. He has a wonderful disregard for slaves. Lukian, fortunately, was hostile to Christianity. to which of the three belongs the championship. It is more likely that Lukian invented the topic; in any case, he gave her a humorous shade that his Lukia does not have. He has a wonderful disregard for slaves. Lukian, fortunately, was hostile to Christianity. to which of the three belongs the championship. It is more likely that Lukian invented the topic; in any case, he gave her a humorous shade that his Lukia does not have. He has a wonderful disregard for slaves. Lukian, fortunately, was hostile to Christianity.

23) Abdemon — a wise young man at the court of the Tyr king Hiram who solved the mysteries of Solomon.

24) Capella Marcian — encyclopedist 1st floor. V century AD, originally from Carthage, a

neoplatonik, wrote an encyclopedia in verses about «7 free arts » called «About the marriage of Philology and Mercury », which had a great influence on the medieval education system. It included the allegorical story "De nuptus Philologiae et Mercurii". It was he who divided the ancient arts into «trivium » – grammar, dialectics, rhetoric, – and «quadrivium » – geometry, arithmetic, astronomy and harmony (musical theory).

25) Chrissipp from Sol (approx. 280/277- approx. 208/204 BC) — ancient Greek philosopher, largest representative of the Early Stoey, student and successor of Cleanf.

Being a Phoenician by birth, Chrysipp studied in Athens at the Stoic Cleanf, as well as with the Academicians Arkesilay and Lakida. He was extremely efficient — wrote "500 lines per day" (therefore, the works of Chrysippa abounded with repetitions, contradictions and were characterized by a bad style). From the many works of Chrysipp, only approx. 1000 fragments, even part of the catalog of his works — in Diogenes Laertia mentioned only 161 names out of 700.

Chrysippu has the merit of streamlining and systematizing school stoic doctrine and protecting stoic dogmatista in a polemic with academic platonics. In practice, he became the second founder of Stoey: "if there were no Christypp, there would be no Stoey" (Diog.L. VII 183).

Chrysipp proposed the order of presentation of the doctrine not “logic, physics, ethics”, but “logic, ethics, physics”, considering it appropriate to address theology at the end of the course (physics and stoic theology are in the same subject area). He made significant clarifications to the epistemology (the doctrine of sensual "impression", "general ideas"). The formal logic of Stoey was almost completely developed by Chrysipp as a science of the ratio of "reasonable objects" (lectone), as well as the conditions for the truth of conclusions. It is believed that the logical system of Chrysipp is a variant of the logic of propositions, the first in the history of European logic.

The main innovations of Chrysipp in the field of physics — the doctrine of causality (dividing on basic and auxiliary, the difference between "necessity" and "fate") and the reform of psychology (considered all impulses derived from reason and completely identified them with judgment). Rationalism in psychology was designed to emphasize the autonomy of the subject in making its decisions. The ultimate monism of this theory made it difficult to explain the nature of unreasonable impulses, and became an object of criticism in the Middle Hundred.

26) Moderat from Cadiz — non-Opifagorean philosopher who lived in the second half of the 1st century.

Moderat did not write a lot of work «Pythagorean teachings » in 11 kn, which has not reached our days; excerpts from it are given to later authors. Moderat is trying to show that the followers of Pythagoras did not complement the views of the teacher, but only borrowed and revised it. He directly accuses Plato, Aristotle and other members of the Ancient Academy of plagiarism at the Pythagoreans. According to him, they appropriated all the conclusions of the Pythagorean school, «changing in them except the smallest », and all the cheapest, vulgar and convenient for ridicule were given as the true essence of the Pythagorean teaching, which doomed it to decline and oblivion.

John Stobey in his «Eclogs » cites a fragment of Moderat's texts.

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2. Writers:

Juvenal advises learning rhetoric in Carthage.

1) Terence Publi Afr — the representative of the ancient Roman comedy, the most gifted after Plavt. The best source for his biography is Lightonia. Terence lived between the II and III Punic Wars, originally from Carthage. He was a slave, but released for giftedness and beauty. Due to early death, only 6 of his works came to us: "Girl from Andros Island" (Andria), "Fresh" (Hecyra), "Punishing Himself" (Heautontimorumenos), "Eunuchus", "Formel" (Phorme) These plays were first staged on the Roman stage from 166 to 160. BC The most successful was the play "Eunuch", which was given twice in one day and broke previous fees. Afraniy calls Terence the best comedian.The public liked these comedies why they survived to our time. Terence was the lover of Scipion of the African and Guy Lelia. He published his works at the age of no more than 25 years, after which he went to Greece, but died on the way to the sea. Phrases from his plays are alive as sayings, for example – Homo sum, humani nihil a me alienum puto – «I am a man, and nothing human is alien to me ».

2) Publish Siriets — Roman mimic poet at Caesar and Augustus, junior contemporary and rival of Laberia, originally from Syria; in Rome appeared as a slave, subsequently received freedom and played his dramatic works in various cities of Italy, with great success. His mimes were especially appreciated due to the fact that they were poured with moralizing sayings. Of these works, it is very early, back in the 1st century, maybe Seneca, who readily quotes him, or someone else from his circle, was compiled, probably for school use, a collection of conversations or maxims. The title of the original collection of these sayings was: "Publilii Syri muni sententiae".

3) Meleagr — epigramist poet I century BC, the first compiler of the anthology, which he called the wreath, a native of Gadara and a student of Menippa, spent the end of his life on Kos, and his youth in Tire. "One of us is the fatherland of – the world, and a single chaos has given rise to all mortals" – exclaims Meleagr. He gave a sample of collections in his "venka", thanks to which many poems came to us. The collection of Meleagra included, in addition to its own, the poems of many of its predecessors, – the opening epigram lists the names of 47 poets, ch. fr. the Alexandrian period, the poems of which he used for the "vent". The "Wreath" did not survive, but part of it entered the Palatine anthology of Konstantin Kefala (X century). In this collection, Meleagra owns 128 poems, mainly erotic content,addressed to geteras or lovely youths. The poet extols the charms of his friends and friends, yearns for lost love, asks for sympathy. "You are sleeping, Zenophila, a gentle stalk" – says Meleagr is one of his beloved; – "If I, like a wingless dream, now penetrate your message and remain immovable! Even if the dream does not concern you, a dream that puts Zeus himself to sleep: I would like to own you completely "(V, 174). The longest of the surviving poems of Meleagra – anthem of spring and the beauties of the awakening Nature, with fun, songs and a beach of rejoicing people (IX, 363) was only 23 hectares. If I, like a wingless dream, now penetrate your message and remain immovable! Even if the dream does not concern you, a dream that puts Zeus himself to sleep: I would like to own you completely "(V, 174). The longest of the surviving poems of Meleagra – anthem of spring and the beauties of the awakening Nature, with fun, songs and a beach of rejoicing people (IX, 363) was only 23 hectares. If I, like a wingless dream, now penetrate your message and remain immovable! Even if the dream does not concern you, a dream that puts Zeus himself to sleep: I would like to own you undividedly "(V, 174). The longest of the surviving poems of Meleagra – anthem of spring and the beauties of the awakening Nature, with fun, songs and a beach of rejoicing people (IX, 363) was only 23 hectares.

4) Antipath — poet of the late II century. BC, originally from Sidon. Born in Tire. Author approx. 80 epigrams preserved in the Palatine anthology, in which the motives of early epigrams, especially Leonid from Tarenta, are most often repeated. Fiktivna tombstone epigrams and rhetorical appeals prevail. Quintus Lutatsius Katull recalled Antipatra as a good improviser.

5) Straton — Greek epigrammatic poet (name distorted Phoenician), originally from Sard, who lived under or shortly after Emperor Adrian. Straton came from a collection of epigrams about love for beautiful boys, which underlies the XII book "Palatinate Anthology" (94 epigrams out of 258).

6) Cadm from Miletus the Younger — author of erotic works.

7) Sulpicius Apollinaris from Carthage, teacher of Emperor Pertinaks and Avla Gellia, commentator Vergilia, author of learned letters and metric translations of the contents of Plavt, Terence and Vergilia (Eneids).

8) Heliodor — erotic writer III — IV c., Originally from Emeza (Finicia), author of the novel «Ethiopia » ("Aithiopica"), about the love of Feogen and Harikly, which served as a model for late erotica erotica <TA

His name is known from the final phrase of the novel: «composed of Phoenicians from Emes, from the family of descendants of Helios, Heliodor, son of Theodosius ». It follows that he was born or lived in the Syrian city of Emes.

In «Church History » Socrates Scholastica (Prince V, chap. 22) it is alleged that Heliodor, the author of the novel about Teagen and the Hariklei, subsequently accepted baptism and became bishop of Trickk. Socrates does not in any way grant the bishopric of Heliodor. A number of later Byzantine authors attribute it to the era of Theodosius the Great (379 — 395). Admittedly, this evidence is not too reliable. The legend told by Nikifor Kallist, according to which the church authorities demanded that Heliodor either burn his work, or abandon the bishop's dignity, gained great popularity in the Middle Ages, and Heliodor allegedly chose the latter. «Ethiopia » (IX, 9) contains textual borrowing from the «Life Descriptions of Moses » Filon of Alexandria (III, 24), which indicates familiarity with the Jewish-Christian circle of ideas (in the III — IV centuries.Filon's works were popular almost exclusively among Christians).

The novel of Heliodor tells about the love of the daughter of the Ethiopian king Hariklei and the beautiful young man Teagen, who had numerous adventures. The novel of Heliodor had a huge impact on the Byzantine novel, and later on the Western European literature of the Enlightenment.

9) Nemesian — Latin didactic and bucolic poet, originally from Carthage. It didn’t reach us in full form (v. 325) his poem about hunting ("Cynegetica"), written in 283 – 284. 4 eclogs In the first 2 and 4, it tells about the competition of shepherds in singing, and the 3rd contains the praise of Wakhu. In the latter, the author managed to paint a very lively picture of bacchanalias.

10) Staberiy Erot — rhetoric, grammar. A freelance from Syria. Teacher Brutus and Cassia. At the time of the dictator Sulla, he taught children of repressed children for free.

11) Mark Valery Prob — a grammar from the time of Nero, originally from the Phoenician Berita, who criticized the texts of Terence, Virgil, Lucretia, Horace, Persia. They are written the works: "De occulta litterarum significatione", "De Notis" and "De inaequabitate Sermonis" (not reached us). Lightonia praises his collection of observations of the ancient speech.

12) Theodore Gadarsky — a prominent rhetoric, mentor of Tiberia.

13) Pavel — a rector from Tire, whose speeches in front of Adrian, the city owes the title of metropolis.

14) Heliodor — the rector in Rome and the secretary of Emperor Adrian, subsequently the viceroy in Egypt and the father of the excellent commander Avidius Cassia, who rebelled against Mark Aurelius. Originally from Syria. It is believed that he is the same person with the metric of Heliodor, although others take this latter for that rhetor Graecorum longe doctorsimus, who at 37. escorted Horace from Rome to Aritia.

15) Isaiah Syrian — famous improviser speaker. The main teacher of Demosthenes.

16) Sallusti — the rector, originally from Syria, lived about 500, first in Athens, then in Alexandria. Sallustia was not so much a philosopher as an ascetic. Maybe he is the author of a small essay "On the Gods and on the world", in which you can see a publicly available presentation of the neoplatonic doctrine in his Syrian direction. In the composition of this, the immortality of the soul and the eternity of the universe is proved and the teachings of the Epicureans are refuted.

17) Menander — 2nd floor rector. III century, genus. in Laodecia (Syria), amounted to 2 works important for the sophistic eloquence "De encomiis". His analysis of Demosthenes' speeches laid the foundation for all the similarities to the works of this speaker.

18) Azemilk — Carthage scribe, also the son of a scribe.

19) Azrubaal bin Abdashmun — Carthage Professional Translator.

20) Dorotheus Sidonius — famous ancient astrologer and poet I century AD, who worked during the reign of the Roman emperor Caligula (12 - 41 AD). By nationality, an Hellenized Phoenician, his life, apparently, proceeded in Egypt (Alexandria) or Sidon. Dorotheus is known as the author of the Pentateuch - a five-volume work on natal astrology, preserved in the Arab translations of the VI-VIII centuries. Now the text of the "Carmen Astrologicum" is distorted and partially lost. However, Dorothy remains one of the best sources about the practice of Hellenistic astrology. At one time, he had a great influence on the late Christian, Persian, Arab and medieval astrologers. In addition, Dorothea's work is also one of the examples of Hellenistic poetry, as it was written by a Greek hexameter. In Russianas far as I know, not translated. His book had a huge impact on both ancient astrology (especially on Materna, Maxim, Gephaestion, Retoria, hermetic literature) and medieval (Arabic, Persian, Jewish, Latin, Byzantine and their derivatives).

21) Kania Ruf — Roman poet 1st century, friend of Marzial, originally from the old Phoenician colony of Cadiz in Spain.

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3. Historians

It is known that Carthage historians were interested in both the Dauphinian past of North Africa and the fate of the Carthage Power. Apparently, materials about Carthage, which were preserved by Roman writers Justin in their abbreviation «Filippy Stories » Pompea Troga, as well as Sallustia in «Southurt War », go back to their compositions. Joseph Flavius retained links to the chronicles of Tire; there were other compositions of the same kind. It is interesting that Kadma from Miletus, who considered in ancient times the founder of the literary prose and the oldest historian (VI century BC), the author of "History of Miletus and All Ionia", in 4 books. Herodotus (II, 44) heard from the Tyr priests the chronology of their temple and city, Sallustius refers to the «cannon books of Giempsal » (Bel. Jug., 17, 7), Joseph Flavius also used the works of Phoenician historians. Tatian (Adv. Graec.,37) also says about the Phoenician writers that «They had 3 husbands: Theodot, Ipsikrat and Moch; their books were translated into Hellenic by Let ... The stories of these aforementioned persons explain in which of the kings the abduction of Europe and the arrival of Menelaus in Phoenician occurred, and what happened under Hiram, who, having given his daughter as king of the Jews of Solomon, presented a forest of various logs for the construction of the Temple. And Menander Pergamsky made the same record ». And Menander Pergamsky made the same record ». And Menander Pergamsky made the same record ».

1) To the Attinparanu (XIV century BC) — the Ugarite High Priest, who dictated the scribe of Ilimilka to the Ugarite mythological poems that King Nikmaddu gave to the temple of Balu. These tablets, found in March 1928 in Ras al-Shamr (Syria), are of great importance for understanding the theogony of the Bible-Sanhunyaton and the Bible.

2) Fabian — the first high priest (ierophant) of Canaan, the founder of the cult tradition. Filon of Biblesky considers him the author of some ancient composition, in which all the sacred mythological Phoenician traditions were stated in a single, logically integral, narrative. According to Filon of Biblesky «the oldest hierophant of the ever-living Phoenicians, conveyed all this (phinician myths) to the orgeons (participants in the priesthood) and the main interpreters of the sacraments, giving the form of allegories and mixing with world natural phenomena ». Filon polemicizes with him, as with an allegorist, the culprit of the distortion of ancient Phoenician history in the theological sense. Probably, he comes up with an explanation of Al's iconography.

3) Sanhunyaton — ancient Phoenician sage, priest and writer who lived in Tire "before the Trojan War." He gleaned theology for his book at the Berite priest Yevo – Jerombaal. So it is characterized by classics (Svida, Eusebius, Athenaeus, etc.). His work is "Phoenician History", setting forth ch. feogony and cosmogony, reached us with Eusebius (Praeparatio Evangelica) and Porfiry, who used the Greek translation of Philon of Bibles. About Sanhunyaton Svida writes: "Sanhonyaton, a Tyr philosopher who lived near the time of the Trojan War." Athenaeus (III, 37) speaks of the authors of the Phoenician Stories by Suniayton and Mohe; Theodoret (Serm. II) refers to "Sanhunyaton Berityanin, who wrote" Phoenician theology. " He goes on to say, "Sanhunyaton put Porfiry high."The evidence of this latter also came to us: "Phoenician history" was composed in the language of the Phoenicians of Sanhunyaton, and Filon of Biblesky translated it into Greek in 8 books. " I will quote the words of Eusebius: "This [phoenician story] is told by Sanhunyaton, a man who lived in a very ancient time, as they say, before the Trojan War. They testify that he set forth the Phoenician story reliably and truthfully. All his work was translated from the Phoenician language into Greek and published by Filon Biblyanin, not a Jew. This is mentioned by the one who in our time wrote against us in the 4th book of the essay directed against us, testifying to this writer verbatim as follows: "Sanhunyaton Berityanin tells the truth about Jews, quite according to the names of their places and names; he borrowed his information from the priest Jehovah God, Jerombal.When he devoted his story to King Berit Abelbal, the king and his experts approved him as a true historian. Their times fall even before the time of the Trojan War and approximately coincide with the time of Moses, as can be concluded from the lists of Phoenician kings. Sanhunyaton, who collected information from city chronicles and temple inscriptions and wrote the truthful history of antiquity in Phoenician, lived under Semiramid, the queen of Assyria,

who, as they write, lived before the Trojan War or just during it. The composition of Sanhunyaton was translated into Greek by Filon Biblyanin. "who collected information from city chronicles and temple inscriptions and wrote the phoenician truthful history of antiquity, lived under Semiramid, the queen of Assyria, who, as they write, lived before the Trojan War or just during it. The composition of Sanhunyaton was translated into Greek by Filon Biblyanin. "who collected information from city chronicles and temple inscriptions and wrote the phoenician truthful history of antiquity, lived under Semiramid, the queen of Assyria, who, as they write, lived before the Trojan War or just during it. The composition of Sanhunyaton was translated into Greek by Filon Biblyanin. "

4) Diya — Phoenician historian. Joseph Flavius spoke of him: «In the fact that I did not invent regarding the Tyr annals, I will bring to the witnesses Dia, a husband whose authority regarding the Phoenician history is recognized by ».

5) Filostrat — historian, on «Phoenician history » which Joseph Flavius refers to.

6) Malch (Kleodemus) — Phoenician historian and diviner who wrote in Greek approx. II c. BC Malch is the author of Jewish history in which Jewish traditions are mixed with Greco-Finikian mythology. A brief excerpt from it leads Joseph Flavius to Alexander Polygistor (Iud. Dr., 1, 15); everything else is lost. Malch says Abraham had 3 sons from Ketura: Aferan, Asurim and Jathan, to whom the city of Afra, Assyria and Africa owe their proper names. These 3 helped Hercules (Melkart) in his fight against Libya and Antei. Hercules then married the daughter of Afra, and his son from this marriage, named Diodor, had, in turn, the son of Sofon, whose name the Softsy are called. Apparently, this Saufon – is Sofak, the founder of the Numidian kings.

7) Charon — Carthaginian who wrote a book about Carthage tyrants, about famous men and women. Roman barbarism did not leave a line from these works.

8) Filin Agrigentsky — historian who wrote about the I Punic War, in which he himself took part on the side of the Carthaginians. He used Carthage sources to write his work. Polybius and Diodor used his work. According to Filina, Diodor spoke about the unsuccessful siege of the Egesta Romans (264 BC) and the beating of many Romans, the capture of Akragant by Kartalon in 255, and the conquest of a number of cities in Sicily by Hamilton. There is no reason to doubt these messages, for it would be foolish for a native of the Agent to lie about her occupation by Cartolon. Polybius said that «, due to its mood and generally reverence for the Carthaginians, Filin found all their actions reasonable, beautiful and generous ».

9) Ergiy — Rhodes historian, wrote the work «On the settlement of the island by Phoenicians », which was later used by Diodor.

10) Theodot — historian from Tarsus, wrote the history of Phrygia in the Phoenician language. His works translated into Greek were used by Alexander Polygistr and Joseph Flavius. Under Domitian was executed.

11) Filon Biblesky (approx. 50 – after 138) — wrote the story of Phoenician and described its culture in his unsaved «History of Phoenician » in 9 books. He also wrote «About the cities and what was wonderful in them was » in 30 books, «On the acquisition and selection of books » in 12 books, «Dictionary of Synonyms », «About Jews », biography of Adrian. Eughemerist, i.e. believed that the myths are based on real historical kings and heroes, then deified. Eusebius in his "Preparation for the Gospel" cites precious excerpts from historical, cosmogonic and mythological treatises to prove the superiority of the Christian religion. Among them, he reports, along with Alexander Polygistor, etc., a long treatise on cosmogony and theogony, an expert from the 1st book of "Phoenician History",walking under the name of Sanhunyaton and his translator to the Greek Philon of Bibles. Svida writes about the second: "Biblesky's Filon, grammar. He was born about the time of Nero and lived for a long time. He says that Consul North Guerenniy corrected the position when he was 78 years old at the 220 Olympiad. " Filon divides the gods into mortals and immortals: the first – celestial bodies and elements, the second – deified people; which makes it a kind of «atheist theologian ».

12) Kallikrat from Tire, lived approx. 280, author of the biography of imp. Avrelian.

13) Nikolai Damascus — historian and philosopher-peripathetic; accepted Judaism, p. in Damascus, where his father, Antipatra, occupied a high position and enjoyed great respect, mind. in Rome approx. 64 BC Friend of Herod the Great. Anthony and Cleopatra's children were subsequently educated by the disposition of Emperor Augustus. He wrote on peripathetic philosophy; according to some, he belongs to the essay attributed to Aristotle earlier about plants. He also wrote tragedies. Most of all, he is known for his world history, from the Assyrians and Babylonians to his time. Very significant fragments (from the first 7 books) survived from her; his laudatory biography of Augustus also almost completely survived. He remained faithful to the teachings of Aristotle and, judging by his works, was so named. "semi-proselyte." In Jerusalem, he lived for about 20 years.Nicholas had a brother named Ptolemy; it is possible that it was a friend of Herod, the prosecutor of Ptolemy (Flavius, Ancient, XIV, 14, § 3, et passim). Based on some hints, one might think

that the reason for their friendship is explained by Herod's love of philosophy, rhetoric and politics. Herod encouraged Nicholas to practice history. They said about the writings of Nicholas that they surpass the works of Hercules. Nicholas accompanied Herod to Rome; during the journey they talked on philosophical topics. That is, to a certain extent he was a mentor of Herod, his faithful friend and smart adviser. At 14 BC Nikolai accompanied Herod to Asia Minor when he visited Agrippa. Just then, the Ionians harassed the deprivation of Jews of the privileges granted to them. Nicholas intercession benefited the Jews: they retained all their rights. Speaking about Saturday and using the words "our "season, Nikolai shows that he could be a proselyte. When Herod fell out of favor with Augustus because of a campaign against the Arabs, Nikolai defended him in Rome so much that the king's accusers suffered. He showed himself as a true friend when family drama began in Herod's house. If the unfortunate king obeyed his advice, Alexander, Aristobul and Antipatra would not have been executed, which, according to Nikolai, served as the beginning of disasters and the death of Herod's house. Nikolai remained a faithful friend of Archel, the son and heir of Herod, and secured his recognition as king in Rome, where other brothers harassed the same title. On his own advice, Archelai abandoned half of the kingdom due to the hostile mood of Greek cities, which were burdened by foreign domination. Nikolai respected Augustus. Apparently, Nikolai died in Rome 70 years old.The glory of Nicholas is based on his historical works; tragedy and comedy did not survive (Suidas, s. V. Nik; l; os), as well as his philosophical compositions. But his historical works are known to us in the form of numerous fragments, extremely important, which Joseph Flavius used. Proceedings: Great historical work in 144 books (Athenaens, VI, 249), of which Suidas mentions only 8. The remaining passages relate to the history of Midia, Assyria, Greece, Lydia and Persia; they are important for biblical history. Her passages, starting from 96 kn., are available at Athenaeus and Flavius. From the links of Flavius, one should think that books 123 and 124 dealt with the protection of Jews before Agrippa. The whole story of Herod, which Flavius conveys in Antiquities, is based on Nicholas. Those stereotypical formulas of Flavius, when he refers to his own works, we find with Nikolai.The works of Nicholas served as a source for Flavius, who used them not only for the history of Herod, but also for the history of the Hasmon's house and the history of antiquity in general. Flavius criticizes the works of Nicholas and reproaches him for Iroda's flattery, so Nikolai draws Father Herod, allegedly descended from a noble Jewish family, while he is actually a Jume. Further, he accuses him of concealing many facts defaming Herod, while he exaggerated everything that Herod could glorify; so, he hid the robbery of tombs of ancient kings. Indeed, Nikolai explains that he wrote the story for the sole purpose of glorifying Herod. Nikolay wrote a biography of Augustus, from which passages about his youth and the murder of Caesar, and the autobiography – fragments of her interpret for the most part Jewish history, becauseNikolai conveys events at the court of Herod, in which he played a role. Nikolai's work about interesting customs among different nations, observations and maxims has also survived. He is the author of pseudo-arist work "De Plantis".

14) Menander II Pergamsky — historian 2nd floor. III century BC, originally from Ephesus. He lived during the heyday of the Perm kingdom and school; apparently one of the students of Eratosthenes. He wrote the history of Phoenician, using the documents of the Tyr archive. Because he mentions that Hiram sent a forest from Lebanon to the construction of the Jerusalem Temple, then Flavius cites him as witnesses of the truth of biblical commandments. Menander talks about the son of Abdemon, who defeated Solomon in guessing the mysteries.

15) Zosim — historian, originally from Gaza. Its history (in 4 books that have partially been preserved) covers the period from Augustus to the capture of Rome by Alarich in 410. The main idea of the “History” of Zosima – is that Ancient Rome owes its greatness to the patronage of the gods and, as the ancient religion gave way to wicked Christianity, the empire fell lower and lower. Zosim depicts Christian emperors in the most unsightly form, especially Constantine I.

16) Procopius of Caesarea — the most important historian of the early Byzantine era; genus. at the end of the V century. in Caesari, «Palestine ». After receiving a rhetorical and legal education, he moved to the capital and became a secretary and legal adviser at Velisaria in 527, who was accompanied in 533 on a campaign against vandals. In 536 he accompanied Velisaria on a trip to Italy against the ready, and then to the East, against the Persians. The year of death of Prokopiya is unknown; he probably died in the 60s. VI c. This almost exhausts the meager biographical information about Prokopia. Of the works, it is most important consisting of 2 unequal parts of History in 8 books, better known as War Stories. The events are not presented here in chronological order, but in countries like Appian: in the first 2 books they are told about wars with Persians, in 3 and 4 – about wars with vandals, in 5,6 and 7 – with Goths. This part of History has appeared around 550 – 551. The 8th book, published after 554, is, as it were, an annex to the first 7 books and is dedicated to the general review of events before this year. Procopius goes far beyond military history; his work is a precious monument of the era of Justinian the Great. Hystoricon was mistakenly considered an extensive biography of Velisaria; if the figure of a commander is central to the story, this is explained by his outstanding merits and enormous popularity. Very interesting, although not always free from exaggeration, the exposure of various aspects of the court life and the policies of that time, given in the compiled about 550, but published after the death of the Procopia of the caustic "Secret History" (Historia arcana).In this essay, Prokopius draws in extremely gloomy colors the despotism of Justinian and the depravity of Theodora; also goes to Velisaria and his wife. These fierce attacks make a strange impression when compared to the restrained tone of History. Maybe this is the – secret memoirs of Prokopia, in which he gave a way out of a sense of indignation, long hidden for obvious reasons under the guise of flattery and praise. The 3rd work of the Procopia "On the buildings of Justinian", is distinguished by a flattering tone and exaggerated praises against the emperor. This is a – prototype of the

Byzantine panegyric, which so blossomed in the courtyard of the Komnens and Paleologists. It can be assumed that the historian wanted to soften the displeasure of the court with his "History of Wars" with this essay, where caustic irony is often poorly hidden under a restrained phrase.For all its rhetoric, treatise on buildings is, however, an important monument due to the abundance of material contained in it on geography, ethnography and state economy of Byzantium VI. Literary talent, erudition, acquaintance with military life, geography and ethnography, proximity to the court, objectivity of the presentation – all this puts Procopy at the highest place in medieval historiography.

17) Hekatei Miletsky (Gekatei, son of Gegesandra, from Miletus) (approx. 550 — 490 BC) — ancient Greek historian and geographer, one of the closest predecessors and literary sources of Herodotus.

I. Shifman calls him a Phoenician, but apparently confused with Phales from Miletus.

18) Gippagor — author of «Carthage Policy », which served as material for the Trog - Justin. The student of Aristotle.

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1) Taavt — legendary alphabet discoverer.

2) Cadm — " invented" the Greek alphabet.

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1) Famous Phoenicians 1 Politicians http://www.proza.ru/2007/12/22/85

2) Famous Phoenicians 2 Polkovtsy http://www.proza.ru/2007/12/23/78

3) Famous Phoenicians 3 Mathematics and Physics http://www.proza.ru/2007/12/23/79

4) Famous Phoenicians 4 Geography http://www.proza.ru/2007/12/23/152

5) Famous Phoenicians 5 Philosophers, Writers, Historians http://www.proza.ru/2007/12/24/91

6) Phoenicians are Jews! http://www.proza.ru/2007/09/02/100

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The Hicksos were Jews

Andrey Zelev

Gixos (distorted Egyptian name hekau khoswe – `waters of alien countries`) – famous conquerors of Egypt.

During the period of decline and chaos that marked the end of the Middle Kingdom (approximately 1720 BC), the hixos, making Avaris their capital in the eastern Nile Delta, actually controlled all of Lower Egypt. The power of the hicks also extended to Canaan and Syria until the Euphrates River. The dominion of the hicks in Canaan was accompanied by significant economic prosperity, large cities with powerful defensive structures arose, war chariots, a new type of swords and battle hatcheries were introduced. Around 1570 BC e. the hixos were expelled from Egypt and pushed to southern Canaan, where their power lasted several more decades.

It was like that. Having become the predominant population in the Nile Delta, the hixos made Avaris their capital, where they began to rule their dynasties, according to the Manefon XV and, apparently, XVI. The greatest power of the hickshaws was achieved under the kings of Hiana and Apepi, who were able to advance far south, reaching the city of Kus (Table of Karnarvon I). However, the Hicksos could not subjugate all of Upper Egypt. In Fivas at this time, the rules of the XVII dynasty, which, having gathered strength, began the fight against the hicks. The beginning of the struggle according to legend (Papyrus Sallier I — "Giksos Tsar Apope and Pharaoh Secnenra") is connected with the king of Sznenra, who, judging by the mummy found, apparently died in battle. His son, Camos, the last king of the XVII dynasty, fought more successfully. He gathered an army, moved north (Table Carnarvon I),intercepted along the way the message of the hicks to the ruler of Kush and managed to reach almost the very Avaris, but did not capture it (Gold II of Pharaoh Kamos). The final victory over the hicks was won by Kamos's brother, the first pharaoh of the XVIII Yakhmos I dynasty near 1550 BC, who expelled them from Egypt and persecuted them to southern Palestine, where he captured the city of Sharukhen (Life description of the chief of rowers Yahmos son Ebana).

Joseph Flavius, referring to the Egyptian historian Mafeon (died 3rd century BC),

identifies the hixos with the families of the biblical patriarchs and links the presence of hicksos in Egypt with the biblical narrative of Joseph, and the expulsion of hicksos from Egypt – with biblical Exodus (Pr. Up 1:91, 92).

It is with the hicks that the appearance in Egypt of a huge number of Hananan names and cults is associated.

Gixos were Canaanites with the advent of Hurrites. The language of the hicks was the same on which the inhabitants of Megiddo, Ashkelon and Schema spoke, their material culture was typically Canaan.

The fact that the hicksos were Canaanites is quite clear already from the fact that, according to Maneon, the first of the gix kings was called Salatis, which in Hananan meant "vlastelin"; which, incidentally, corresponded to the Egyptian nickname of the biblical hero Joseph the Beautiful – "gashallit" (Both

The Canaanites, better known as the Phoenicians / Sidonians, as I showed in the article «The Phoenicians – are Jews », are one people with Jews, and their ancestors so named. Sephardic Jews and Samaritans who called themselves Sidonians, that is, Phoenicians.

Manefon, wrote that Egypt was captured by the Gixos Phoenicians who founded Jerusalem. from the fact that he attributed to them the construction of Jerusalem, it is clearly visiblethat the hicks were considered Jews.

The Hicksos were actually Jews who called themselves in those days of the `Sutya` and who bowed to Seth-Shet (whose symbol was a donkey), the god of the desert; because they themselves were nomads and shepherds. After the overthrow of the hicks, the Jews turned into ordinary citizens of Eastern society, and were involved in community service (« Asian production method » according to Marx).

The identity of the hicks and Jews is also confirmed by the scarabes – in print similar to beetles dating from the Middle and New Kingdoms, with the Semitic names of the kings of Anat-har and Jacob-har.

Hekatei Abdersky, as exiles from Egypt, unites Jews with Phoenicians who went to Greece under the leadership of Kadma and Danaya: «and then the original inhabitants of this country (Eigpta) judged that they could not see the end of these disasters until they drove strangers away. Strangers were immediately expelled. As they say, the most outstanding and active of them united and went to Ellad and to some other countries after the illustrious leaders, among whom Danai and Kadm were considered the most famous. But most of the people went into exile into the land, now called Judea, located not far from Egypt and in those days completely deserted. A man named Moses (Moses) led the immigrants, far superior to others both wisdom and courage. Having taken possession of

the earth, he founded the most famous now, among other cities,called Gierosolima ».

Cadm – in Greek mythology – is the son of the Phoenician king Agenor, the founder of Fiv and the inventor of the Greek alphabet. Danai – son of the Egyptian king Bel, brother of Agenor. Fleeing his brother Egypt, with whom Libya ruled together, he fled with 50 daughters to Rhodes, and from there to Argos, where he became king. T.O., Gekatei Abdersky directly says that the Phoenicians and Jews – are one people.

Let's think about it: Fivas are not only in Greece, but also in Egypt, and Greek Fives were founded at a relatively close time to the Exodus and expulsion of the hicks.

It's about the same as that Hekatei Abdersky also informs Manephon. He, counting the hicksos by the Phoenicians, says that they fled to Jerusalem. This happened with the brothers Danae and Egypt. The manefon adds about 80 thousand cripples that the Egyptians expelled and who took refuge in Avaris, headed by a priest from Heliopolis named Osarsif. They refused to honor the Egyptian gods and sacred animals. Then they started a relationship with the hicksos seated in Jerusalem. Gixos occupied Avaris. In response to this, Pharaoh Amenofis gathered the army among the selected 300 thousand soldiers, but did not dare to enter the battle with the enemy, and shamefully fled to Memphis, and began to ask the king of Ethiopians for help. The Hicksos joined the lepers army and massacred the Egyptians, so the time of their first invasion seemed golden compared to this. They desecrated temples and roasted sacrificial animals.Osarsif became known as Moses and founded a new state. Meanwhile, the pharaoh left Ethiopia, broke the hicks and lepers, and forced them to flee to Syria.

The story of the Manifon is in doubt primarily by the message about the lepers as (together with the hicks) ancestors of the Jews. Joseph Flavius already doubted how people with such a serious illness were able to roam the desert, conquer Canaan, etc. Leprosy (ladder) – is a systemic disease, such as tuberculosis or syphilis; with it, not only the appearance of a person, but also internal organs are affected and mutilated. Obviously, the Manephon is trying to make Moses (in his time as popular as in our – Jesus or Magomed) Egyptian, and at the same time pour mud on the Jews, who at his time, unlike the Egyptians themselves, dominated with the Greeks in his country.

The manifon writes that the hicksuckers are moving to Judea, he also ascribes to them the foundation of Jerusalem, from which it is clear that he identified the hicks with the Jews. At the same time, I emphasize again, the names of the Phoenician hicksos. According to Joseph Flavius: «according to the Manefon, these kings listed above from the so-called "shepherds", as well as their descendants, ruled over Egypt for 511 years. Then, he says, the king of Fivaid and the kings of other Egyptian lands rebelled against the shepherds and waged a brutal long war with them. Under the king, named Misfragmutosis, the shepherds began to suffer defeat and, being expelled from all the lands of Egypt, were locked in one place with 10 thousand arur in a circle. It is called Avaris. According to

Maneon, shepherds from all sides surrounded him with a high powerful wall in order to reliably harbor their good and looted prey.The son of Misfragmutosis Tummosis, led by troops of 480 thousand people, besieged the city and tried to take it with an attack. But then, having abandoned the siege, he concluded an agreement with them, according to which, leaving Egypt, wherever they want, they will all leave it unharmed. Under these conditions, at least 240 thousand of them left Egypt and headed with all their household and with the whole scarb through the desert to Syria. But out of fear of the power of the Assyrians, who at that time dominated Asia, they built a city on the land now called Judea, capable of accommodating all these thousands of people, and named it Gierosolima ».they all leave him safe and sound. Under these conditions, at least 240 thousand of them left Egypt and headed with all their household and with the whole scarb through the desert to Syria. But out of fear of the power of the Assyrians, who at that time dominated Asia, they built a city on the land now called Judea, capable of accommodating all these thousands of people, and named it Gierosolima ».they all leave him safe and sound. Under these conditions, at least 240 thousand of them left Egypt and headed with all their household and with the whole scarb through the desert to Syria. But out of fear of the power of the Assyrians, who at that time dominated Asia, they built a city on the land now called Judea, capable of accommodating all these thousands of people, and named it Gierosolima ».

The historian Eupol (author of The History of Jewish Kings, ~ 150 BC) claimed that Moses taught the Phoenicians to use the Jewish alphabet and spoke of the Babylonian generation of giants who tried to build a great tower after the flood. The 13th of them, Abraham, was wise and starred by Hubilos

Eupolem's words about the Jewish origin of the Phoenician-Greek alphabet cause unjustified skepticism. Meanwhile, everything is correct – the alphabet appeared in Egypt, where there was a complex writing; Jewish-Finikians hicksos trying to simplify the recording of another's language for them and invented the alphabet there.

The king of the Network I took the fortress of Canaan with an attack, expelled the chassa from Egypt and forced them to migrate to the Negev desert. These chas / sas (either from the Egyptian verb «chassa » – «wander », or from the Semitic – chassa «» – rob «

Characteristically, both the name of Egypt – the word «Egypt » and «Mitzri » are associated with Semites: 1st – on behalf of the brother of the Tyrish king, 2nd – has a parallel with Akkad «misru <TAG1 This word is also associated with the root "mzr" – «guard », cf. «miller » – «guard », or «massaru – mansaru <border>

African: "The XV dynasty (in Egypt was) of shepherds (gixos). They were Phoenicians, foreign kings who took Memphis and founded the city (Avaris) in the Sephroite number, on the basis of which they owned the Egyptians. "

Yu Perepelkin: "The basis of the rather motley Gixos association was Semitic tribes close to Arabs and Canaanites."

The Kenites mentioned in the form of "k-n-i" on the Egyptian obelisk of the XII dynasty discovered on Sinai were one of the first Habir tribes to come to Egypt ("ken" acc., Hebrew, – "true, correct").

Many gypsum graves resemble the burials of the southern part of «Palestine ».

In archaic times, the Canaanites inhabited the northeastern outskirts of Egypt. The coast of the lake. Menzala, many cities of the Delta Nile, the surroundings of the biblical Raamses and Pi-Tom (Pif), according to G. Brugsch, were generally originally inhabited by a Semi-Tolingual population. Already in the period of the halcolite (IV – III thousand BC) in the Nile Delta, the culture of Buto-Maadi, identical to the culture of Beer Sheva of the same period, flourished. In the area of Lake. Menzala a large number of cities, villages and canals were once (also under the VI dynasty) called Semitic names. On the eastern side of the lake, within the Setrois Noma, lay the fortress city of Migdal, Khan. (Samut, Egypt.). On the Canopian sleeve of the eastern part of Delta was the city of Karban (Kurban – "victim"), first mentioned in the Great Papyrus of Harris (possibly this city was built by hixos).Near the city of Mendes (or in the city itself) was the "fortress of Atsaba" ("Oceb, Atsab, Etseb" – "idol", Khan., Hebrew.; (Isa. 48.5; Jer. 22.28)). In one of the texts of the Merneptach era, the city of P-Bailos (Balos – "dumb tree", Hebrew) was mentioned, near which some waters were called "Shakana" ("Shakan" – "settle, live, settlement"). In the western part of the Atribs Nome, inside the Delta, there was the city «Kahani », whose name is phonetically close to the Canaanan term "Kohen" (priests). In the Delta region, a city with the name Baal-Tsafon is even marked. The city «Asirot » (before the Faran desert) is mentioned when describing the Exodus in the Book of Numbers (13.1; 33.17). The results of the excavations of Tanis showedthat the ancient defensive walls of this city were erected according to the rules of construction equipment adopted in Canaan. The manuscripts also mention the seventic names of lakes and ducts lying near Tanis (Tsara): Nahal, Sha (a) on (y), etc. Tanis himself bore another name: "Tsar (s)" ("zar", Hebrew, but possibly, acc., – "narrow; enemy (depressant); besiege"). In the era of the hicks in Tanis (Toan), it was not Egyptian, but the hikso summer calculation that was accepted. Joseph and his people lived on the Zoan field (Ps. 77.12, 43). The inscriptions of the Tutmos III period (approx. 1490 BC) repeatedly speak of a city taxed by tribute in the country of Kush (the coast of the Nile; approx. 22.5 degrees north latitude) called «Ibrim ».Nahal, Sha (a) on (y), etc. Tanis himself bore another name: "Tsar (s)" ("zar", Hebrew, but possibly, acc., – "narrow; enemy (depressant); besiege"). In the era of the hicks in Tanis (Toan), it was not Egyptian, but the hikso summer calculation that was accepted. Joseph and his people lived on the Zoan field (Ps. 77.12, 43). The inscriptions of the Tutmos III period (approx. 1490 BC) repeatedly speak of a city taxed by tribute in the country of Kush (the coast of the Nile; approx. 22.5 degrees north latitude) called «Ibrim ».Nahal, Sha (a) on (y), etc. Tanis himself bore another name: "Tsar (s)" ("zar", Hebrew, but

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In Egyptian texts, Akkad and Hananan words are constantly found: raam (turned, returned), sar (Prince, ruler), women (goal, door), rosh (head), shalom (peace; greeting), baruch (bless), beit (house), beer (well). Under Tutmos III and Amenhotep II, the Egyptian military rank of "Mr. Army" sounded like "adon troops." Pharaoh Horemheb (Gorus), before taking the throne, bore the court title "Adon of the whole earth for many years." The names "adon" and "ab" ("father"), with which biblical Joseph calls himself (Genesis 45.9) in front of his brothers, entered Egyptian speech as job titles: adon infantry, adon of the treasury, adon of the pharaoh workshops, etc. In "Papyrus Anastazi I" (the era of Ramses II) there are numerous Semitisms, suchlike a flyer ("vityaz"). In the inscription in the memorial church, built for itself by Pharaoh Merneptach in Thebes, the word "for mercy" (within meaning) is conveyed by a seventic "chalom" ("world"). Letters and commemorative inscriptions of the Ramsides era are filled with Semitic words and expressions. The Egyptians adopted the Canaanan and Akkad names of the hicksos, such as Baal-Mahor, Pet-Baal, Mashshu, Pesaheles, Nemurod, Kapoor et al., Even the Fivan priests of the god Amon gave their children hikso names.The Egyptians adopted the Canaanan and Akkad names of the hicksos, such as Baal-Mahor, Pet-Baal, Mashshu, Pesaheles, Nemurod, Kapoor et al., Even the Fivan priests of the god Amon gave their children hikso names.The Egyptians adopted the Canaanan and Akkad names of the hicksos, such as Baal-Mahor, Pet-Baal, Mashshu, Pesaheles, Nemurod, Kapoor et al., Even the Fivan priests of the god Amon gave their children hikso names.

The picture of the Hnumhotep tomb in Beni Gassan depicts a Semitic tribe (a genus or family of 37 people), which during the reign of Senusert II with all its tabore moves to one of the regions of Egypt: "In the sixth year (faraon's directions) of Usertasen II (Senuserta II), an official was given an answer regarding the image of Egypt < behind the official is the head of strangers "Prince (« heka hasut ») of land (Asians named) Abish."

According to the apocryphal Aramaic version of Genesis, found among the Dead Sea scrolls, Lot accompanied Abraham to Egypt, where he acquired position and wealth.

There is a Christian tradition preserved by Sinzel, according to which Joseph ruled Egypt under the pharaoh gixos Apopi, being vested with the title of governor of Egypt.

Bar-Gebrei: "Rules in Egypt are the 4th king from the shepherd dynasty, whose name was Apapus. And he ruled for 14 years. And it was a king who saw dreams and made Joseph the ruler, according to what was written by the Chaldeans. It seems that the kings of these were called the Shepherds from (their) brotherhood with Joseph. "

In turn, the fact that the hicksos were also Phoenicians is indicated by the words spoken by Ramses II before the battle of Kadesh (1296 BC) in the war with Canaan, – in his prayer to God Amon, the enemy army «shepherds ».

Meanwhile, Pharaoh Sheshenonk I (945 – 924 BC) calls the Jews and Edomites defeated by him "the people" of the distant land ", – the Egyptian word ame / ameu / amu – mn. h. from "amuha") meant pasta.

The whole story of how the wise Joseph predicted hunger and carried out a reform on the dream of Pharaoh, surprisingly resembles the inscription of a certain Baba (name Akkadsky), a member of the royal hiksos dynasty, opened in the tomb of the governor of the city of Al-Kabe, as a friend of the crop god. And when the famine came, which lasted many years, I distributed wheat to the inhabitants of the city during all the years of famine ».

Yu.B. Tsirkin agrees that the – gixos are Phoenicians, noting that most of the names of the hicksos – are pro-Semitic, therefore – the hicksos are not hurrites, but the natives of «Palestine », and the pharaoh Yahmos after the expulsion of the hiksos, continuing or completing the war with them Avaris and Sharukhen were the pillars of the powers of the Gixos. Tsirkin writes that since Sharukhen was «more likely a Canaan city than the Amorean », then the hiksos were Canaanites.

The Phoenician-Jewish origin of the Hicksos is also indicated by the Anatu cult, which was located in Tanis, which was distributed during their reign in Egypt. She was honored at the end of II thousand. BC Jews «Palestine »: Judge Shamgar is named son Anat (Anatu). As they said, the Jews of Elephantina also honored this goddess. With hicks, the Canaan cults of Reshef and Baal, also honored by Jews, also penetrated Egypt (see below). In the Cairo Museum there is a sarcophagus of one close Hickso king Apopi, who bore the Semitic name Abd (« service »). The names of the Hicks kings like Jacobher (« Jacob is satisfied with ») leave no doubt for a thinking person.

Confirmation of the identity of the hicks / Phoenicians / Jews is the life of Joseph the Beautiful, who, apparently, combined 2 positions: "the ruler" and "the head of the granaries." Joseph’s purchase of “all the land of Egypt” for Pharaoh (Genesis 47, 13 onwards) is a consequence of the social revolution that occurred in the rule of the hicks: before them the land belonged to noble nobles, and after the expulsion of the pharaoh-mi hicksos, the land was under the jurisdiction of officials, the peasants were slaves of the pharaoh.

After the death of Joseph, the Jews «bred and multiplied and grew and intensified extremely » (Ex. 1: 6 – 7). However, the new pharaoh, «who did not know Joseph » (Ex. 1: 8), seeing the threat of the presence of a large alien people in the country, enslaved the Israelis and sent them to the construction of the cities of Pete and Ra‘amses (Per-Atum and Per-Ramses), erected by Ramses III to the first. Some of the foreign slaves employed in royal works are called apir, that is, «habiru ».

Egyptian documents provide indirect evidence of the historicity of the biblical tradition. So, the papyrus Anastasi (XIII century BC) announces oriental nomads seeking permission to stay in Egypt during a drought. On many reliefs of II thousand BC seven-type tribes arriving in Egypt are depicted, as well as Semites working under the supervision of overseers (cf. Ex. 1:11) in the fields, in the construction and production of brick. 2 Egyptian documents show that in difficult times, the inhabitants of «Palestine » and Sinai entered Egypt and settled in the land of Gesham (cf. Genesis 46, 28 onwards), – is a city in the eastern part of the Delta Nile, known by the names "Raamses Land" (Genesis 47, 11) and "Zoan Field" (Ps. 77, 12). The capital of the hicks was probably in place of the current San al-Hagar in the Nile Delta, which is believed to befirst called the Avaris (until 1500 BC), then R‘mes (1300 – 1100 BC) and, finally, Tanis or Tsoan (after 1100 BC). The tradition, in accordance with which Hebron was built “a family of years before Zoana” (Numbers 13, 23), indicates that Jews lived in Egypt during the founding of the latter, that is, during the reign of the hicksos.

The exodus from Egypt went through the so-called Yam-Suf (Yam Suph = Reed Sea). This of course is not the Red Sea as the clerics think, but the Gulf of Suez, maybe the Papyrus Swamp, the Pa-Suf of the Egyptian document, located near the city. Ra‘mesa. This is confirmed by the identification of Baal-Tsefon (Ex. 14, 2) with Takhpanhes (the basis of such identification was the Phoenician document, which refers to the god "Vaal-Tsefon and all the gods of Takhpanhes").

The very name of Moses – is Egyptian, the ideas of monotheism, circumcision, a ban on certain foods are Egyptian in origin, there are with strangers, etc. In fact, one cannot fail to notice that the XIV century. BC Amenhotep IV (Ehnaton) established the cult of the single god of the Sun Aton.

There really is a dating problem, because It is believed that Exodus from Egypt (XIII or 2nd floor. XIV century BC, the method of this dating – idiocy, they say, only approx. 1250 BC was possible Exodus, because with the pharaohs of a strong XVIII dynasty, it supposedly could not be, and only under Menefert I did this, they say, become possible due to the decline of Egypt <0 nso in time with the expulsion of the geek> A strange argument, because the Jews left Egypt not as rulers, but as runaway slaves. There is no exact date of Exodus, it is known only on the path of Merneptach, which says: «Israel is devastated and its seed is destroyed », which in the 13th century. the Israelis were in Canaan, but did not

create their own state there, because Israel is depicted in the inscription by the hieroglyph, denoting the people. The difference in dates does not mean anything, for example, the Germans ruled Russia from Rurik to Nicholas II,but even after the overthrow of the Romanovs, the Germans continue to live in Russia, having lost, however, their former privileged position.

They object in another way: they say, "And Joseph said to his brothers and the house of his father: I will go, I will notify Pharaoh and tell him:" my brothers and the house of my father, who were in the land of Canaan, came to me. These people are shepherds of sheep, for they are pastoralists; and their small and large cattle, and all that they have, they brought. " If Pharaoh calls you and says, "what is your occupation?" Then you say: "we, your servants, have been pastoralists from our youth to this day, and we and our fathers" to be settled in the land of Goshen. For abomination to the Egyptians is every shepherd of sheep "(Genesis. 46:31 – 34). It can be seen from this text that the pharaoh – is Egyptian, and the Jews admit that they are shepherds, that «is an abomination to the Egyptians », and if it were a pharaoh with hicksos, then such recognition would be praise. His nobleman Potifar (distributed Egyptian name Pa-di-pa-re – `Thatwhom the god of the sun gave) is also an Egyptian (Genesis. 39: 1). Rather, all this confirms that the Jews themselves were hypoxos, and before Joseph the Egyptians ruled Egypt, and after – strangers. That is why the conquerors of Egypt – hicksos, and are not mentioned in the Bible. More precisely, they are mentioned, – these are Jews and are:

"And Pharaoh said unto Joseph, Behold, I set you over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it on Joseph's hand; put it in fine linen clothes, laid a golden chain on his neck; ordered him to be taken to 2 of his chariots and proclaimed before him: bow down! And he set it over all the land of Egypt. " From this quote from Genesis (41), it is clear that Joseph made a coup, and began to rule on behalf of Pharaoh: "And Joseph went out on behalf of Pharaoh, and went all over the land of Egypt." 41:46). Having somehow fooled the stupid Egyptians, Joseph wrote in Canaan to his family, “Go quickly to my father and tell him: your son Joseph says so:“ God made me lord over all of Egypt; come to me, do not hesitate. You will live in the land of Goshen; and you will be near me, you, and your sons, and the sons of your sons,and your cattle and herds, and all yours ... Tell my father about all my glory in Egypt and all that you have seen; and bring my father here soon "(Genesis. 45: 9 – 13).

For former Soviet people, the Bible causes skepticism, but a biblical story draws the true atmosphere of Ancient Egypt. It features Egyptian names (Potifar, Zafnat-P‘neah) and some motifs and genre forms of Egyptian folklore (for example, in «The Tale of 2 Brothers », dating from the 13th century BC). The appointment of Joseph «as the master of the whole land of Egypt » by the wave of the hand of Pharaoh, who did not consult with either the courtiers or the gods, reflects the sovereign status of the pharaoh, who was revered as a deity. Of particular interest in this regard is the description of the capture by pharaoh of the fertile lands of Egypt. Buying grain in Egypt by Semitic Nomads – is a very common

phenomenon, reflected in Egyptian sources on the 2nd floor. II thousand. BC

Among those who have come to us (on the Turin list, on the cylinder seals and scarabs, in «Egypt » Maneon, other monuments) names of the gypsum kings, Semitic names are found: Apahnan (Aba-Hnan – «father Canaan <TAamGu1> in the surviving 1st part of the name of the Hicksos king «Meni ... » the name «Meni » may be the name of the Hananay deity of fate of Meni (Menia). The names "Anat-Her" ("Anat is satisfied"), Anati (« my Anat »), Aper-Anat, Weser-Anat are of Ugharite origin. Perhaps the Akkad names are: Khian (Kian, Hian; see Prince I), another well-known form of the name of this pharaoh «Khiyaran, Khajran » are interpreted as «born in ajar (ayyaru) », in one of the months of the Nippur calendar; Bebnem (Babanem); Salit (is), where –salad "–" to own, rule, dominate ", Hebrew), perhaps he is – king Shalek (Sharek), mentioned in the genealogical tables of Memphis priests; Yakob-her (root «yaqb-hr », - « Shemsu (Shemesh); Satapi (Shet-abi – «(good) Shet (Shedu) – my father »; this name can be interpreted as «Set » «Hamush » – of Sumero-Akkadian origin: phonetically close to him is the name of the son of Sargon the Ancient – «Rimush », and the theological name of one of the inhabitants of Ur – "Sin-mush tesher" – Semitic names include Hadash ("new"), Benon ("son"), Abu Ash (« fire father »), Hidam (possibly«Codem » – «before, before »), Apami (« Aba-ami » – «father of my (her) people »).

In general, the god Seth, whose veneration in Egypt was introduced precisely by the Hicksos, has many common features with the Ball, which the Jews «and » the Phoenicians worshiped.

In ancient Egyptian, many borrowed words of Semitic origin appeared.

All this suggests that the hiksos were obvious Canaanites.

Abraham came out of Egypt "very rich in cattle, and silver, and gold." In Ugarit, a clay plate was found with the mention of «Abram of the Egyptian ».

According to T. North-Sederberg, originally in the Delta appeared 2 Asian rulers named in the royal Turin list (compiled during the New Kingdom) – Anati (Hanaan) and Bebnem (name Akkad). Both of these lords ruled even before the main Gixos dynasties.

It is considered established that the hiksos entered Egypt not only from the east, through the Sinai P-ov, but also from the sea, while winning the battle of the Egyptians, which indicates the presence of Phoenicians among the hiksos, probably Ugarites. After all, only they could then have a fleet strong enough for this.

The connection of the hicks with the Phoenicians is indicated by Tutmos III, who fought in Canaan and southern Lebanon, and built a fortress called "Minheperra (Tutmos III), who expelled the hika ameu", – i.e. by his own admission, Pharaoh, he fought with the

hicksos. It is noteworthy that according to the Manefon, the pharaoh who expelled the hicksos from Egypt, – Misfragmufosis, i.e. Minheperra (Tutmosis III).

Joseph Flavius, retelling the contents of the book "Sefer Hayashar", narrates that while Abraham was in Egypt, the pharaoh was a certain Rikayon who arrived in Egypt from Mesopotamia and seized the throne by cunning.

The connection of the hicks with the Jews is also confirmed by Plutarch, speaking of the tradition according to which Tiphon, having been around the desert for 7 days, brings to light Jerusalem and Judea. Diodor Sicilian speaks of the statue of Moses on a donkey in the Jerusalem Temple.

Tacit: «sometimes it is believed that people from Assyria seized part of Egypt due to lack of land, and then built their cities and began cultivating the Jewish lands and near lands of Syria ».

Thus, it is safe to say that the hiksos – conquerors of Egypt were, on the one hand, Canaanites, on the other, – the direct ancestors of the Jews.

Why did the Jews begin to be called Jews, not hicksos, or Canaanites?

The fact is that the same Egypt faced robbers in Canaan who were called «hapira », i.e. «Jews ». There is debate about the etymology of this ethnonym, it is important for us to know that they called the Khananei rebels and the robbers in Canaan in general.

Capira prisoners also went to Egypt, where they were used for various works.

The fact that the descendants of Iyakov-Joseph the Beautiful began to be called Jews / Hapira suggests that it was still obvious to the Egyptians that Israel – is a branch of the Hananay people.

However, life in Egypt did not pass for the Canaanites of Habir and the Canaanites of Israel without a trace.

The people themselves have changed, their faith.

From Egypt, Jews brought many alien practices to Canaan – prohibitions on certain foods, circumcision, some names, the idea of a single God, etc.

In addition, Canaan himself changed while the ancestors of the Jews were in Egypt, especially under the influence of raids by external invaders.

Therefore, despite the fact that the Israelis spoke the same language with the Canaanites

(Hebrews – is the same Phoenician language and the same alphabet), and the land of Canaan was considered their homeland, but, nevertheless, the differences were already on the face, and once one people, now began the merciless fratricidal war, begun by Jesus Navin, and ended

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Already in antiquity, it was clear to everyone that the hicksos and Jews – are the same. It was also clear to the apologist of the Egyptians Manefon, and this was understandable to the Jewish historian Joseph Flavius.

However, in a strange way this is not clear to modern historians.

So the Electronic Jewish Encyclopedia categorically says: «The attempts of some scholars, following Flavia, to attribute the outcome of Jews from Egypt to the period of expulsion of hicksos from there were untenable ». In these amazing words, a short article about hicksos breaks off.

In the pre-revolutionary Jewish encyclopedia, there is no article on hicksos at all.

How to explain this fact?

Yes, by the fact that the very formulation of the question «The attempts of some scientists, following Flavia, to attribute the outcome of Jews from Egypt to the period of expulsion of hickshaws from there were untenable » fundamentally not true.

Why on earth should you think that the hicks were expelled, and if the Jews did not leave Egypt at the same time, then the hicksos are therefore not Jews –.

Meanwhile, probably only the leaders and warriors from the hicksos were expelled, while the simple gixes remained in Egypt; this circumstance explains the huge number of Canaanan names and cults that occurs in the New Kingdom during the reign of the kings of the XVIII – XX dynasties.

Consequently, the hicks were not expelled, but overthrew, turning from the gentlemen to slaves.

We can compare this, for example, with the current situation of whites in South Africa, or Russians in their former colonies, or the French are already true in the metropolis, the essence of the matter does not change – the former colonialists and the people they conquered have swapped.

The spirit and word of the Bible regarding the first time Jews stayed in Egypt suggests that

Jews were a privileged part of the population, which, together with gypsum names such as Yakub-her and other evidence of the Semitic origin of the hicksos, clearly indicates that the Jews were among the hicksos.

The memories that the Jews once dominated Egypt were preserved among Egyptian historians before the ancient era, and we learn about it through Joseph Flavius.

***

However, the most important conclusion from all this is not that the hiksos – rulers of Egypt – were Jews, although this is pleasant and worthy of My research, but that since it is undoubtedly possible to talk about the Hananay character of the hicksos, then when identifying hicks with Jews, we must identify and khananei with the Jews of the Fi, that is, recognize

The fact that the Phoenicians and Jews were one people is confirmed by many other historical facts (see My articles «Phoenicians – are Jews » and «Jews in Carthage »).

This not only adds to the Jews the glory of their Phoenician ancestors (and the Phoenicians were the great commander Hannibal, the founder of geometry, Fales Miletus, the founder of the Stoic school Zenon Kitiysky, the founder of the atomism of Moh from Sidon, etc .; the Phoenicians among other things were the first to overtake Africa <TA

Consequently, the Jews – the ancient autochthonous inhabitants of Eretz-Izrael, they were not strangers-nomads, they were always children «Promised countries » – their ancient homeland – Canaan.

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Gixos were actually Jews.

Do you still believe in all this nonsense?

So one Armenian told me that the hicksos are, in fact, Armenians. And the Jews afterwards clung to them.

But the fact that «the hapiru » - «Jews » does not climb into any gates A. And yet you know why?

Small quote:

«According to the views of Moshe Greenberg and his followers, the Habir, like the Cossacks of the late Middle Ages and the New Age, were considered as consisting of outcasts from nearby agricultural communities. Peasants who fled from Assyria and Babylon, where they were subjected to severe exploitation, added to them.

Rainey believes that the Habir – is a generic term for non-people bandits. He believes that in the documents of the Amar archive, Jews were mentioned under the name » (Wikipedia).

«Many biblicalists identified this event with the campaigns of Joshua, and Hapira – with the Jews (Neldeke, R. Kittel, Vvedensky, Struve). Turaev spoke more carefully, believing that H. was the "common name of the Bedouins."
On the present. time, the researchers came to the conclusion that most likely X. was a diverse "freel", fighting both with the pharaohs and with the Canaan rulers subject to them. In the era of Joshua, H., apparently, was autumn. the population of the Palestinian state of Amuru » (Yandex: Bibliological Dictionary).

Canaanites are the ancestors of the Jews? Fair! You smoke a lot of green rubbish.
Sorry, I didn't like it. Today, the most suede layers of historians continue to lend that Jews are hicksos. Well, or vice versa. I didn't read everything: with a lot of bukaf and bullshit of an interesting suit.

Two!

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History and culture of the Moroccan Jews

Andrey Zelev

(In the photo - Mordechai Vanunu)

Jews began to swim to the shores of West Africa – the Maghreb about a thousand years ago BC.

Jews (Hananeni, Phoenicians) founded several colonies there, which fell under the power of the most famous Jewish colony of the Ancient World – Carthage.

The ancient Jews were part of the Phoenician (Hananei) people, no different from language, religion, customs, or anything else.

Until 1950, the Moroccan Jewish diaspora was considered one of the largest in the world. Now less than 5,000 Jews live in the country. About 700,000 Jews of Moroccan descent live in Israel.

But let's not forget that many of the current Berbers and Tuaregs – are descendants of the Jews.

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Jewish states in Morocco:

Under the rule of the Romans (2nd century BC — 5th century AD) and the vandals that replaced them, the number of Jews in Morocco increased, their well-being increased. The mass resettlement of Jews in Morocco began after the destruction of the Second Temple (70 AD). Ko 2nd century e. numerous Jewish inscriptions on gravestones belong. The situation worsened after the transition of Morocco to the power of Byzantium in 539. In the 7th century the Jewish population of Morocco increased due to Jews who fled from Spain from oppression of the Westgot kings.

In North Africa, there were kingdoms of Jewish Berbers for about 500 years, from Roman times to about 12th century. The following kingdoms are known: Borion, Nafusa, Ores, Ludalib, Al-Kurdan, Shivava, Talmesan, Wad Draa, Tahir.

According to Arab historians, at that time in Morocco there were several Berber tribes professing Judaism. In 698, the Jewish Berber tribe of Jaraua, led by the last Berber «Queen » of the Aures mountain region (Ores, in southeastern Algeria) of Dahiya al-Kahina, defeated Arab troops; but in 703 Arabs defeated the Berbers, and Dahiya al-Kahina died in battle.

But wars with Moroccan Jews did not stop until the 13th century.

So in 1492, a supporter of Sufism, Muhammad ibn Abd al-Karim al-Magili, bred from the emotional balance of the vicissitudes of Islam in Spain, began to preach «the holy war » against Sahara Jews. In Tamentit and in Sijilmasse, Tafilaleta and Sudan, Jews who did not accept Islam were killed. Tamentit continued his trading activities.

However, in Balat, the contral for the sale of Sudanese gold was monopolized by Jews.

In the Dra Valley, almost all the jewelers of — are Jews, although it is still not exactly established when they settled here. The manuscript of the XII century. from Dades gives the right to assume that they have lived here for about a thousand years.

According to French Africanist Jacques Menier, this manuscript confirms that in the first centuries of our era, the domination of the Jews was established in the field of Dra and that later it was replaced by a powerful Christian state.

Apparently, it was in Zagora that the Jews won their first victory over the indigenous people, the Berbers, over whom they held power until the arrival of the Almoravids to the right from half XI to half XII century.

Local Jews say that they settled in the empty Sahara and in Morocco because of the attack of Nebuchadnezzar on Jerusalem:

— You see, — says the Moroccan rabbi Jew, — we are the oldest Jews in the south. The transition of our ancestors who fled from Palestine, captured by Nebuchadnezzar, was long and difficult. They were the only one able to escape after the destruction of the temple and avoid captivity in Babylon. They came from the tribe of Ephraim. Our forefathers have experienced even more terrible suffering than those that the people of Israel endured in Sinai on the way to the promised land. They roamed the Sahara for decades, homeless and unhappy, thirsty, persecuted by fierce Aborigines. Having reached the ocean, they settled in caves. A few centuries later, a Jewish city appeared. which was called Little Jerusalem (the current Ifrans in South Morocco), for they built it in the image and likeness of the abandoned city. They placed Talmud and sacred objects saved from the temple of Solomon in the new synagogue.On the parchmental scrolls of Rabbi recorded all the days of birth and death, so that the community could always know about the origin of its fellow tribesmen. But three centuries ago, the Berber king who joined Ifran burned the city and all the Jews there. The synagogue was looted and destroyed. And this time, only a few Jews managed to escape, take with them a few scrolls of laws and civil status, and find refuge here in the oases of Ueda Dra. Our dead and martyrs remained there, near Ifran, abandoned by all among the stones circled by the wind. But if you go there, you will see old broken plates on which words are carved. These inscriptions are two thousand years old ... Some of our ancestors who escaped from Ifran began to develop a large silver mine 13 km from here. They are rich, and their morals became more and more free.They loved money more than God, forgetting about the laws of the Talmud; their hearts became more cruel than those of the inhabitants of Sodom. And God prepared the same fate for them: once the city was burned, and all the inhabitants died in the fire. Since then, this place has been considered damned, and no one dares to return to the silver mine, even Muslims.

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Tuaregs and Berbers – descendants of Jews and those who accepted Judaism:

Daggatun (probably from Arabic tughatun, "incorrect") — a nomadic tribe of Jewish origin living next to Tement in Moroccan Sahara, within the Tuat oasis.

The first information about the Daggatuns is in the description of the journey of the river. Mordechai Aba Sarura (1857) from Akki (Morocco) through the Sahara to Timbuktu in Bulletin de la Soci; t; de G;ographie, 1895, XII.

If you believe p. Mordechai, the settlement of the Daggatun in the Sahara, dates back to the end of the VII century, when Abd al-Malik entered the throne, whose conquests spread throughout Morocco.

Under the influence of the fanatical clergy, Abd al-Malik tried to convert all residents to Islam.

Jews who put stubborn resistance were expelled to the desert

Ajay. The same fate befell the Tuareg Berbers, of which only part converted to Islam.

Rejected from connection with his brothers, Daggatun in the Sahara gradually lost Jewish customs, language and religion, and completely merged with the Tuaregs, whose subjects they are now. The scarce data available both in the literary and material monuments of North West Africa do not make it possible to judge the reliability of the local tradition that underlies the historical part of the story. Mordechai.

There is also no positive data on the current situation of the Daggatuns. If you believe B. Gorovitsu (Morocco, 1887, 58), the number of Daggatuns reaches several thousand. They are scattered across different oases of the Sahara, even along the course of the rivers Dialiva and Niger. According to Horowitz, D. is very hardy and belligerent; they are constantly fighting the Tuaregs.

Finally, M. In his report on his trip to the Sahara (Hebreo-ph; niciens et judeo-berberes, Paris, 1908), he states that the struggle of the Berbers is not only with Daggatun, but even with the Jews is pure fiction. According to him, the Berbers still have many Jewish and Talmudic customs and rules, for example, a characteristic custom in memory of the destruction of the temple: the bride, entering the house of the groom for the first time, throws an egg against the wall, and it is forbidden to wash off the stain, etc. .

Remaining officially motivated by Islam, the Daggatuns at the earliest opportunity formed a special sect that has little to do with the faithful Arabs.

With the Jews, D. are in the best possible way, so the Jews still held in their hands the trade in the desert.

Traces of Jewry are found in all oases in the biblical and Jewish names of the localities, like "Tell-el-Jehudidjah", in the vicinity of Meurata, known in numerous Bedouin and Berber legends by the Jewish tsarist Fanane, in inscriptions, etc. All this, as well as the cash of a large number of Jewish tales collected from Bass in Nedromah, testifies that in the pre-Islamic period many Berber tribes converted to Jewry and merged with the Jews until the victorious invasion of the Arabs forced them to accept Islam.

Many Tuaregs and Berbers – descendants of Jews. We must help the brothers return to faith in God!

Therefore, Israel is very friendly with such a Tuareg-Berber country as Mauritania.

According to Al-Jazeera, Israel is not without reason closely following the development of events in Nouakchott, as the putschists overthrew one of the few friends of the Jews in the

Arab world, the President of Mauritania, Maaoya Sid Ahmed Thaya.

Thaya established close ties with Israel several years ago, which caused the indignation of a certain part of Moorish society and the alienation of the Arab and, more broadly, Muslim community, the website of the Qatari television channel notes.

On Thursday, a representative of the Israeli Ministry of Foreign Affairs, Mark Regev, informed Al-Jazeera that his country's leadership was "carefully following the development of the situation in Nouakchott."

At the same time, Regev emphasized that, having an embassy in Mauritania, Israel does not make any contact with the military junta. He also categorically denied rumors circulating in the Islamic world that Thaya's close relationship with the Jewish state was the main reason for the coup.

On Thursday, the Military Council for Justice and Democracy announced Colonel Eli Uld Muhammad Wall as the country's new president. Previously, Wall served as head of the national police of Mauritania for a long time.

It is not yet clear what kind of views Wall holds regarding Israel. However, today the Israeli ambassador to Mauritania, Boaz Besmut Bismit, said in an interview with Ediot Ahronot that "the Israeli embassy is operating normally." Bismit called Israel's relations with this Arab country "very important."

"This – country, which is part of the League of Arab States, has been taking our side all the years of the intifada," Bismit said. "It is clear that there are those who are not interested in our relations, but communication with the government, the president and people of Mauritania is very important."

Israeli diplomacy has achieved more than significant success: it not only eliminated the external threat on its borders from Cairo and Amman, but also achieved international legal recognition from them of the existence of the State of Israel. But in addition to Egypt and Jordan, Israel has established full-scale diplomatic relations with another Arab country — the Islamic Republic of Mauritania.

In November 1995, at a conference in Barcelona, it was decided to create the organization «Euro-Mediterranean Partnership » as a structural forum for EU policy regarding the Mediterranean region. At the same time, it was this event that became the starting point for the new development of Arab-Israeli relations, when the Islamic Republic of Mauritania and Israel at a conference in Barcelona entered into an agreement to open their representative offices at the Spanish embassies in Tel Aviv and the capital of Mauritania, Nouakchott.

Already in May 1996, the diplomatic mission of the Islamic Republic of Mauritania began to work in Tel Aviv, the government of which expressed a desire to fully normalize relations

with Israel. As some Israeli sources have noted, diplomatic relations with the Maghreb countries are of particular importance, since Israel has a large number of people from North Africa. And this implies the so-called continuing emotional connection with the territories where their ancestors lived for many centuries.

After the American invasion of Iraq and the defeat of the armies of Saddam Hussein in April 2003, the volume of cooperation between Israel and Mauritania increased significantly. The then president of the country, Maauya Ould Thaya, supported the actions of the American army in Iraq and even broke off diplomatic relations with the Hussein regime, which caused sharp dissatisfaction with the Moorish extremists. Naturally, such a situation in the conditions of unresolved Palestinian problems could not cause a positive response among some Islamic radicals.

In June 2003, a group of officers of armored forces and air forces rebelled. As the Israeli newspaper «Haaretz » noted, «the attempt at an armed rebellion in Mauritania was connected with the pro-Israeli and pro-American position of President Maauyi Ould Tayi ». However, this, in our opinion, is not entirely true. The main reason is — low social standard of living and government corruption. The fact is that the annual per capita income in Mauritania is 441 dollars, that is, approximately 37 dollars a month. Every year, the country receives assistance from the world community in the amount of $ 10 million, which, of course, goes not to the population, but to the government. This view is followed, in particular, by Arvind Genezan, director of the human rights organization Human Rights Watch. He warnsthat oil revenues in the country can only be used to strengthen and enrich the — government to the detriment of the people and democracy.

The fighting between government forces and the rebellious military in the capital of Mauritania lasted almost a day, but the authorities managed to take control of the situation.

The «Euro-Mediterranean Partnership » Summit mentioned above, held in Barcelona in 1995, was continued: annually the participants summarize the peace processes both in this region and directly in the Middle East.

Already in 2005, the organization’s main achievement was the endorsement of the “Code of Conduct on Terrorism” proposed by Spain. This is a deeply thought-out document aimed at rapprochement of the positions of the Jewish state and its Arab opponents, finding not just a common basis of activity, but also filling it with elements of a future peaceful existence and cooperation in literally all areas.

As British Prime Minister Tony Blair noted at the final press conference of this summit, «for the first time in history, Israel and Arab countries in a joint document stated that they would fight terrorism together, implementing UN decisions and establishing the interaction of their law enforcement agencies and security forces in this direction ».

A new reference point in Israeli-Mauritian relations was the coup on August 3, 2005, when

the military seized power at the moment when Maauya Ould Sidi Ahmed Thaya was in Riyadh at the funeral of the King of Saudi Arabia, Fahd. This has become a kind of test of the strength of all agreements between the two countries.

Immediately after the establishment of the new regime, Foreign Minister Ahmed Ould Seyidi Ahmed stated that «Mauritania is not going to break off relations with Israel ». Moreover, «relations with Israel will remain the same as they were under the previous regime, the foreign policy of Mauritania has not changed in any way », — he said in an interview with «Al-Sharq al-Ausat ».

The Minister categorically denied any connection between the new authorities and the Islamists. “There is no connection with the Islamists, and the Military Council decided to adhere to all the agreements and agreements concluded earlier on behalf of Mauritania,” — stated the Foreign Minister.

The fact of the coup is not related to the presence of the Jewish state in Mauritania, but primarily to the social problems of the population. That is why, as the minister further said, «the ruling Military Council for Justice and Democracy, which is now in the country, has taken a number of steps and measures to restore democracy. The time period during which a referendum on the constitution is to be held until the election of a new parliament and president will not last more than two years ».

For the Arab and the rest of the world, the fact of the existence of diplomatic relations between Mauritania and Israel serves as a criterion by which the effectiveness of Israeli diplomacy is verified. And if after the coup in Mauritania, relations between the two countries became even stronger, this testifies only to one — about the success of Israeli diplomacy.

Between Israel and Mauritania, not only political, but, of course, economic projects have become real. Two years ago, Nouakchott asked Israel to help him fight locusts, which completely «occupied » the country and created a significant food problem for the population. Knesset deputy Ayub Kara (Likud), who was then detained due to a NATO seminar in Mauritania, conveyed a request to the Israeli Minister of Agriculture.

The Israeli ambassador to Mauritania, Boaz Bismut, then noted in this regard that Mauritania — is the only Arab state (at that time the ambassadors of Egypt and Jordan were recalled), which has a ambassador to Israel. «The Minister of Foreign Affairs of Mauritania recalled at the NATO seminar, including before the Arab representatives, that the country had decided on relations with Israel. They expect help from us », — said Boaz Bismuth.

But the main breakthrough of Israeli diplomacy should be considered the involvement of the economic circles of the Jewish state both in geological exploration in Mauritania and in participation in the development of oil and gas, significant reserves of which were found back in 2002. It should be noted that these oil reserves are comparable to those of Qatar, and

gas fields can, according to experts, satisfy Australia's full annual need.

In conclusion, analyzing the activities of Israeli diplomacy, we express an opinion that naturally follows both from this article and from the previous ones: if it were not for the pragmatic interests of the United States, which Israel is obliged to support as a faithful and loyal ally, then the Israeli leadership would be able to remove almost all problematic issues with Tehran.

After all, the United States managed, which at one time hated Libya so much that it bombed its cities, to restore (after the well-known steps of the Libyan leadership) the full amount of diplomatic relations, as Condoleezza Rice announced. Moreover, as the US Secretary of State said, she «is pleased to announce that the United States is fully restoring its diplomatic relations with Libya. We will soon open our embassy in Tripoli ». In addition, the United States intends to exclude Libya from the list of countries — sponsors of terrorism.

The realities of the situation in the Middle East, we believe, are also in the hands of Israeli diplomacy, which has extensive experience in establishing formal and informal relations with hostile states, including the Islamic Republic of Iran.

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History of Moroccan Jews:

Uncertain and unreliable stories about these ancient colonies of Jews circulated among the Berber Jews of the Atlas and Rif Mountains, in Sus County, in the Tafilet oasis and in many other oases of West Africa. These last Jews can be seen as descendants of the settlers mentioned. Jewish colonists in Borion attribute the first Jewish settlements in this country to the era of King Solomon, who himself built the synagogue — the one that was in the 6th century. was turned to church by Emperor Justinian. Davidson, who traveled to the Atlas Mountains and got acquainted with the life of local Jews, says that the latter claim that their ancestors left Jerusalem before its destruction and therefore did not fall into Babylonian captivity, and reports that they did not hear anything about Jesus from Nazareth (Andr; e, Zur Volkskunde der Juden, p. 197).These stories are confirmed to some extent by the fact of the existence of Jewish inscriptions in the province of Fets (Ha-Lebanon, III, 110; Neubauer, uk. Cit.), In Volubilis, in the extreme west of Mauritania, near the place that was subsequently called "Fez", in al-Hamad, in the southern part of the province of Tafilet and, as claimed, in Tementite. When, after the fall of the Jewish state (70), the Jews scattered throughout the Roman Empire, many of them, without a doubt, settled in Mauritania, where the Romans tried to spread their culture. These settlers were engaged in agriculture, livestock and trade. They were divided into groups that approached the tribes in nature, each of which had its own leader and was obliged to pay the Romans a total of 2 shekels. Marcus Fisher, followed by D. Kazesgive us more detailed information about these settlers, about their

relationship to the indigenous population, their religion and life, habits and customs, and base their data on oral reports made by "native historians." In view of the fact that Fisher does not indicate in detail the sources, one should be very careful about his information. Whether the Moorish Jews supported relations with their co-religionists in Palestine and Babylon is unknown; however, the possibility of such relations should be allowed, since in the Talmud there are data on some customs of the Moors (Jeb., 63b).that Fisher does not indicate in detail the sources, one should be very careful about his information. Whether the Moorish Jews supported relations with their co-religionists in Palestine and Babylon is unknown; however, the possibility of such relations should be allowed, since in the Talmud there are data on some customs of the Moors (Jeb., 63b).that Fisher does not indicate in detail the sources, one should be very careful about his information. Whether the Moorish Jews supported relations with their co-religionists in Palestine and Babylon is unknown; however, the possibility of such relations should be allowed, since in the Talmud there are data on some customs of the Moors (Jeb., 63b).

Under the rule of the Romans and (after 429) vandals, the number of Jews in Mauritania increased significantly, and they achieved such a degree of well-being that church cathedrals in Africa considered it necessary to oppose them. The edict of persecution, published by Justinian for northern Africa after the dominance of the vandals was destroyed and Mauritania fell under the rule of Byzantium (534), treated equally both Jews and Aryans, Donatists, and other unbelievers.

After the conquest of Morocco by the Arabs (703 – 711), some Berber tribes moved from Judaism to Islam, while others continued to profess Judaism. Since then, the legal and political status of Jews in Morocco, as in other Muslim countries, has been determined by winter law. At this time, a large number of Jews moved to Morocco, possibly from Arab countries. When the Imams of the Idrisid dynasty rebelled against the Arab caliphate in 788 and proclaimed the independence of Morocco under their rule, many Jewish soldiers fought in their army, while other Moroccan Jews supported the caliphate. Idris I (788 – 793) allowed Jews to settle in various cities of their country, subject to the payment of a pillow. His successor, Idris II (793 – 828), settled Jews in the capital of Fes founded by him in a special quarter (see Jewish quartals).The attitude towards the Jews by the Idrisids (788 – 974) and the Fatimid dynasties that replaced them (end 10 century. — mid 11th century) and Almoravidov (mid 11th century. — 1146) was generally favorable; Jewish life flourished. There were large yeshiva in Fes and Sigilmas.

Numerous works have been created in various fields of Jewish knowledge. In Fez lived I. Alfasi, Maimonid. The sultans from the Almorevid dynasty had Jewish doctors: Meir ibn Kamniel and Shlomo Abuab Mu‘allim.

With the advent of the Almohad dynasty (1146 – 1269), the situation has changed. Jews and Christians were forced to either leave the country or accept Islam. Under Abu Yusuf Y‘kub al-Mansur (1184 – 99), some of the Omar laws were applied against the few remaining Jews, including those who converted to Islam, they were forced to wear distinctive yellow clothes.

Jews began to return to Morocco with the new Marinid dynasty (1269 – 1465). They played an important role in the development of the country's economy. Jews traded in gold and sugar, engaged in exchange with Christian countries. In addition to the high air tax, Jews paid huge sums to the treasury in the form of customs duties for the import and export of goods. Among the Jews of Morocco, the study of Jewish philosophy and Kabbalah continued. One of the largest philosophers of Morocco at that time was Yehuda Ibn Malka (mid 14th century).
In 1438, the first Jewish quarter — melons was created in Morocco, south of Fes al-Jadid. The situation of Moroccan Jews has worsened. In 1465 they overthrew from the throne the last Sultan of the Marinid dynasty, Abd al-Hakka. He and his first minister, Jew Aharon bin Battas, were killed; during the coup, many Jews died. Many were forced to convert to Islam; however, in 1471 it was allowed to return to Judaism by those who wished.

In 1391, after the massacre in Seville, and then in other cities of Spain, many Jews fled from there to the coastal cities of Morocco and Algeria. During the expulsion of Jews from Spain (1492) and the baptism of the violent in Portugal (1497), immigration to Morocco took on particularly large proportions. Exiles were hostilely met by Muslims in the cities of the Moroccan coast, and the attitude of local Jews was not very friendly to them. Most went to Fes, attacked by Muslims on the road. In Fes, Spanish Jews became victims of a giant fire, as well as hunger and epidemics (about 20 thousand people died in total).

In the 16th century Marranes also moved to Morocco and returned to Judaism. Many of them helped Portuguese troops capture and hold the cities of the Moroccan coast. Portuguese authorities allowed Jews to live in the occupied territories and practice their faith.

Jewish immigrants, unlike the local population, were familiar with European trade, culture and crafts. Their knowledge and experience contributed to the heyday of the country under the Saadid dynasty (1554 – 1659). In some parts of the country, the local Jewish population merged with the Sephardic exiles (Tetuan, Tangier). In other areas, both groups coexisted without merging, and friction often arose between them. The Fes was the spiritual center of exiles who zealously adhered to their customs throughout the country, prayed in their synagogues, spoke Jewish-Spanish and adhered to their old Spanish charters in managing the community. The Sabbataya Zvi movement in the middle of the 17th century. had many adherents in Morocco.

In the 17th and 18th centuries. the economic situation of the Jews of Morocco has strengthened, the number of artisans and merchants has increased. Only Jews were engaged in the production and sale of non-ferrous metals, wine, sugar (until 1912, the predominant part of maritime trade was concentrated in the hands of the guild of Jewish merchants). The economic position of the Jews was especially strengthened by Sultan Sidi Mohammed bin Abdallah (1757 – 90), who was trying to introduce European orders in Morocco. Interested in developing trade relations with Europe, he settled a large number of Jewish families in the port city of Mogador (As-Suveira), freeing them from all the taxes imposed on the Jews of

Morocco. The city turned into the main port of Morocco, which had trade relations with Jewish communities throughout Europe. Thanks to this, the Jewish population of Mogador has grown so much and gained influence that at the end of the 18th century.the city shopping center did not work on Saturday.

The sultans of Morocco used Jews in the public service. Jewish advisers (usually descendants of immigrants from Spain) served with each Moroccan ruler: finance ministers, diplomatic representatives and others. One of the first Jewish diplomats in Morocco was Sh. Palache (died 1616), who signed an agreement between Morocco and the Netherlands in 1610. With the coming to power at the end of the 17th century. Alavid dynasty, Jewish participation in public administration has increased even more. Joseph Toledano (died around 1700) was the chief minister of Sultan Ismail (1672 – 1727) and entered into an agreement between Morocco and the Netherlands. The head of the Jewish community, Moshe Ben Attar (appeared in 1725), was the Commissioner of Morocco in drafting an agreement with the United Kingdom in 1721.

However, in general, the situation of Moroccan Jews was very difficult. In most cities, they lived in special Jewish neighborhoods. They were forbidden to own houses and lands outside these neighborhoods. A Jew had no right to raise his hand against a Muslim even for self-defense. Jews were obliged to wear black clothes, as well as take off their shoes on the streets where the mosques were located. Many Moroccan sultans against Jews were humiliating, for example, the ban on riding horses. From these restrictions in the 18th century. — the beginning of the 20th century. it was possible to free only some rich Jews, as well as those who managed to acquire citizenship of one of the European countries, enter the consular service or become agents in the service of European officials and merchants enjoying capitulation rights, that is, exempt from taxes and jurisdictional only to foreign consuls,not Moroccan ships.

At the head of the Jewish communities of Morocco stood nagids who shared power with the rabbis. Nagids, on the one hand, were representatives of the community in front of the Sultan power, and on the other, — representatives of government in front of the communities. The sultans taxed Jewish communities with high taxes: they were responsible for taxes, which were in a difficult situation and suffered heavy losses when communities were unable to pay tax. Many Moroccan nagids, rabbis, paitanim, Kabbalists, diplomats and statesmen of the 15th – 18th centuries. were from families of exiles, mainly from Spain and Portugal: Absur, de Avila, Uzziel, Serero, Toledano and others.

Moroccan sultans also made extensive use of the ability of Jews in public office. Each Sultan had Jewish advisers (usually from Spain), finance ministers, diplomats, etc. In the XVII century. such an outstanding diplomat was Shimon Plache, with the help of which an agreement was signed between Morocco and the Netherlands. The chief minister under the Sultan Ismail in the XVIII century. was Yosef Toledano (as his last name shows, also a descendant of Jews expelled from Spain). Important state ones were also occupied by Akharon bin Battasi, Eliyahu ha-Levi, etc. Moses ibn-Atar mediated the negotiations of

Morocco and Great Britain in 1721.

The situation of the Jews of Morocco worsened during the short reign of Yazid (1790 – 92). In revenge for the unwillingness of the Jews to support him in the struggle with his brother for the throne, he marked his coming to power with a series of pogroms, during which hundreds of Jews were killed in Tetuan, Meknes, Marrakesh, Fes. Many were forced to convert to Islam.

The persecution ceased with the new Sultan of Suleiman coming to power (1792 – 1822), but the situation of the Jews remained difficult. Ghettos have been created in a number of cities in Morocco. Trade was in a state of complete decline; some wealthy Jewish families chose to emigrate to England.

The economic situation of the Jews improved slightly during the reign of the Sultans of Abdarrahman (1822 – 59) and Muhammad (1859 – 73). Interested in developing trade relations with European countries, they supported Jewish merchants, especially from Mogador, many of whom received the title of royal merchants, and were given freedom of movement around the country. They exported gold, ivory, almonds, olives and other goods to Europe. Almost all consuls and employees of the consular missions of Morocco in European countries and the United States were Jews. However, the legal status of the Jews of Morocco as a whole continued to be difficult. In the cities, all previous restrictions acted, but the situation of Jews in the Atlas Mountains region was especially difficult, where they lived in villages on the «Danniks » position, in fact serfs, working as artisans,mule riders and blacksmiths. They were completely dependent on local sheikhs or individuals who could even sell them. Jews had to work for gentlemen for free. They did not have the right to marry or send their families to another place without the permission of the patron. For the murder of a Jew, the fine was very insignificant. The situation of Jews worsened during the numerous conflicts of Morocco with European countries in the 19th century. Heavy persecution fell on the Jewish community in 1844, during the war with France. In 1853, pogroms occurred in Morocco as a result of the conflict with Spain. In September 1859, after the outbreak of the war with Spain, Moroccans massacred in Tetuan, during which about 400 Jews died and the rest fled. M. Montephior, having arrived in Morocco, achieved an edict from the Sultan to grant Jews full equality (February 15, 1864).Despite repeated confirmation of this edict by subsequent sultans, the local administration did not fulfill it, and the situation of the Jews did not improve. The persecution of Jews and Christians, including subjects of other countries or under their auspices, forced the governments of these countries to defend them. An international conference was held in Madrid in 1880, which confirmed the special status of foreign citizens and the «protege » in Morocco. which confirmed the special status of foreign citizens and the «protege » in Morocco. which confirmed the special status of foreign citizens and the «protege » in Morocco.

At the beginning of the 19th century The Jewish community of Morocco numbered from 50 to 100 thousand people (the largest community in North Africa). Moroccan Jews were divided into two clearly defined groups: one — descendants of Jews who fled to Morocco

from Spain and Portugal, as well as local Jews who merged with their communities, living on the coast and in some large cities within the country (for example, in Fes); another — descendants of the first Jewish settlers and accepting Judaism Berbers.

Representatives of the first group spoke Jewish-Spanish, adhered to the Sephardic liturgy. They were in a better position thanks to protection from European countries and the presence among them of a large number of educated and rich people who needed the sultans of Morocco. From among them in the 18 – 19th centuries. ministers, diplomats, famous rabbis, judges came out.

The Jews of the second group, who lived in the Atlas Mountains region (see above), spoke the dialects of the Jewish-Arab and Jewish-Berber languages and were far from European culture. Their synagogues were in disrepair, they gathered for prayers in private homes, the training was poorly organized, there were not enough rooms, classes were often conducted in the open air, teachers were poorly educated. By the beginning of the 20th century the position of this group has not changed.

Until the middle of the 19th century Moroccan Jews of the coast and large centers within the country received education in primary schools or in Talmud-tor schools. A broader religious education was given by Yeshiva, in which mainly children from rabbinical families studied. Girls did not attend school and received home education, which was reduced mainly to the study of cashier cooking and observance of the Sabbath. However, in the 18th century the poetess Frech bat Joseph wrote poetry in Hebrew. In 1862 The alliance opened its first school in Tetuan, then in Tangier (1865), Mogador (1867), in Fes, Casablanca and other cities after 1874, including two schools for girls. The Alliance sought to give students a modern education in French and at first paid little attention to the study of Jewish subjects. Therefore, in the 19th centurysome rabbis and community leaders ignored Alliance schools, calling them «heresy centers ». In the 20th century. graduates of these schools (who received teacher education in Paris) became teachers of Alliance schools, and much more attention was paid to Hebrew and religious subjects in Alliance schools. In 1912 – 32, the number of students in Alliance schools increased from 5,036 to 18,750.

At the end of the 19th century the Jewish population of large cities, especially those in which there were consulates of European countries, increased. Thousands of poor people lived bored in Jewish neighborhoods. It is believed that at the end of the 19th century. about 200 thousand Jews lived in Morocco.

At the beginning of the 20th century. new disasters fell on the Jews of Morocco. When in 1907 there was a struggle of two candidates for the throne (complicated by the intervention of the French troops), the soldiers of both candidates smashed the Jews. During the pogrom in Casablanca, 30 people died. The establishment in 1912 of the French and Spanish protectorates in Morocco was marked in Fes by a Jewish pogrom that claimed about 100 human lives. Under the rule of France and Spain, the situation of Jews in Morocco has improved somewhat. Personal security and freedom of movement, freedom of religion and

Jewish education were guaranteed. But before the declaration of independence of Morocco (1956), Jews were not equal with the rest of the population. Only a few Jews in Morocco had the right to vote. The French placed under their control all the institutions of the Jewish community,which in 1918 was given official status, but the communities lost the real power that they had before the establishment of the protectorate, turning into charitable institutions.

After 1912, large French firms began to play a leading role in the Moroccan economy, which led to the ruin of Jewish merchants and merchants who could not stand the competition. But at the same time, as a result of the rapid development of the country, many Jews became rich, occupied a prominent position in trade and industry; among the Jews there were representatives of free professions. Some Jews served in the French and Spanish administrations of Morocco. In transforming Moroccan Jewry, Alliance schools (see above) played a large role, whose graduates received higher education at French universities. In 1956, 33 thousand students were enrolled in 83 Alliance schools, which accounted for about 75% of all Jewish schoolchildren in the country. In the same year, 6,564 students studied at religious schools in the Ozar Ha-Tor Society, about 1,500 – at Habad educational institutions.

After 1912, many Jews from Algeria and Tunisia moved to Morocco, as well as from many countries of the Middle East and even Europe. In 1939, the Jewish population of Morocco was 225 thousand people.

During World War II, French Morocco was ruled by the Vichy government. The fascist administration of Morocco has imposed a number of restrictions on Jews. Immediately after the landing of the Allied forces in November 1942, a wave of pogroms inspired by the Visists and Muslim fanatics swept across the country. Many Jews from the interior of the country fled to coastal cities. Since June 1943, when the Gaullists came to power, the situation of the Jews returned to normal, their economic, legal and social status was restored. According to the 1951 census, 199,156 Jews lived in French Morocco, and with the Jewish population of Spanish Morocco, the total number of Moroccan Jews was 222 thousand. In 1960, according to the first census of the combined independent Morocco, the Jewish population was 159,806; in 1962 — 130 thousand;in 1964 — 85 thousand.
Despite the presence of a large number of entrepreneurs, representatives of free professions and officials, the standard of living of the bulk of Moroccan Jews was still low, many lived on welfare.

After World War 2, the situation of Moroccan Jews worsened. Arab nationalism in Morocco sharply intensified: Jews were condemned for their commitment to French culture. Relations escalated after the proclamation of the State of Israel (1948). Muslim attacks on Jews took place throughout the country. The French authorities reacted sharply to the riots, dozens of perpetrators were brought to justice, sentenced to imprisonment or the death penalty. A new wave of riots swept in 1954.

With the declaration of independence of Morocco (1956), the situation of Jews initially

improved. The Jews of Morocco were equalized in rights with Muslims and received the right to vote. Jew Leon Ben-Zaken (born 1905) was appointed Minister of Posts. But already on May 13, 1956, a decree was issued prohibiting travel to Israel. In 1958 L. Ben-Zaken was not included in the new government, most Jewish officials were fired.

After 1957, representative offices of the Jewish Agency, the Jewish National Fund, the Joint and the VICO were closed in Morocco. The import of Jewish books from abroad was prohibited. Since 1959, any Zionist has been banned (see Zionism) activity. However, the government did not stop individual Jews from leaving the country and often turned a blind eye to mass emigration. Some changes in the situation of Jews occurred after the accession to the royal throne in 1961 of Hassan II, who officially authorized emigration to Israel and tried to ensure the safety and equality of Jews in Morocco. At the same time, anti-Semitic propaganda intensified at this time; It was especially actively led by the opposition party Istiklal (Independence). In the early 1960s, cases of abduction of Jewish girls became more frequent, who were then forced to convert to Islam.

During the Six Day War, anti-Jewish riots took place, and during the War of Judgment Day, the persecution of Jews in Morocco became very widespread.

Zionist organizations arose in Morocco at the beginning of the 20th century. The first of these — Shivat-Zion — was founded in Tetuan in 1900 by a native of Russia, Dr. I. Berlyavsky. In the same year, the Sh‘arey-Zion Society was organized in Mogador. The Zionist movement in Morocco, which had a religious color, attracted many rabbis into its ranks. Since the 1920s, it has acquired a more secular character. After the proclamation of the Balfour Declaration and the conference in Saint-Cemo, the Zionist organization of Morocco expanded its activities and began to take part in the Zionist congresses. Hebrew and Jewish culture societies, sports organizations «Maccabi », Jewish print media were created.

Aliya in Eretz Yisrael took place already in the 16th century, when a number of Spanish refugees moved from Morocco to Eretz Yisrael. In the 17th – 18th centuries. small groups of elderly religious Jews moved there almost annually. The impetus for the growth of aliyah from North Africa was the relocation in 1742 to Eretz Israel from Morocco (and from Italy) of a group of Jews led by Rabbi Chaim Ben-Attar (1696 – 1743), whose commentary on the Pentateuch «Or ha-haim » At the beginning of the 19th century the number of immigrants increased, and the aliyah of Jews aged 30 – 50 years began, for which the motivation was not religious, but economic reasons and security considerations. The number of returnees increased during the reign in Egypt and Eretz-Israel Muhammad- ‘ Ali. Anti-Jewish riotsintensified in Morocco at the beginning of the 20th century, caused a new wave of aliyah, which lasted until the 1st World War.

The catastrophe, and then the formation of the State of Israel, led to a change in the motivation of aliyah and an increase in the number of returnees. After 1948, thousands of Moroccan Jews moved to Israel, but mass aliyah from Morocco began on the eve of

Morocco's independence. In total, about 67 thousand Moroccan Jews repatriated to Israel in 1948 – 56. During the period of illegal aliyah (1956 – 60), 47 thousand Moroccan Jews arrived in Israel. In 1961, emigration was again permitted under pressure from international public opinion, excited by the death of the ship «Egoz », on board of which were 44 «illegal » olim (January 1961). In 1961 – 64, 100,354 Jews from Morocco moved to Israel. The number of returnees was especially high immediately after the Six Day Warrior. In total, for 1965 – 71 aliyah from Morocco amounted to 30,159 people,and for the entire period of mass aliyah of Moroccan Jews (1948 – 84) 261 thousand people repatriated. Many Moroccan Jews from rich and educated segments of the population emigrated to other countries (50 thousand to France, 16 thousand to Canada, eight thousand to Spain, etc.). In 1986, about 12 thousand Jews remained in Morocco (most — in Casablanca).

Aliya from Morocco and other countries of North Africa contributed to the strengthening of the State of Israel. According to the Jewish Agency's rural settlement department (April 1983), the vast majority of 169 settlements created since the proclamation of the state (54,412 people) come from North Africa, mainly from Morocco. The immigrants from Morocco founded the cities of Kiryat Shmona, modern Ashdod, Dimona and others.

In the 1980s, the – 90s of Jews from Morocco continued. So, in 2000, 76 Jews repatriated from Morocco to Israel, in 2001 — 94, in 2002 — 87, in January-July 2003 — 37. Young people who preferred to graduate abroad did not return to Morocco. In 2002, the Jewish population of Morocco was 5,600, of which about five thousand lived in Casablanca. A small number of Jews lived in Fes, Kenitra, Marrakesh, Meknes, Tangier, Tetuan. The main Jewish organization is the Council of Jewish Communities in Casablanca. There are several Jewish schools in Casablanca opened by the Habad religious movement, ORT, and the Alliance. In 2002, 1,700 students attended these schools. In addition to these educational institutions, Jewish religious education can be obtained at the Lyosha. There are synagogues, various charitable organizations, for example,nursing homes.

Despite the good attitude of the government of the country, King Mohammed V of Morocco, to the Jewish community, anti-Jewish incidents periodically occur. So, in October 2000, two young religious fanatics tried to commit an act of vandalism in the Tangier synagogue. In May 2003, al-Qaeda militants carried out a series of explosions near Jewish sites. Killed 33 people, there were no Jews among those killed. In September 2003, Muslim fanatics were killed on E. Street Efirat in Meknes and A. Ravivivo in Casablanca.

The country's difficult economic situation during the years of absorption of mass aliyah from Morocco (income 20% of the population was below the subsistence level), serious shortcomings in the education system, manipulation of political parties that sought to take advantage of intercommunal contradictions, a well-known alienation between olim from North Africa, on the one hand , and representatives of the authorities, as well as the broad masses of Israeli citizens of European descent (Ashkenazov) <TAG) the expression of which was the riots in the Haifa region of the poor Wadi Salib (July 1959) and later to the emergence of the «Black Panthers » movement. Active speeches by people from Morocco

contributed to a change in the attitude of representatives of other ethnic groups to them and a greater consideration of their interests by the state apparatus.

The assimilation of Hebrew by immigrants from Morocco, their quick adaptation to the political and administrative system of the state, the increase in their living standards as a result of the acquisition of new professions was reflected in the emergence of a large number of them among the leading figures of Khistadrut and municipalities. Over 20 people from North Africa are members of the Knesset. People from Morocco have become a serious political force capable of initiating change in the social and cultural fields.

The recognition of the cultural pluralism of the Jews of Israel, the expression of which was the transformation of the Mimun holiday into a nation-wide one, testifies to the successful social and psychological integration of the Jews of Morocco in Israeli society. The influence of the traditions of the Jewry of Morocco affects the spread of the custom of honoring tombs «saints »: Shim‘on bar Yohai on Mount Meron, Meira (Ba‘al ha-Nesa) in Tiberia, Rabban Gamliel in Yavne and others. People from Morocco in Israel continue to honor representatives of some families who have enjoyed tremendous religious authority in their country of origin, especially the families of Abu Khatsir and Pinto. The founder of the peculiar religious movement of Moroccan Jews was a representative of the Kabbalist family, known in Morocco and Syria since the 16th century, Y‘akov Abu Khatsira (1807 – 80),whose grave in Damanhur near Alexandria (he died on his way to Eretz Israel) became a pilgrimage site. His grandson Israel Abu Khatsira (Baba Sali; 1889 – 1984) since 1964 lived in Israel, in Netivot, where tens of thousands of his admirers from different countries flocked. Among Moroccan Jews, Baba Sali heard a miracle worker; his grave attracts many pilgrims.

In Israel, the community of immigrants from Morocco in 1986 numbered 473 thousand people.
Since 1956 Morocco, having joined the League of Arab Countries, shares the general attitude of this organization towards the Arab-Israeli conflict, but takes a moderate position on some issues. After the Six Day War, Hassan II was a supporter of a realistic approach to the problem of resolving the conflict and until 1970 openly criticized the terror of Palestinian organizations. During the Day of Judgment, Moroccan troops were sent to Syria and took part in hostilities against Israel. The Moroccan Government, although with reservations, welcomed the visit of A. Sadata to Jerusalem, and Hassan II endorsed the Israeli-Egyptian peace treaty. Obeying the decision of the League of Arab Countries, the Government of Morocco broke off diplomatic relations with Egypt in 1979, but ten years later it initiated the return of Egypt to the League and restored relations with it.

The first official visit of the Israeli delegation to Morocco took place in May 1985, when 35 Israeli citizens, including 11 members of the Knesset, attended a two-day conference of the World Association of Jews from Morocco. Israeli delegates were assured that King Hassan II was ready to mediate peace talks between Israel and the Palestinians.

In 1986, Israeli Prime Minister Sh. Perez visited Morocco and met with King Hassan II, but the negotiations did not lead to any official steps.
Among the Arab countries, Morocco takes a moderate position with regard to Israel. In September 1986, King Hassan II received a delegation of Israelis of Moroccan descent, among whom were Knesset deputies. In 1993, immediately after the signing of the agreement in Oslo, I. Rabin paid an official visit to Morocco. Between the two countries, low-level diplomatic relations were established, and communications bureaus were opened. In May 1999, Hassan II organized the first congress of the World Union of Moroccan Jews in Marrakesh. Morocco actively supports the peace process in the Middle East.

They shook Morocco and terrorist attacks against the Jews.

So, in 2003, two masked militants shot and killed a Moroccan Jew in Casablanca. The incident occurred on Thursday evening in a busy commercial area of the city, Reuters reports.

The representative of the Moroccan-Israeli Society, Serge Berdujo, said that "this is the first such incident in Morocco." He confirmed that the only motive for the crime was the nationality of the murdered.

The identity of the victim has not yet been officially disclosed, but sources in the Jewish community of the city report that he was called Albert Rebibo for 55 years. Eyewitnesses told the police that Rebibo was closing his shop when two people dressed in all black came up to him and shot him with automatic weapons.

Witnesses also said that several eyewitnesses of the crime rushed after the killers in pursuit, but the criminals managed to escape. Threatening weapons, they took possession of the car and left in an unknown direction.

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Culture of Moroccan Jews:

The language of Moroccan Jews has also undergone changes over many centuries. Aramaic, (natural Hebrew), on which Jews of this region have spoken for many centuries, after the Arab conquest was gradually supplanted by a kind of dialect of the Jewish-Arab language – lugat al-yahud. In some communities, Jews spoke different dialects of the Berber language. Even in the XX century. 15% of Moroccan Jews spoke Berber, 29% spoke Arabic, and 59% spoke both languages. It is interesting that in all cases they usually retained very ancient features of these languages, as well as numerous borrowings from Hebrew. It is also curious that in the middle of the XX century. the names of most Moroccan Jews were mainly of Arab or Berber origin, while Jewish names prevailed among the names, although Arabic and Berber names were also not uncommon.

The clothes of Moroccan Jews before the arrival of Sephardic people experienced the strong influence of the Muslim environment and did not differ much from the clothes of Muslims, with the exception of various restrictions, from time to time imposed by rulers on the Jewish population (these restrictions were not always fulfilled, they were then canceled). Men, especially older or learned people, wore jellab – type of bournus, similar to what Muslim neighbors wore them. The younger men wore a behdia – a genus of a jacket with many buttons. The men's suit also included a – gray or black silk or woolen pants – wide or narrow depending on fashion. The headgear was a black cap, which had a diverse shape, as well as all kinds of turbans – also black, Sephardi wore black berets for a long time.In general, the clothes of the latter revealed a strong influence of Spanish fashion.

Women's clothing was brighter. An important part of the female robe was antari, or enteri - loose clothing such as a robe, worn on one or two long tunic-shaped blouses with lush sleeves and a square neckline, often decorated with lace and rich embroidery. Under the blouse wore wide and thin harem pants, strongly matched on the waist and at the ankles. Upon reaching a certain age, the girls stopped wearing a blouse and put on a genus of bright closed jacket, usually green, red or bronze. Lingerie was usually not worn, especially in the south. On the street, women wrapped themselves in a foot - a bright long striped silk or cotton fabric. The girls braided their hair into braids and wore silk dressings, married women cleaned their hair under a red silk scarf, which was tied from behind. Thin silk or cotton scarf,richly decorated with embroidery, sometimes with a golden thread covered his face and hair. Uncovered hair was equated to nudity and was considered extremely indecent. They wore a lot of jewelry. The shoes, depending on the abundance, were elegant shoes without an ass on the heel or heavy wooden shoes that gave biblical grandeur. The influence of Spanish fashion was clearly reflected in the famous cesva crabs - a festive (usually wedding) outfit, which consisted of a white linen shirt, with wide sleeves, sharply narrowed from the elbow to the wrist, decorated with ribbons, a scar, the – velvet tightly tight-fitting horseradish with low cut The outfit was complemented by a wide velvet green or red skirt with a smell and abundantly decorated with embroidery, which was especially famous for the haters of Tetuan. and widethe same extended belt – the usual gift for a girl for a wedding. All this was complemented by a small diadem decorated with rich embroidery or precious stones. The woman appreciated rather the fullness that even young women differed in. At the same time, even European travelers often wrote about the wonderful beauty of Moroccan Jews and their slender figures.

The customs and rites of Moroccan Jews also experienced deep Muslim influence. In turn, they acted on the beliefs and rites of the surrounding Jews of the peoples. As a result, we find much in common in the popular beliefs and practices of Moroccan Jews, Arabs and Berbers. This manifests itself, in magical techniques and beliefs – faith in «evil eye », demons (jnuns), in the protective power of various amulets (especially in the form of fish or palm trees), as well as in numerous rites directed against evil spirits or to appease them. So, the construction of a house in this country did not do without the blood of a sheep or bird, which was sprinkled on the first stone of the foundation. Some researchers consider this custom inherited from the Carthaginians, but similar rituals existed in many peoples in different eras

– in ancient Scandinavians, different peoples of the Caucasus, the Balkans, etc.d. Among Moroccan Jews, as well as among Jews in other communities, a variety of spells and conspiracies were widespread, including using the names of God. Under the influence of Muslims, the cult of saints and the veneration of their graves spread widely, and both Jews and Muslims could worship the same saints and tombs. Among them are pilgrimages to the graves of saints or sages – the so-called chillul (Aramaic word meaning – wedding) – pilgrimage to the tomb of the saint on the anniversary of his death. This custom has especially spread among Jews in North Africa under the influence of the ideas of Kabbalah. Many customs and rites of Moroccan Jews retained relics of very ancient beliefs and rites that had long disappeared from everyday practice. They can be attributed, for example, to the custom of visiting the graves of deceased parents on Friday,shortly before the onset of the Sabbath and leave there various offerings, mainly food, which is a relic of the cult of ancestors, which is once widespread among different peoples, including ancient Jews. Another custom aimed at protecting the mother and newborn baby from evil spirits, primarily from Lilith – the evil spirit of the female, who, according to popular beliefs, destroys women in labor and young children – was a tahdid rite. The famous Jewish traveler from Spain, Benjamin from Tudela, wrote about him back in the XII. According to his description, the rite was that the father and other family members were awake all night by the bed of the mother and newborn. At the same time, they lit a lot of lamps, and, in addition, they made a terrible noise with the help of tambourines, drums and other tools, believing that they would drive out malicious demons.After that, the father of the newborn picked up a sharp knife in his hands and stabbed them with oblique chopping movements along the walls of the home, preventing Lilith from entering. I must say that the – Wahnacht rite (Idish – «night watch ») was performed by Jews from many countries of Central and Eastern Europe, as well as Sephardy from some countries in which it was called velar (Spanish velar – «watch. <TA The rite, apparently brought by Sephardic and resembling the Hindu rite (Ladino – «sweetened by »), practiced by the Sephardics of Palestine and some other countries in case of serious illness, is also very characteristic. when well-known medical techniques or magic remedies did not help. The rite was that all sacred objects (Torah scrolls, prayer books, etc.) and all tenants except the patient and the woman who performed the rite were taken out of the patient’s house,left this house. At night, the woman put sweets on the table, sprayed milk and honey in the corners, scattered grain on the floor and addressed various spirits who could send the disease, and asked them to accept these offerings and not be angry with the patient, who, out of ignorance, offended them and thereby brought ailment to himself.

Moroccan Jews had a kind of bright festive rites, including those preserved from the time when the Jews were engaged in agriculture and cattle breeding. Of particular note is the holiday of Maimuna (Mimuna), celebrated on the second day after the end of the Passover holiday and, according to tradition, is the day of the death of Maimonid's father — p. Maimona bin Yosef. What does the word Maimuna mean, remains unclear. On the eve of the holiday, in the evening, it is customary to eat only dairy products and cakes resembling pancakes (miftita), receive guests and give gifts, mostly edible. Children staged masquerade processions on the streets of the Jewish quarter. Girls put on white clothes; at this time,

young people began to look after them. Green stems of wheat or other greens were attached to the doorposts, which, as they believed, brought good luck.In each house, wine and a number of objects were placed on the table, bearing a certain semantic load and varying depending on local customs: for example, wheat ears and sweet milk, branches of fig and other trees. Sometimes live fish swam on the table in the kindergarten, universally associated with fertility and fertility. In some cases, a bowl of flour was also placed on the table, in which gold jewelry was laid — «for happiness »; in other places they put eggs or beans in flour. into which they laid gold jewelry — «for good luck »; in other places they put eggs or beans in flour. into which they laid gold jewelry — «for good luck »; in other places they put eggs or beans in flour.

The next day we went to the field, to the cemetery, to the city square, where they organized festive meetings and masquerade performances and various kinds of competitions. This day was seen as an extremely favorable opportunity to negotiate matchmaking and introduce young people to each other. In many communities, they also went to the seashore or to a source in whose waters men loaded their legs, washed their faces and breasts; in other places, the doorposts sprayed water, as well as the legs of the ceremony participants, which, according to the beliefs, symbolized the passage through the Red Sea. In the Marrakech community, this day, ruthers were built and prayed for a good and fruitful year.

It can be assumed that the holiday of Maimun absorbed the features of the ancient ritual, which took place after the end of the barley harvest and arose, obviously, in the diaspora. In its rites, it is easy to isolate elements of fertility magic — the use of greenery, eggs, beans, live fish, etc.

To this day, immigrants from Morocco celebrate Maimuna in a slightly modified form, he is considered a holiday of self-identification of Moroccan Jews.

At Maimuna

Among Moroccan Jews living in Israel, veneration of the tombs of saints and great lawyers is still common. The tomb of Shimon Bar Iohai is especially popular (which the tradition considers the author of the book Zogar – the main work of Kabbalistic literature), located near the village of Mayron near Safed in Galilee, The tombs of the river are also surrounded by a large honor. Meira in Tiberia, Rabban Gamliel in Yavne et al. People from Morocco continue to honor representatives of some ancient families who enjoyed tremendous authority in Morocco, especially the families of Abu Khatsir and Pinto. Yaakov Abu Khatsira (1807-1880), a representative known since the 16th century. Kabbalist families, was the founder of a kind of religious movement of Moroccan Jews. He died in Egypt on his way to Palestine, where he made a pilgrimage,and his grave became a place of veneration. His grandson Israel Abu Khatsira (Baba Sali) (1889-1984) since 1964 lived in Israel in Netivot (30 km from Ashkelon), where tens of thousands of his admirers from different countries flocked. Among immigrants from Morocco, Baba-Sali heard a miracle worker, and his grave is now an object of worship.

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Famous Moroccan Jews (for reasons of limiting the volume of stati, the celebrities of the time of Carthage and the personality mentioned above are not considered here. For the famous Carthaginians – see my article «the famous Phoenicians of the commander »):

1) Dahiya al-Kahina — Queen of the Berber-Jewish principality in North Africa during the Arab conquests.

Even in the time of Solomon, and even earlier, the Jewish development of western Africa and southern Spain began. Gradually, these colonies rallied around Carthage.

After the death of the Roman Empire, 9 Jewish principalities – Borion, Nafusa, Ores, Ludalib, Al-Kurdan, Shiva, Talmesan, Wad Draa, Tahir reappeared in these territories.

The cruel ruler of the principality of Ores (southeast Algeria) fell in love with one poor girl who lived in the same village – Dahiyaal-Kahina bint-Tabitu. Kakhina did not want him, but he began to terrorize her fellow villagers. In the end, the elders who had taken to extremes went with weeping to Kakhin and began to belittle her to save her native village and succumb to the harassment of the voluptuous prince. Dahiya lost, but on the first night after the wedding she killed her husband, inheriting his post.

By the time of the Arab invasion, Kakhin was already the leader of all 9 Judeo-Berber principalities, and when the head of the Berbers, Prince Kotsill, died in 694, all Jewish and Berber principalities recognized her as the queen of the united Berber state – of the African kingdom.

In 698, angry Arabs sent a large army against the African kingdom under the command of commander Okba ibn Nafi. Kahina herself chose an ambush. Before the fight, she confused her warriors: "Lions of Africa and Judea! Show the Arabs that you will never let Islam enslave yourself! Our beloved Africa will remain free! Let our ancient call of the Zealots be our battle cry: "Freedom or death!"

The Okba army was ambushed, and was utterly defeated, its remnants in a panic retreated to Tunisia, persecuted by the volatile detachments of Kakhina.

The Arabs did not calm down, sending a new 40,000 army against the African kingdom under the command of one of their best commanders – Hassan ibn Numan. On the way, this army easily broke the Byzantine garrison from Karfagen.

Realizing that meeting face to face with such a power is fraught with defeat, Kakhina, avoiding the general battle, went to the Arabs in the rear and went up to the city of Bagia,

held by the Byzantine garrison. The Byzantines and the Christian population of the city met the army of Dahiya as allies, opened the gate for them and let them into the city. Having received information that the army of the African kingdom hung over the communications of the Arabs, Hassan was forced to stop the offensive and turn back to Bagia, but when he, having set up a siege camp around the walls of the city, was already sure that now the capture of Kakhina is only a matter of time, it turned out that both the Berbers and the Byzantine garrison, and all the townspeople left the city through the underground passage. Hassan's cavalry rushed in pursuit of the fugitives, but Kakhina provided for this:in Wadmini's rocky gorge, the vanguard of Hassan was ambushed and was pretty battered. With great difficulty, he managed to hold out to the approach of the main forces that caught up with their cavalry shortly before the sunset of the Sun, but here in the darkness that went down on the exhausted long-passed Arabs, the main forces of the Jewish queen – the Berber cavalry, the Byzantine infantry, and armed citizens from Bagia collapsed.

The Arab army was completely defeated and fled in a panic. The African kingdom went into a counterattack, freeing the lands occupied by the Arabs, destroying the invaders. Carthage was released, which became the capital of the new state. Kakhin was met as a liberator and Berbers, and Jews and Christians. The bishop of the city of Bula Regia, meeting Dahiya, laid the ground with flowers in front of the hoofs of her battle horse.

The African kingdom began to gradually stabilize, turning from an amorphous conglomerate of nomadic and semi-nomadic tribes into a clearly structured organization with a state apparatus, cities, trade, and crafts. The Kakhina army went from victory to victory. Hassan ibn Numan left no thought of conquering the African kingdom. But now he preferred not to tempt fate in a direct clash with the Jewish-Berber armies, but to go for cunning. Hassan said the Arabs no longer cherish plans to conquer the African kingdom. He offered Cahin peace and alliance against the Westgot kingdom in Spain.

Hassan offered Kahina a seductive plan: the Arab and Berber armies jointly invade Spain and share it among themselves, and the Jews of the Arab part will be given full rights or the opportunity to move freely to Africa. The Berber kingdom was required to pass the 60,000 Arab army through its territory. Queen Kahina agreed. Soon, however, it turned out that the Arabs not only pass through the territory of the kingdom, but simply conquer it.

But now the Jews could still measure their strength with the Arabs – if not for betrayal. The young Arab aristocrat – Khalid ibn Iezid al-Qaisi, captured by the Berbers during the 1st Arab-Berber War, for the sake of appearance passed to their side, but secretly continued to remain true to Arab affairs. He managed to somehow rub in confidence in Kakhin and regularly informed Hassan about the plans of the Berbers.

At 703, in the area of the modern city of El Jern, the Berber and Arab armies met in the last desperate battle. Shortly before the battle, Khalid El Qaisi fled from the Berber camp and led one of the largest units of the Arab army. The Jewish queen understood that in this battle she would die, however, Kahina did not shy away from the battle "because giving her country to

the invaders would be a shame for her people."

According to the Arab historian Ibn Nuvayri, the Jews and the Berbers fought with the courage of despair, and only overwhelming superiority allowed the Arabs to hold up. Dahiya al-Kahina fought with a sword in her hands at the head of her soldiers and died in battle. Her severed head was sent to Khalifa Abd al-Malik. The people of the African kingdom were asked to choose – to accept Islam or die. Among the many who accepted the Muslim faith were two adult sons of Dahiya – claim that before her death, she ordered her followers, in case of defeat, to accept Islam for the species in order to save the people from extermination. About 50 thousand people refused to change faith, and were killed.

Some consider the famous Tarik, who in 711 crossed with 9 thousand Berbers to Spain, as the son of Kakhina. Most likely, Tariq and Tariff before conversion to Islam were Berbers professing Judaism. The place where his army landed was named after him "Jab al-Tarik" (Gibraltar). He entrusted the Jews with the protection of conquered cities.

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2) Kaula al-Jahudi (Kaulan al-Yahudi) — Arab commander who served in the army of Tarik, the conqueror of Spain. Kaula took part in a decisive battle with the Visigoths at Jerez de la Frontera (711) and occupied part of Catalonia. The conquered cities of Cordoba and Seville were entrusted with the supervision of the Jews, and Seville, thanks to its significant Jewish population, became known as the "city of Jews" (villa de judios). After a long oppression under the rule of the Westgot kings, Jews began to enjoy complete religious freedom under the Moorish caliphs. They were given all civil rights, and the commonplace filing (dhimmah) was the only fiscal burden on them. In 718, Kaula rebelled at the head of the Berber tribe against the Spanish governor, the autocratic Algorra (Al-Hurr ibn-Abd al-Rahman), but he defeated and executed him.Jews also fought in the army of Kaulan. The uprising was crushed, and the Jews paid a lot for their participation in it. Jews in the Kaula army were hospitably greeted by co-religionists in Catalan cities.

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3) Alfasi, Isaac bin Jacob (also ha-Kogen) — the famous codifier of Talmuda, the author of an essay known as "Galahot"; born in 1013 in the village of Kala ibn Hamade near Fets or Fasi in North Africa, from where he received the nickname AlfasiG (otherwise " He was a student of outstanding Kairuan gahon r. Hananel and p. Nishima, after the death of which (1050) became the first Talmudic authority of his age. In old age, when Alfasi was about 75 years old, a certain Half bin Alajab and his son filed an unknown content with him to the authorities, as a result of which he was forced to flee his hometown (1088). However, the unrest and oppression by the Muslim government that arose then in the country partly prompted him to flee. A. first settled in Cordoba,where he met a warm welcome in the house of Joseph bin Meir ibn Mogajir, who, according to some sources, was at the head of the community there. From there, he went to Grenada and finally took the place of the rabbi of

the community in Lutsen after the death of his learned opponent, Isaac bin Giat. There A. became the head of the Talmud Academy, in which students flocked from all over Spain. One of his main students was considered a p. Joseph Ibn-Migash Galevi — direct teacher of Maimonid. He was appointed by A. before his death as a successor to himself, thus bypassing his son, also a famous Talmud scientist. Alfasi died in old age, in the 90th year of life, on May 19, 1103. Jewish communities ardently mourned their spiritual leader, and the greatest poet of the century, Yehuda Galevi, wrote the following epitaph on this occasion:according to some sources, at the head of the community there. From there, he went to Grenada and finally took the place of the rabbi of the community in Lutsen after the death of his learned opponent, Isaac bin Giat. There A. became the head of the Talmud Academy, in which students flocked from all over Spain. One of his main students was considered a p. Joseph Ibn-Migash Galevi — direct teacher of Maimonid. He was appointed by A. before his death as a successor to himself, thus bypassing his son, also a famous Talmud scientist. Alfasi died in old age, in the 90th year of life, on May 19, 1103. Jewish communities ardently mourned their spiritual leader, and the greatest poet of the century, Yehuda Galevi, wrote the following epitaph on this occasion:according to some sources, at the head of the community there. From there, he went to Grenada and finally took the place of the rabbi of the community in Lutsen after the death of his learned opponent, Isaac bin Giat. There A. became the head of the Talmud Academy, in which students flocked from all over Spain. One of his main students was considered a p. Joseph Ibn-Migash Galevi — direct teacher of Maimonid. He was appointed by A. before his death as a successor to himself, thus bypassing his son, also a famous Talmud scientist. Alfasi died in old age, in the 90th year of life, on May 19, 1103. Jewish communities ardently mourned their spiritual leader, and the greatest poet of the century, Yehuda Galevi, wrote the following epitaph on this occasion:From there, he went to Grenada and finally took the place of the rabbi of the community in Lutsen after the death of his learned opponent, Isaac bin Giat. There A. became the head of the Talmud Academy, in which students flocked from all over Spain. One of his main students was considered a p. Joseph Ibn-Migash Galevi — direct teacher of Maimonid. He was appointed by A. before his death as a successor to himself, thus bypassing his son, also a famous Talmud scientist. Alfasi died in old age, in the 90th year of life, on May 19, 1103. Jewish communities ardently mourned their spiritual leader, and the greatest poet of the century, Yehuda Galevi, wrote the following epitaph on this occasion:From there, he went to Grenada and finally took the place of the rabbi of the community in Lutsen after the death of his learned opponent, Isaac bin Giat. There A. became the head of the Talmud Academy, in which students flocked from all over Spain. One of his main students was considered a p. Joseph Ibn-Migash Galevi — direct teacher of Maimonid. He was appointed by A. before his death as a successor to himself, thus bypassing his son, also a famous Talmud scientist. Alfasi died in old age, in the 90th year of life, on May 19, 1103. Jewish communities ardently mourned their spiritual leader, and the greatest poet of the century, Yehuda Galevi, wrote the following epitaph on this occasion:Joseph Ibn-Migash Galevi — direct teacher of Maimonid. He was appointed by A. before his death as a successor to himself, thus bypassing his son, also a famous Talmud scientist. Alfasi died in old age, in the 90th year of life, on May 19, 1103. Jewish communities ardently mourned their spiritual leader, and the greatest poet of the century,

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Mountains on the day of Sinai in honor of your thundered,
God's angels met you
And they drew the Torah on the tablets of your heart,
And they laid their best crown on your head.

A. put all the powers of his deep mind into the study of Talmudic legislation, completely neglecting the secular sciences, which were already widespread then. A. He was so fluent in Arabic that he constantly expressed his reposses on it. In the field of Talmudic codification, A. had predecessors, but all of them did not create anything whole and perfect in this area, and their works represent only weak attempts. Apart from Scheeltoth p. Akhai-gaon, compiled according to the departments of the Pentateuch and intended therefore to be material for folk sermons rather than for scientific research, A. had before him two outstanding works that he could to some extent use: Halachoth Pesukoth, and Halachoth Gedoloth.Both of these collections represent an attempt to draw legislative conclusions from the Talmud without the usual debate and interpretations, substantiating these conclusions. In particular, the first, drawn up in the order of location of the chapters in the Talmud, could indeed be recognized at first glance as a model for A. not only in essence, but also in form. In essence, A. could borrow from his predecessors only the idea of compiling a code, because the material they collected is insignificant in comparison with its colossal work. A huge service in extracting from the Talmud the main provisions of the legislative part of it could be provided by Alfasi, who were the first to develop a number of rules for leadership in extracting certain laws and regulations from often very confusing Talmudic phrases,after which the final result in many cases remains unclear. In this regard, the merit of A. is that he collected all these rules, scattered across different reposses and comments of gaons, systematized them, and most importantly, — skillfully used them to put them into practice. Despite the fact that the material for compiling his work he could borrow from the gowns, he, not content with their works, went further and, guided by their own rules, began to solve dubious issues much more boldly; and if the gaons laid only a narrow path in the impenetrable forest of Talmuda, timidly and carefully pushing up the tangled, fused branches of centuries-old giants, then A boldly. dissecting all overgrown and bitches and thus turning the virgin forest into a cleared park with even alleys,in which it is not difficult to navigate even an inexperienced researcher. To perform such an operation, courage alone was not enough; one had to possess an even insightful mind, extensive knowledge in all halachic literature, and most importantly — a subtle understanding of the general spirit of the Talmud and the depth of its content; here it was required to separate from each other two completely fused elements of — "pillpool" and "galahu", debate and guiding norm. Everyone familiar with the Talmudic method knows what kind of work it is. A.'s essay was as follows: he took

from Talmud the most significant part of the halacha, excluding all those debates that are not directly related to legislative conclusions. Motives substantiating the legal provisions, he cited everything in its entirety, sometimes even with full arguments and links to the persons who led them.In this regard, ;., in fact, differs from its predecessor, the author ;;;; ;;;; which cites only one statute without substantiating their motives. — In most cases, A. follows the language and style of Talmud, but where the text is incomprehensible and requires explanation, he conveys its content in his own words, which at the same time serve as an explanation for it. Sometimes it explains the text with two or three inserts, but these inserts are selected with such art and expressed with such amazing accuracy that interpolation is detected only when compared with the text A in Talmud. Very rarely, especially where there are disagreements between different gaons in clarifying some kind of halachic dispute, A. provides rather lengthy explanations, sometimes of a polemic nature, both to the Talmudic text and to the interpretation of gaons.These explanations do not merge with him, however, with a general statement, but stand somehow aside, somewhat violating the general harmony. If A. singled out these polemic explanations from his work in the form of a comment on him or in a special book, his “Galahot” could really be recognized as “small Talmud”, as “Rabad” calls them. Several of these characteristic places are really found in labor; .; there he highlighted lengthy explanations in Arabic in the form of a special application attached to the end of the treatise (Ketub., IX and X).one could really recognize them as "small Talmud", as "Rabad" calls them. Several of these characteristic places are really found in labor; .; there he highlighted lengthy explanations in Arabic in the form of a special application attached to the end of the treatise (Ketub., IX and X).one could really recognize them as “small Talmud,” as “Rabad” calls them. Several of these characteristic places are really found in labor; .; there he highlighted lengthy explanations in Arabic in the form of a special application attached to the end of the treatise (Ketub., IX and X).

Alfasi's way of presentation, like his style, is rather easy and accessible: his book is written in Aramaic, like Talmud, but more pure and closer to Aramaic than Talmudic. In addition to the debate of a polemic nature, A. deleted those texts of the Talmud, which, not directly related to the legislative conclusions, serve only as an interpretation and explanation of the meaning of the Mishna (such, for example, a debate to clarify the meaning of the first word that begins Mishna, ;;;;), or debate on establishing the correct spelling in the designation of certain terms. The same debate on explaining the text of the Mishna, which can be used to conclude legislative provisions, is left to them (for example, the explanation of the first Mishna "Pesachim"). When comparing various versions of Talmudic texts A. was very careful,and always preferred the oldest. Where Alfasi's predecessors, the gaons, found the Talmud text spoiled, he always adheres to old versions, and he convicts the gaons in the misunderstanding and interpretation of the texts. It must be assumed that A. had before him a completely verified manuscript of the Talmud, and therefore did not pay attention to other existing texts, which, for example, was used to challenge his criticism.

A. is not only a compiler of the Talmud, but to a certain extent its systematizer. In the Talmud, as you know, there is no system in the distribution of material; often in one treatise, issues that have nothing to do with this treatise are debated; likewise, the same debate on

some issue is often repeated in several treatises. A. transfers the debate from treatises that have nothing to do with them, to places more appropriate for them, precisely to those treatises that are more consistent with them in content. But with all his desire to systematize A., he does not achieve perfection here, because, being bound by tradition, he adheres to the order of location of the heads in Talmud, which is by no means systematic. — Code A. is compiled only in three departments that interpret the laws in force among modern Jews: on holidays,about family law, about civil law. But even from these departments A. excludes entire chapters that are not of practical, but only of historical significance; for example, those chapters that speak of Easter sacrifices in the temple, but from tr, are thrown out of the Pesachim treatise. — about the day of All-Forgiveness — chapters about the temple ceremony on this day. They even exclude parts of the Mishna that have historical significance. He collected those laws of a practical nature that are scattered across the rest of the excluded departments, in a special book that contains the rules of the scripture of the Torah and Mezuzah, on the preparation of philacteria, etc. In general, A. drafted his code on the following treatises: 1) Berakhot, 2) Shabbat, 3) Erubin, 4) Pesahim (for the sparks of chapters V — IX), 5) Taanit, 6) Betsa, 7) Rosh ha-Shana (for the lawsuit of chapter III), 8) Ioma (for the lawsuit. I — VII), 9) Sukot (for the period of chapter V),10) Megilla, 11) Moed Katan, 12) Iebamot, 13) Ketubot, 14) Gittin, 15) Kidushin, 16) Nedarim, 17) Khulin. 18) Baba Kama, 19) Baba Mesia, 20) Baba Batra, 21) Sangedrin, 22) McCot, 23) Shebuot, 24) Aboda Zara and Galahot Ketanot.

A. presented herself as a difficult task when including agada in her work. The fact is that the compilers of the Talmud did not distinguish between the agades of halacha, since both originate from one common root — Midrash, and both are so intertwined and closely connected in the Talmud that many laws are based directly on agadical legends. In particular, moral teachings, which are generally agadical in nature, however, have not lost their legislative and binding significance for all, since Talmudic law is entirely based on high principles of morality. But Agada, as you know, embodies not only the foundations of law and morality, but also legends, legends, allegories, etc., of which many are sometimes set forth in an obscure, sometimes obscene form, so to extract some moral conclusion from them, and even more so — the legislative norm is quite risky.That is why the gaons, not being able, on the one hand, to recognize the practical significance of the agada without exception, and on the other, — may be under the onslaught of the then strong karait, which took advantage of these obscure places of agada to attack the Talmud and diminish its authority , — hit the extremes and deprived the teachings of any kind in practical life. But such an extreme solution to the question from the Gauon side is completely wrong, because with the elimination of the agada, the Talmud loses very important laws and rules of life based on morality and humanity, preserving the mass of little laws that speak to the mind and heart, the basis and origin of which are sometimes completely unknown to us. — In a completely different way approaches this issue A. It does not recognize the binding value of all, without exception, the sayings of the agada,what authority they recognized prior to the era of the gaons; he also did not deprive them of absolutely binding significance, as the gaons did, but between these two extremes he chose the middle path: from the totality of agadical legends he fished out and included in his code only those that have either moral or

practical significance and application to life, excluding those that have only historical or literary significance. And we must give him justice: without any established rules for leadership, he, however, so successfully chose these norms that in some cases he reached the point of art. The following example can serve as an illustration of his ability to navigate in the agade: in the Berakhot treatise, two positions are given one after another: 1) a person's prayer can only be heard when it is performed in the synagogue;2) determining when God abides in the synagogue. A. included only the first saying, from which the practical rule clearly follows that you should pray in the synagogue, and excluded the second, which has no practical significance.

A. was treated with due respect to the Gaoons, but also with the preservation of his independence. With the firm confidence of a person who is convinced of the truth of his views, he rejects the decision of his predecessors without any hesitation when, in his opinion, it is not consistent with the truth. Of all the gaons, he has special respect for Guy, whose authority is always recognized by him. In relation to the rest of the gaons, it is sometimes quite harsh. Of the gaons in the work of A., the following are cited: p. Sherira (Shabbat, 49); p. Yehuda (Baba Kama, 70); p. Hananel (Shab., 17); p. Axa Meshabha (Erub., 52); p. Nahshon-gaon (Baba Batra, 136), except for some others that he mentions without naming them by name. Not only in relation to the gaons, but also in relation to the compilers of the Talmud, he shows independence.In some places, he allows himself to retreat from the Talmud itself, reject the opinions of the Talmudists and insert his remarks among the debates of the Amorites, which no one dared to do after the conclusion of the Talmud. Very interesting in their courage are the comments made by him repeatedly regarding the Talmudic interpretations of the Mishn that he did not accept, the remarks seem to, for example, to read: "This interpretation — is only an answer for the sake of" (in the form of an assumption that should not be relied on and because of which the true meaning of Mishna does not change (Ber., 34; Bab. Metz., 57; Bab. Kam., 93; Ketub., 11b). This self-confidence, manifested by A. in relation to the authorities of the Talmud, is understandable: a person who has taken the trouble to summarize such a colossal structure as the Talmud represents, to introduce the system into this unlimited chaos and, traces.,to treat the almost canonized Talmud only as raw material — such a person had to have the courage and consciousness of his own strength in order to feel completely independent of his predecessors. Indeed, A.'s self-confidence reaches such an extent that, according to his own statement, "laws that have been bred and approved by him have the same force as the — laws of Moses, the Sinai data" (Ketub., VI). — Jerusalem Talmud A. refers negatively. He uses it only where it is required to clarify the meaning of some text of the Talmud of Babylon, and very rarely cites sayings or opinions that are not in the Babylonian Talmud. Where there is a contradiction between Babli and Ierushalmi, he always gives the first advantage. This preference of A. itself motivatesthat the drafters of the later, Babylonian, Talmud undoubtedly had the text of Jerusalem before them, and if they considered it necessary to circumvent this or that decision of it, then we can quite rely on their authority (Erubin, at the end). True, not A. the first went around Ierushalmi; in this regard, he was preceded by gaons who, for some historical reasons, preferred the Babylonian Talmud over Jerusalem. But ;.., fundamentally ignoring Ierushalmi, set this disregard for practical ground

and finally weakened the legislative force of Ierushalmi. Indeed: if the gaons in their speeches, when resolving some issues, show a tendency to give preference to the Babylonian Talmud over Jerusalem, then, having ignored the very fact of studying Ierushalmi, they, so to speak, left the question of these two large monuments open. But ;.,the codifier, who drew all the laws and regulations exclusively from Babli and used Ierushalmi only as a reference book for philological interpretations, could not help but foresee that with the spread of his work Ierushalmi would finally leave the house and become the property of the archives.

A. did not give a preface to his book, and therefore we do not have any direct data to determine the purpose of his work. But from the general nature and from the assessment made by the scientists following A., it is seen that this goal was twofold: 1) to extract all the legislative material from the Talmud and thus draw up a guide to resolving practical issues of ritual-legal life and 2) compile the Talmud and thereby make it more accessible to study. For the first he says the whole content and the whole essence of his work; that A. had a second goal before him, we can conclude that he was not content with one dry statement of the Talmudic rules and laws, as his predecessors, compilers of the collections did, and included in his work a debate covering these laws, as well as references to motives confirming them.All this clearly indicates that A. had in mind not only the practice-smallers, but also the mass striving to study the Talmud. The fact that A. excluded all historical and agadic material from his work does not contradict this situation, because the reason for this — is his peculiar understanding of the Talmud, his recognition of exclusively practical, legislative significance, and he ignored all his historical and literary value. And if the goal of A. really came true, then the Babylonian Talmud would suffer the same fate as Ierushalmi suffered: he would be archived into the archive of national antiquities and would be of interest only to scientists and researchers, but would not interest the general mass of the people; the latter would be content to get acquainted with the practical side of the Talmud according to the popularly presented work A.But no matter how dangerous, from the traditional point of view of his contemporaries, the goal ;., he did not cause, however, such opposition and sharp criticism from the rabbis, which, for example, was caused in due time by his follower Maimonid, close to him in spirit. This happened because his way of presentation, the distribution of labor among the heads of the Talmud, respectively, and in general the whole system that was guided by; ., so closely connected with the Talmud that he could not cause the complaints that Maimonid called, who created a completely new system; secondly, the general worldview of A. was no different from the prevailing worldview of his time, and he was far from created a new philosophical school in the field of religion.such opposition and sharp criticism from the rabbis, which, for example, was caused in due time by his follower Maimonid, close to him in spirit. This happened because his way of presentation, the distribution of labor among the heads of the Talmud, respectively, and in general the whole system that was guided by; ., so closely connected with the Talmud that he could not cause the complaints that Maimonid called, who created a completely new system; secondly, the general worldview of A. was no different from the prevailing worldview of his time, and he was far from created a new philosophical school in the field of religion.such opposition and sharp criticism from the rabbis, which, for example, was caused in due time by his follower Maimonid, close to him in spirit. This happened because his way of presentation, the

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The work of A. achieved great popularity by presenting a complete summary of all the work of his predecessors. He "is an all-exhaustive source in the Galachi region," as Maimonid correctly described it. The latter particularly appreciated the work ;., which, in his opinion, “for some, in any case, no more than ten, exceptions, is higher than any criticism” (a preface to Mishna’s comment). One of the authoritative French rabbis, p. Isak Gazaken said that "no man is able to make such a colossal work without Divine inspiration." True, in old age, as well as immediately after death ;. some rabbis subjected his labor to serious analysis. One of his sharpest critics is Rabbi Zerakhya bin Isaac Galevi of Lunel, abbreviated as ;;;;; ;;; ;;;.But this critic also treats Alfasi with great respect and in the preface to his book on criticism ;., confesses that "after the conclusion of the Talmud there was no such beautiful work." In his criticism, he set himself the goal of "clarifying, supplementing, covering the work of A., making it more accessible." However, with all that deep respect, with which p. Zerakhya belongs to the personality; .., he puts his work in the most rigorous criticism. The main basis of criticism of the river. Zerakhi served primarily the distinction between the walking texts of Talmud and those used by A. In this regard, he mainly relies on the authority of Rashi, whose commentary on the Talmud revolutionized his understanding and interpretation. R. Zerakhya is also based in his criticism of Jerushalmi, who was completely circumvented ;.— However, criticism not only did not shake authority ;., but, on the contrary, only contributed to the dissemination and popularization of his work, because critics A. themselves not only did not think to belittle its significance, but, being under his charm, were ready to admit everything that he would say, "even when he called the right to the left. " How great was the charm of A. even against opponents, one can conclude from the following tradition: his most ardent enemy, Rabbi Isaac ibn-Giat, bequeathed his son before his death, so that he apologized to him before A. In addition, p. Isaac entrusted the concerns of A. this son, and the humble scientist generously fulfilled the dying request of his opponent.being under his charm, they were ready to admit everything that he would say, "even when he called the right one left." How great was the charm of A. even against opponents, one can conclude from the following tradition: his most ardent enemy, Rabbi Isaac ibn-Giat, bequeathed his son before

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In addition to the code, A. left a lot of repos. Although they are not original and very reminiscent of the reposses of the gaons, a deep understanding of the Talmud is everywhere in them. Along the way, A. sharply criticizes the gaons: "it should not, — he says in one place, — pay attention to them, because all their arguments are insignificant." The truth and the correct interpretation of A. appreciates more than anything and, having convicted himself of an error, is not shy to loudly declare this and asks his students to correct it. The main features of the A. — repositories are brevity, clarity and many references to the code.

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4) Alvalence, Samuel — exile from Spain (1492), who moved to Fets, where he became the favorite of the ruler of Abu Said from the Marinov dynasty. Around 1536, the Hariths rebelled against the Merins. ; Lvalence, connecting with some of the lucalds loyal to the ruler, equipped the fleet and sailed with four hundred people to Ceuta, which the rebels then besieged. Despite the numerical superiority of the enemy, who exposed 30,000 people, he caused them heavy losses and forced the enemy to lift the siege and return to Fets. He showed similar courage in 1539, hastening to help Safi. After that, Alvalence settled in Azamore.

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5) Aaron ibn-Haim — commentator, mind. in 1632, was a member of the rabbinical tribunal in Fez (Morocco), approx. 1608 went to Venice to publish his voluminous manuscripts; from here he moved to Jerusalem, where he spent the last years of his life. They printed: "Leb Aharon" (Venice, 1608), two comments on the books of Yis. Nav. and the court. on the methods "sanging" (a simple explanation of the words) and "trouble" (homiletics); "Korban Aharon" (Venice, 1609 — 11) — commentary on Cipher with a treatise on 13 rules of interpretation; the author used handwritten sources. The resources of A. were included in "Darke Noam" (Venice, 1697) Mordechai Galevi.

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6) Yehuda Ibn-Abbas (Abu-Albaka Judas (Yahya) Samuel bin Abun) — rabbi and poet,

genus. in Fez in 1080, mind. in Aleppo in 1153. Ibn Abbas was a rabbi in Fez. When Abdul-Mumin conquered Morocco (1148), Ibn-Abbas was forced to relocate to Aleppo. He is the author of popular liturgical works and liturgical poems; its size found many imitators among the liturgical writers who themselves declare this. Ibn-Abbas was the father of the famous renegade Samuel Ibn-Abbas (see below).

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7) al-Samav'al al-Magribi (Samuel / Shmuel abu-Nasr Ibn-Abbas) — astronomer, renegade, son of Yehuda ibn Abbas from Fets (see above), worked in the 12th century. in Baghdad.

His “Brilliant Book on the Science of Arithmetic” (al-Bahir fi 'ilm al-hisab) is very important in the history of algebra. For the history of astronomy, its “Book for the Detection of Deficiencies and Errors of Astronomers in Most of Their Actions and Predictions” (Kitab fi kashf `Avar al-munajimin wa galatihim fi aksar al-a`mal va-l-ahkam) is very useful.

Joseph Sambari and "Yuhasin" call him Samuel b.-Azaria.

al-Samav'al studied philosophy, mathematics and medicine. For scientific purposes, he traveled to Iraq, Syria, Azerbaijan and Kogistan.

In the city of Maraga, he began to assure that he was twice Mohammed, as a result of which he converted to Islam, accepting the name Samau al-Yahya al-Mahrabi.

After al-Samav'al converted to Islam, he wrote the treatise “Forcing Jews to Silence” (Ifham al-yahud) (/ “Ifham al-Jahud” (Kitab al-Nakd Val-Ibram) against his former co-religionists. In this essay, al-Samav'al proves that it is necessary to change laws from time to time, which in reality was often done by Jews. He proves that Jesus and Mohammed were prophets, referring to the texts of St. Scripture: the first is mentioned in the book. Genesis 49, 10, about the second there, 17, 2. He further claims that modern Jews possess the Torah of Ezra, not Moses, and that too many decrees were added to it by the sages of Mishna and Gemara. David Kaufman proved that Abram ibn-Daud in 1161 knew about this treatise. Maimonid, apparentlyalso refers to him in his "Tayman Igeret"; this treatise had no other effect on Jewish literature.

For less well-known philosophical compositions by Abbas, see Steinsteiner in his Hebr. Bibl., XIX, 35, and Cat. Bodl., Col. 2442.

Based on "Jfham al-Jahud", a famous anti-Jewish brochure called "Epistola Samuelis Maroccani" was compiled in the 15th century, which was translated from Arabic into Latin, said by Alfons Bonihominis. Including the first edition of 1475, this brochure has withstood 9 editions in Latin, 5 in German and 5 in Italian. There is also a handwritten essay "Disputatio Abutalib Saraceni et Samuelis Judaei", consisting of seven messages translated

from Arabic into Latin by Alfons Bonihominis. What is the attitude of al-Samav'al towards this essay has not yet been clarified.

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8) Eliezer bin Samuel Avila — Moroccan scientist and rabbi (1714 — 1761), belonged to a family of prominent African scientists (his father — Samuel de Avila, grandfather — Moses de Avila, mother uncle — Chaim ibn-Aut Occupying the post of rabbi in Rabat (Morocco), he wrote a series of Talmudic studies, of which 4 went to Livorno after his death ("Maggen Gibborim", in 1781 — 85. and "Milchemeth Mizwan", "Beer Majim Chaim" and "Majan Gannim" A. was a recognized authority in the field of halacha, a bright representative of the scholastic method (pillpool), which, as can be seen from its reposses, made a great impression on contemporaries. His repositories contain valuable material on the situation of Jews in Morocco. Grandchildren A. (from his only daughter), Moses and Samuel,are in some way the successors of grandfather as rabbis and teachers of Talmud in his hometown of Rabat. Joseph de Avila, the son of Moses, was the publisher of the works of his great-grandfather Eliezer.

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9) Adgan, family (Adhan) — surname of an outstanding family of North African Jews, some of whose members were engaged in literature. The original surname was Aldaggan, which means “oil trader” in ancient Arabic, and “TAG1> “artist, decorator” (Zeitsch. Deut. Morg. Gesell., XLIX, 573; cm. Steinchneider, Jew. Quart. Rev., X, 130). The most prominent members of family A. are: 1. Moses ;., author of a rabbinical decision published in 1732. One of the manuscripts of the Kaufmann collection contains “Cry” on 9th Aba with the acrostic of our author. The style of this anthem is discovered in A. by an outstanding writer. 2. Jacob A. was the author of a mixed Jewish-Arab pout, in which the Israeli community is depicted as a pouring sense of its love for the Almighty and praying Him for further support.Although the pout manuscript was obviously written in Morocco, it was brought from Tampa (Brazil, Rio Grande do Sul).

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10) Solomon bin Masoud Adgan — writer of the first sex of the eighteenth century. He arrived from Tafilet (Morocco) to Amsterdam in order to raise money for the ransom of his family and synagogues captured by the Moors. Here in 1727 he published the Spanish translation of the book "Zeherrab" by Solomon Sasportas under the title "Memoria de los 613 preceptos" ("Memory of the 613 commandments"). In 1735, A. printed in Amsterdam the book "Bi'Neoth-desche" ("In green arable land") — a collection of religious and moral instructions and editions, as well as legends about Moses and Aaron. In this book, the author calls himself “temporarily residing in Tetuan” (Morocco).

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11) Jacob Adibe — a Jew expelled from Portugal in 1496, who moved to the city of Azamor, in Morocco. In 1512, the Moorish ruler of Azamor recognized the sovereignty of Portugal over him, but soon violated the loyalty to the Portuguese king. To punish the rebellious city, King Manuel sent a fleet under the command of his nephew, Duke Jaime da Braganza. A fierce battle ensued between the Moors and the Portuguese, which lasted all day without a visible result. The next morning, A. appeared to commander don Jaime, announced to him that the inhabitants were leaving the city, and asked for protection for his family and local Jews. The duke gave his consent. Under the protection of the Portuguese military detachment, Jews among several thousand left Azamor and headed to Suffa and Fets. A. himself subsequently returned to Azamor.

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12) Azulai, Abraham — author of Kabbalistic works and commentator, genus. in Fets about 1570, mind. in Hebron in November 1643. After the expulsion of the Moors from Spain, a large number of exiles found themselves in Morocco, where new aliens called the civil strife, from which the country suffered in general, and the Jews in particular. As a result of this turmoil, A. left Fets and moved to Palestine, to the city of Hebron. Plague 1619 drove him out of his new place of residence; he found temporary refuge in Gaza, where he wrote his best Kabbalistic essay — Grace Abraham; it was published after the death of the author (Amsterdam, 1685; another publication published the same year in Zulzbach was apparently a reprint, although Steinchneider Bodl., Art. 666, considers nasty). This treatise contains an extensive introduction and seven departments called "sources" and separated,in turn, to chapters, or "hands." The author stands on the basis of the practical Kabbalah of Ari with its central dogma of soul relocation, or "gilgul". The 24th “handle” of the fifth “source” says: “On the secret of the relocation of souls and its details. Know that God puts the soul of a sinner no more than three relocations, for it is said: "God does all this twice, thrice with man" (Job, XXXIII, 29). This means that the Lord enables the soul to appear twice and thrice in human incarnation; for the fourth time, it is embodied in a pure animal. When a person makes a sacrifice, God miraculously arranges so that he chooses the animal into which the human soul moved; then the sacrifice is made doubly useful: both to the one who brings it and to the soul that is enclosed in the body of the animal.For along with the smoke of the sacrifice, the soul ascends to heaven and reaches its original purity there. This mystery is revealed in the verse of Psalm: "Oh Lord! You send salvation (at the same time) to both the person and the animal "(Ps., XXXVI, 7). — In addition to this essay, A. wrote an extensive commentary on the Zogar in Hebron. Many manuscripts of A. remained in the hands of his great-grandson, the famous bibliographer Chaim-Joseph-David Azulai; some are still preserved in different libraries.the famous bibliographer Chaim-Joseph-David Azulai; some are still preserved in different libraries.the famous bibliographer Chaim-Joseph-David Azulai; some are still preserved in different libraries.

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13) Ankawa, Abraham bin Mordechai — North African Talmudist and liturgical poet; genus. in Fets (Morocco) at the beginning of the 19th century; mind. after 1860. Especially his laws were cutting; in this area, he undertook extensive research and traveled to North Africa and Italy, advising the rabbis and looking for ancient manuscripts of Castilian and African authors. During his wanderings, A. fell into Tlemsen (Algeria), which was once famous by scientists, but subsequently fell into decay. ;., wanting to improve the education of the Jews there, he remained in Tlemsen for three years and founded a Talmud Academy. His works were highly valued in northwestern Africa, and wealthy members of Jewish communities generously awarded him. — A. compiled the following works: 1) "Zekhor le-Abraham", which presents a statement of food laws written in verse,with a comment containing excerpts from various manuscripts (Livorno, 1839); 2) "Zebachim Schelamim", a guide specifically for carnivores (Livorno, 1858), which was criticized for Solomon Zark. He also compiled the Arabic paraphrase of the Easter Gagada and published other liturgies in its corrected form; in this essay are also placed his own elements (kinot). He also translated the Arabic anthem — decalogue attributed to Saadia Gaon.attributed to Saadia Gaon.attributed to Saadia Gaon.

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14) Almalih, Joseph bin Aaron — is one of the patron-mets mentioned by Abraham Ankavoy in the preface to his speeches "Kerem Chemed" (Livorno, 1869 — 71). Kaufman considers A. the grandson of Jacob B.-Joseph Almalih, whose life time is determined on the basis of an element composed by him on the occasion of the persecution erected on the Jewish community in Morocco (1790). These persecution was undoubtedly caused by general unrest following the death of Sultan Mulei-Sidi-Mohammed.

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15) Judas bin Yakov I ibn-Attar — rabbi and writer, lived in Fez (Morocco) at the beginning of the 18th century. Its signature is on one pamphlet dated 1700. He was the main Fets rabbi and enjoyed the reputation of a deep Talmudist and holy man. The people's rumor ascribes to him the possession of extreme power; his biographer, Azulai, says that once locked in a cage with lions, A. remained in it for 24 hours and then left unscathed. In 1715, he wrote "Minchath Jehudah", an explanation of many places of the Pentateuch, partly printed by Judas Korite in his "Maor we-Schemesch", 1838; at the end of the book are various laws on slaughter of livestock set forth in verse. The sequential order of the rite of learning, "chalizah", compiled by him, is published in the book "Zebachim Schelamim" by Abraham Ankawa (Livorno, 1858). AND.also wrote a comment on Midrasch rabba, which remained unreleased.

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16) Chaim bin-Moses ibn-Attar — Kabbalist, born in Sala (Morocco) in 1690, mind. in Jerusalem in 1743; his teacher was Chaim ibn-A. A. was one of the most prominent Moroccan rabbis. 10 years before his death, he moved to Europe, probably in order to get rid

of the dangers that threatened him in his homeland (see the preface to his "Or ha-Chajim"). Then he published his multi-volume manuscripts after presenting them, according to rabbinical custom, for the approval of (haskamah) authorities. In 1742, A. arrived in Jerusalem and became the head of the Beneset Israel beta hydrash, built by him with the help of Livorn philanthropists. One of his students was Chaim Joseph David Azulai, who left the next warm review about him, designed in the oriental style: "Attar's heart was beating in unison with Talmud; he was digging under the mountains,like a storm during his stream; by holiness he looked like a heavenly angel ... completely breaking with the real world "... Despite the fact that A. was burdened with rabbinical and other duties, he found time for literary classes and wrote: a) "Chefez Adonai" (Amsterdam, 1732), reasoning on the Talmudic tract. Berakhot, Shabbat, Goriot and part of the tract. Hoolin. b) "Or ha-Chajim". Venice, 1742, commentary on the Pentateuch, compiled on the well-known four methods of interpretation. A. often deviates from the interpretation of the Talmudists, making excuses that only on halachic issues should the explanations of the Talmudic authorities be adhered to, while in agada such derogations are allowed (see his preface). This work is mainly based on fame; .; the comment was popular and y Hasidim,especially the followers of Baal-Shema. c) "Peri Thoar", short stories to Shulhan-Aruh, Jora Dea (§§ 1 — 122), with particular attention being paid to the comment by Hizki de Silva "Peri Chadasch"; short stories are printed along with the text of the code I. Karo, and both of these comments are posted on both sides of the pages. In the preface, A. observes that on some issues he consulted with Samuel ibn Albaz, who enjoyed exclusive authority among contemporaries. d) "Rischon le-Zion" (Constantinople, 1755), short stories to various Talmudic tatami, to some parts of the 2nd department of Schulhan-Arinad 4 e) Under the same name, notes to the books of Joshua, Judges, Samuel, Isaiah, etc. were published in Polna, in 1804.short stories to Schulhan-Aruh, Jora Dea (§§ 1 — 122), with particular attention being paid to the comment by Hizki de Silva "Peri Chadasch"; short stories are printed along with the text of the code I. Karo, and both of these comments are posted on both sides of the pages. In the preface, A. observes that on some issues he consulted with Samuel ibn Albaz, who enjoyed exclusive authority among contemporaries. d) "Rischon le-Zion" (Constantinople, 1755), short stories to various Talmudic tatami, to some parts of the 2nd department of Schulhan-Arinad 4 e) Under the same name, notes to the books of Joshua, Judges, Samuel, Isaiah, etc. were published in Polna, in 1804.short stories to Schulhan-Aruh, Jora Dea (§§ 1 — 122), with particular attention being paid to the comment by Hizki de Silva "Peri Chadasch"; short stories are printed along with the text of the code I. Karo, and both of these comments are posted on both sides of the pages. In the preface, A. observes that on some issues he consulted with Samuel ibn Albaz, who enjoyed exclusive authority among contemporaries. d) "Rischon le-Zion" (Constantinople, 1755), short stories to various Talmudic tatami, to some parts of the 2nd department of Schulhan-Arinad 4 e) Under the same name, notes to the books of Joshua, Judges, Samuel, Isaiah, etc. were published in Polna, in 1804.Peri Chadasch "; short stories are printed along with the text of Code I. Karo, and both of these comments are posted on both sides of the pages. In the preface, A. observes that on some issues he consulted with Samuel ibn Albaz, who enjoyed exclusive authority among contemporaries. d) "Rischon le-Zion" (Constantinople, 1755), short stories to various Talmudic tatami, to some parts of the 2nd department of Schulhan-Arinad 4 e) Under the same name, notes to the books of Joshua,

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17) Islami, Abdal Hakkak — Jew who converted to Islam; lived in the first half of the 14th century. in Morocco. I. wrote in Arabic a polemic essay against Jews, the manuscripts of which are stored in the British Museum. This work is of interest in the fact that the author cites biblical texts in Heb. language, using Arabic for their transcription.

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18) Califa, Moses bin Malka — Moroccan poet and writer 17th century On the maternal side, K. belonged to the Provencal Bedercy family. At a young age, K. took a trip to Morocco. In Fets, he was engaged in science for some time under the direction of p. Judah bin Attar. Upon returning to his homeland, K. incurred the displeasure of the local governor and was forced to flee to the coastal fortress of Agadir. In 1728, the plague raged here, and K. lost his wife and daughter one day. — K. was the author of two works preserved in the manuscript: 1) "Kab we-Naki", a commentary on the prayer book and a number of poems relating in part to the author’s personal experiences; 2) "Rach we-Tob", a treatise on religious issues.

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19) Buzallo, Shalom bin Moses (Buzaglio, Buzagli or Busaglo) — Kabbalist; genus. in Morocco (where his father was the head of Yeshibot), at the beginning of the 18th century, mind. in 1780. He was a student of the Moroccan rabbi, the Kabbalist Abraham Azulai, and took the place of Dayan. On travels to the East, which B. made as a collector of donations to the Palestinian poor, he met with the most prominent Kabbalists. He also visited Europe and stayed in London for some time. B. published the following compositions: Mikdasch Melek, commentary on Zogar (4 t., Amsterdam, 1750); Hadrat Melek, also commentary on Zogar (2 t., 1766 and 72); Kisse Melek, notes to Tikkune Zohar (1769); Hod MelekKabbalistic sermons (London); Maasse Schehaja Kach hajah, about one process (1774); Kontres Maasse

Adonai ha-Kinora, appeal to public opinion regarding the authority of B.'s sentence in one process, in Hebrew and in German-Jewishai jargon (London, Schak7 The Kabbalistic compositions of B. are, in essence, compilations based on the explanations given by his teacher Azulai to the teachings of Luria and Chaim Vital. — B. took part in the discussion that arose among many Kabbalists, whether the Jews should be allowed to instill smallpox. He spoke out in favor of the opposition, but challenged Jenner the primacy of the discovery of the safety force of cow smallpox.about one process (1774); Kontres Maasse Adonai ha-Kinora, recourse to public opinion regarding the authority of B.'s sentence in one process, in Hebrew and German-Jewish jargon (London, 1774); Tokachat le Schobabim we-Takkanah le-Schabmo mentioned The Kabbalistic compositions of B. are, in essence, compilations based on the explanations given by his teacher Azulai to the teachings of Luriya and Chaim Vital. — B. took part in the discussion that arose among many Kabbalists, whether the Jews should be allowed to instill smallpox. He spoke out in favor of the opposition, but challenged Jenner the primacy of the discovery of the safety force of cow smallpox.about one process (1774); Kontres Maasse Adonai ha-Kinora, recourse to public opinion regarding the authority of B.'s sentence in one process, in Hebrew and German-Jewish jargon (London, 1774); Tokachat le Schobabim we-Takkanah le-Schabmo mentioned The Kabbalistic compositions of B. are, in essence, compilations based on the explanations given by his teacher Azulai to the teachings of Luriya and Chaim Vital. — B. took part in the discussion that arose among many Kabbalists, whether the Jews should be allowed to instill smallpox. He spoke out in favor of the opposition, but challenged Jenner the primacy of the discovery of the safety force of cow smallpox.in one process, in Hebrew and German-Jewish jargon (London, 1774); Tokachat le Schobabim we-Takkanah le-Schabim, 2 letters to Israel Meshullam Solomon regarding the mentioned process (1774). The Kabbalistic compositions of B. are, in essence, compilations based on the explanations given by his teacher Azulai to the teachings of Luria and Chaim Vital. — B. took part in the discussion that arose among many Kabbalists, whether the Jews should be allowed to instill smallpox. He spoke out in favor of the opposition, but challenged Jenner the primacy of the discovery of the safety force of cow smallpox.in one process, in Hebrew and German-Jewish jargon (London, 1774); Tokachat le Schobabim we-Takkanah le-Schabim, 2 letters to Israel Meshullam Solomon regarding the mentioned process (1774). The Kabbalistic compositions of B. are, in essence, compilations based on the explanations given by his teacher Azulai to the teachings of Luriya and Chaim Vital. — B. took part in the discussion that arose among many Kabbalists, whether the Jews should be allowed to instill smallpox. He spoke out in favor of the opposition, but challenged Jenner the primacy of the discovery of the safety force of cow smallpox.are, in essence, compilations based on the explanations given by his teacher Azulai to the teachings of Luriya and Chaim Vital. — B. took part in the discussion that arose among many Kabbalists, whether the Jews should be allowed to instill smallpox. He spoke out in favor of the opposition, but challenged Jenner the primacy of the discovery of the safety force of cow smallpox.are, in essence, compilations based on the explanations given by his teacher Azulai to the teachings of Luria and Chaim Vital. — B. took part in the discussion that arose among many Kabbalists, whether smallpox vaccination should be allowed to Jews. He spoke out in favor of the opposition, but challenged Jenner the primacy of the discovery of the safety force of cow smallpox.

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20) David bin Aaron ibn Hussein — Moroccan poet of the late XVIII century. In the collection of elegiums designed to destroy the temple, there is one poem by D., marked 1790; here the poet in live colors describes the persecution that the Jews of Morocco suffered in 1790 after the death of Sultan Muley Sidi-Muhammed. This work, in addition to artistic interest, is valuable as a historical monument.

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21) David bin Abraham Alfasi (Abu Suleiman) — Karaite grammar, lexicographer and Bible commentator of the second half of the X century. His nickname, Alfasi, indicates origin from the city of Fets in Morocco. D.'s lifetime can be determined on the basis that he cites Gaon Saadiyah by name and that Levy bin-Jepheth, who wrote in the early XI century, compiled a compendium of his lexicographic work. The proof cited by Pinsker in favor of D.'s belonging to earlier times, namely that he is cited in one "mukkadim" (introduction to the decalogue) by Salmon bin Jeruham, and his name is accompanied by eulogy used for the living, and that he, therefore, was his contemporary, was groundless, since it was found out that the signified "mukaddi." On the other hand, the opinion is unfounded,expressed by Shorr (followed by Steinchneider and Frankl in Encyclop; die Ersch und Gruber, Serie II, Bd. XXXIII, p. 17), who believed that D. used the comments of Rashi and Ibn Ezra, that the compiler of the Levy bin-Jepheth — is another person of the same name who lived in 1135, and that Ali bin Suleiman, who reduced the compendium, refers to even later time. All this is refuted by the fact that D. and his works are already given in the book "Muschtamil" by the Karaite writer Abul-Faraj Garun, compiled in 1026 (cp. Bacher, REJ., XXX, 252; Pozna; ski, Abou'l-Faradj Haroun, p. 3, approx. 2). And regarding Ali bin Suleiman, it is known that he lived in the second half of the 11th century. and was a caraim (Margolioutn, REJ, LVII, 314). Another proof of D.'s belonging to an earlier era is D.'s assurance that the Al-Karaya sect, which received,according to him, the name from John Karei, with whom her adherents evicted to Egypt (Jer., 41, 16, etc.), existed at his time (Pinsker, 170; Garkavi, Izvestia Al-Kirkisani in Zapiski Vost. department. Archaeological Society ", VIII, 262), which indicates an earlier time. — D. compiled a voluminous dictionary of the Jewish language, named by him in Hebrew" Agron "and in Arabic" Dshami ul-alfaz ", manuscripts in St. Petersburg (Firkovich collection) № 604 and in Oaks A copy made by Pinsker is stored in Vienna's beta kamidrash, № 21. Many extracts from it are printed by Pinsker (Likkute Kadmonioth, 123 et al.) And Neybauer (cf. bibliography), so it is possible to make a clear concept about the content and nature of this essay. "Agron"divided into 22 parts by the number of letters of the alphabet; at the beginning of each part, the author explains the shape of the letter, its functions and value. Each part, in turn, breaks up into chapters, at the beginning of which are biblical verses containing those words that the author is going to explain. David divides the roots into the one-letter ones, which he considers to be the main (the remaining letters — surplus), number twelve, two-letter, making up the majority, three-letter and, finally, four-letter. As you can see, D. did not rise above the level of contemporaries with his grammatical

knowledge. Also, the terminology that he used is already quite developed (Pinsker, 159 — 165). In matters of punctuation and accentuation, D. adhered to the Tiberiad system, Palestinian points and Masoret rules of Ben-Asher and quotes the Big Masoru by name(al-Massorah al-kabirah). The great advantage of the dictionary is that it already compares the Jewish language with Aramaic, Mishna and Arabic. Following the example of all authors who wrote in Arabic, he calls the biblical Aramaic language and the language of Targum — Syrian (al-Siuryani). D. quotes the Aramaic translators Onkelos and Jonathan by name, uses their translations, but for the most part rejects their interpretations and translations. He calls the Talmudists "presidents", or "ancient", or "equins", and to a large extent uses the language of Mishna. He, however, mixes the language of Mishna with the language of the later, post-mudic writers and the language of Targum, calling them the common name "Mishna language." D. knew the Talmudic language well. He has even more comparisons with Arabic. At the same time, D. believesthat Jewish words similar to Arabic are alien to the Jewish language and moved there from Arabic. In his Arabic comparisons, he was undoubtedly influenced by Judas bin Koreish; although D. does not name him by name, there is evidence indicating that D. knew him “Risalath” (message) and maybe also his vocabulary. There are comparisons that both have, but there are also those in whose explanation they diverge. Often D. emphasizes that there are words similar in all three languages, that is, Jewish, Aramaic and Arabic. With most roots, D. is content with one translation into Arabic, but the difficult biblical verses are explained in more detail, and in this regard, his vocabulary is also important for the history of eczegetics. There are very strange interpretations of D.; for example, he believes that Psalm 9 is composed of the death of Goliath.Names of countries, cities, mountains, etc. D. usually explains in Arabic, and mentions the country of Khazar, by which, apparently, implies European peoples in general, since when explaining one name, he notices that this is the name of the person from whom the Khazar tribes, called "franki", occur (al-afrange).

From other features of D., it should be noted that he carefully avoids anthropomorphisms. With regard to the commandments, D. does not allow any allegorical interpretation (al-tavil), since otherwise the commandments would become incomprehensible.

D. also has attacks on Islam, but in such cases, like many Karaites who wrote in Arabic, he suddenly interrupts Arabic speech and turns to the Jewish language. Nevertheless, he calls the Bible the Muslim term "Kuran." Karaites D. can be seen from what he calls Talmudists rabbanites (ar-rabunin); further — from the fact that in cases of disagreement between rabbanites and Karaites in explaining biblical places, he interprets the latter in the Karaite spirit, for example Isch., 35, 3, Deuteronomy., 6, 9 (the last The doubts expressed by Shorr in David's karate are therefore unfounded. Of his predecessors, D. quotes by name only twice Saadia under his nickname Alfayumi,moreover, he speaks out against his interpretation. Sometimes he polemicizes with him without naming Saadia by name, for example regarding the interpretation of Isch., 35, 3, calling him in one case "one of the reckless." That the author of the refuted interpretation of — Saadiyah, about this cf. Pozna; ski, The karaite literary opponents, 203, and there is no doubt that D. often used his works. Other authors D. quotes anonymously with the formula “others say” or under the general name

“commentators” (al-mufassirin), “language scholars” (ahlu'l-lugat) and “grammatiks” (al-dikdukin; once). In addition to the dictionary, D. made a comment on the Psalms and Songs of Songs. He refers to them in the dictionary, but the manuscripts of the works are unknown. "The book of punctuation" attributed to him in the "Mukaddim" by Salmon bin Jeruham, probablynever existed, for the whole "Mukaddima", as mentioned above, is false. Nothing is known about the circumstances of D.'s life; despite the fact that he was the author of the dictionary, there is no noticeable effect on his successors, although two Karaites compiled a compendium of his works. In addition to Abul-Faraj Garuna, not a single Karaite writer brings D. It is also not mentioned either in the memorial lists read by the Karaites in their synagogues, or in the chronicles of Ibn al-Giti, Mordechai Kokizova and Simkhi Lutsky. And only in the introduction to the essay "Kitab ul-Bajjan" by the Tangum of Jerusalem, falsified by the hand of Karait, the grammar and commentator "Rabby David, author of Agron" is mentioned.there is no noticeable effect on his successors, although two Karaites compiled a compendium of his works. In addition to Abul-Faraj Garuna, not a single Karaite writer brings D. It is also not mentioned either in the memorial lists read by the Karaites in their synagogues, or in the chronicles of Ibn al-Giti, Mordechai Kokizova and Simhi Lutsky. And only in the introduction to the essay "Kitab ul-Bajjan" by the Tangum of Jerusalem, falsified by the hand of Karait, is the grammar and commentator "Rabbi David, author of Agron" mentioned.there is no noticeable effect on his successors, although two Karaites compiled a compendium of his works. In addition to Abul-Faraj Garuna, not a single Karaite writer brings D. It is also not mentioned either in the memorial lists read by the Karaites in their synagogues, or in the chronicles of Ibn al-Giti, Mordechai Kokizova and Simhi Lutsky. And only in the introduction to the essay "Kitab ul-Bajjan" by the Tangum of Jerusalem, falsified by the hand of Karait, is the grammar and commentator "Rabbi David, author of Agron" mentioned.And only in the introduction to the essay "Kitab ul-Bajjan" by the Tangum of Jerusalem, falsified by the hand of Karait, the grammar and commentator "Rabby David, author of Agron" is mentioned.And only in the introduction to the essay "Kitab ul-Bajjan" by the Tangum of Jerusalem, falsified by the hand of Karait, is the grammar and commentator "Rabbi David, author of Agron" mentioned.

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22) Issachar bin-Mordechai Ibn-Shoshan (Ibn Susan) — mathematician; the heyday of his activity falls between 1539 and 1572. In his early youth, he arrived from Magreb, probably from Fets, to Jerusalem, where he became a student of Levi ibn Habib. From here he moved to Safed, where he continued to study under difficult living conditions. Poverty forced him to leave Safed in 1539 and seek food elsewhere. By that time, he had begun writing an essay on the calendar, drawing up, among other things, tables that hugged the period 5299 — 6000 (1539 — 2240). After returning to Safed, he again set about writing about the calendar, and Dayan Yoshua helped him. It was published in Thessaloniki (1564) under the title "Tikkun Issachar"; the second edition (Venice, 1578) is printed under the title "Ibbur Schanim". Tables in both editions begin with the year the book was published.The latter also contains in two applications treatise on rituals ("minhagim") depending on changes in the calendar repeated from year to year and treatise on the division of the weekly departments of the

Torah, according to the different ritual of individual communities. In this treatise, the author refers as a source to old handwritten comments and argues that, according to one scientist, the division of the Torah into weekly departments dates back to Ezra.

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23) Shmuel Falaji — pirate, rabbi and Kabbalist, Moroccan ambassador to the Netherlands and part-time owner of a flotilla of eight frigates who ruthlessly robbed the Spaniards in the Atlantic Ocean. To say that the Spaniards hated him — is not to say anything. And although Rabbi Falaji was a diplomat, the Spanish king managed to secure the arrest of the Moroccan ambassador. Only now the case took place in the 17th century Holland, where the Spaniards were not in pain, so two hours later Rabbi Falaji was released due to lack of evidence. The Spaniards were indignant, and the Moroccan ambassador again went about his business.

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24) Kogen, Levy — journalist and public figure, genus. in 1844 in Mogador (Morocco), mind. in 1888 in Tangier. K. was one of the first Jews in Morocco to receive excellent European education and devoted himself early to protecting the interests of the Jews of Morocco. For more successful work for their benefit, K. founded the special French magazine "Reveil du Maroc"; he also visited the Moroccan Sultan often, applying for Jews. K. often also spoke in defense of poor Arabs, among whom his name was very popular.

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25) Moses bin Isaac Edrei — Kabbalist and linguist, originally from Morocco, lived in the first half of the XIX century. in Amsterdam and London, a teacher of oriental and new languages. M. wrote sermons and homilia (Amsterdam, 1809); about ten tribes of Israel and the Sambathion River (Amsterdam, 1818).

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26) Monson, Abraham the Younger — Sephardic Talmudist, originally from Tetuan (Morocco), lived in the second half of the 16th century. first in Algeria, and then in Oran and Cairo. M. wrote works that remained unreleased: against p. Haiima Abulafi; collection of repos; commentary on the Shabbat Talmudic Tractat and commentary on Shulhan-Aruh Iore Dea.

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27) Saadia bin Levy — scientist, originally from Morocco; approx. 1638 lived in Groningen, where he taught the Jewish ulcer. Johann Henry Gottinger. The latter responded with praise about S. and his thorough knowledge of the Chaldean and Arab ulcers.

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28) Segelmessi, Judas bin Joseph (Segelmessi / Sijilmissi, Judah ben Joseph) — poet liturgist who lived around 1400 in the mountains. Segelmessi (Morocco). Peru belongs to Selichot.

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29) Saboni, Abraham — rabbi, public figure and philanthropist, genus. in Mogador (Morocco) in 1851, is now the main rabbi in the Casa Blanca. Occupying a prominent place among the financial world of Morocco, C. pays great attention to charity and the dissemination of education. S. owns a number of works on the Pentateuch and the Talmud.

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30) Tsarur, Mordechai Aba (Sarur) — traveler, originally from Akki (Morocco); in 1857 went deep into Morocco, the Sahara and Tripoli (the description of the trip was printed only in December 1895 in Bulletin de la Soci; XII; de G;ographie, 1895, He first managed to meet a kind of Heb. Daggatun tribe. Data C. ; the current situation and historical fate of this tribe served as the basis for the work of Isidor Leb (Les Daggatouns, Paris, 1880).

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31) Elmaleh, Joseph — Sephardic Talmudist, genus. in Rabat in the 1809 mind. in London in 1886, since 1840 he was a rabbi in Mogador (Morocco), since 1880 he was also vice consul of the Austrian government in Mogador. E. — author of the essay "Tokpo Schel-Joseph" — o eur. legislation.

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32) Mahim, Masahod (Masoud) Kogen — envoy of the Moroccan Sultan Moulay-Suleiman (1794 — 1822) in London; in 1813 M. represented the Sultan in London when the slavery of Christians was abolished in Morocco. The son of M., Meir Kogen M., visited London in 1827 also as an authorized Sultan.

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33) Freha bat Yosef (18th century) — Moroccan poetess who wrote poetry in Hebrew.

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34) Joseph Mamon Maghribi — a native of Morocco and a supporter of Kabbalah, who lived in XVIII. He moved to the Land of Israel, to the city of Safed (Tsfat), former from the 16th century. Kabbalah study center. Gathering donations for the Safed community, he traveled

around many countries. Travel brought him to Bukhara, where there was an old large Jewish community, which, however, by then had fallen into complete decline as a result of isolation from the Jewish world and due to economic reasons. Seeing this, the Maghribi remained in Bukhara and, thanks to his energetic efforts, the religious and cultural life of the local community was revived.

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35) Benoliel, Judas Don (d. 1839) — Moroccan and Austrian consul in Gibraltar, settled the conflict between Sardinia and the Moroccan Sultanate.

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36) Roy Hyun — translator. He learned the Russian language perfectly and knows perfectly both the classical literature on it, as well as modern slang and jokes. Under his leadership, the seminar participants are translating the absurd works of Daniel Harms into Hebrew.

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37) Magyu Kakon — Moroccan centrist politician, known for the struggle for women's rights, is one of the most promising candidates for the Rabat assembly elections appointed at the end of this week.

When the general public became aware of the ethnic origin of the 54-year-old Kakon, it was not easy for her to prove that she was a Moroccan patriot.

«I don’t want to be perceived as Jewish, ”Kakun said in an interview. – I did not ask the Jewish community for permission to be elected to parliament. The only person I consulted with is my husband, and he blessed me ».

Most Moroccan Jews left the country many years ago – mainly to Israel and Europe. 5,000 Jews remaining in this moderate Muslim Arab country say they are happy with life.

Magu Kakon, a real estate agent from Cassablanca, may become the first Jewish woman elected to the Moroccan parliament.

In an interview with «Al Jazeera », she said: «I admit, it was not easy for me to conduct an election campaign. But not because I am Jewish, but because I am a woman. However, Moroccan women are represented in all walks of life, and I think I should also try ».

Kakon is not Morocco's first Jew to participate in politics. When Morocco gained independence in 1956, three Jews were elected to parliament. Then others were elected. And today, Jew Andre Azulay – is among the high-ranking advisers to King Mohammed.

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38) Richard Attias — a businessman to whom Cecilia Siganer-Albenitz (Jewish), the former wife of French President Nicolas Sarkozy (Jew), who left her for Jewess Karl Bruni, left her.

As the French media write, Sarkozy himself introduced Cecilia Attias, a descendant of the ancient family, who has been supplying luxury goods to the royal court of Morocco for more than a century.

In December 2004, the future president reorganized the Union in support of the popular movement. At the congress of the ruling party, Attias, as usual, was engaged in PR. Although not a Frenchman - a Moroccan (more precisely, – Moroccan Jew born in 1959 in the city of Fes) on a passport - Richard heads Publicis Events World, who received a significant advertising budget for the promotion of Sarkozy. ("This is Richard Attias - the genius of PR," said Nicolas then.)

By May 2005, the French media woke up: the campaign around the referendum on the European Constitution is in full swing, and Sarkozy defiles at rallies in proud solitude. Unreal - without Cecilia! And the first lady herself at this very time, as the journalists found out, walks along Broadway with Attias.

"This is an invasion of privacy!" - Sarkozy exploded and sued the paparazzi. But the “Paris Match” appeared with Cecilia and Rishar on the front page, cooing like doves, and everything fell into place.

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39) Natasha Atlas — singer.

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40) Roger Ayash — regular player of the magnificent French team of the mid-80s, defender.

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41) "Black Panthers" — a left-wing radical organization created by dissatisfied ashkenazi ashkhenazi Sephardi (mainly from Morocco), its leaders – Charlie Biton, Saadiyah and Rafi Marziano, Ya. Svis, Reuven Aberjil, Kokhavi Shemesh, Chaim Turdeman, Edi Malka, Maurice Cabillo, Eli Avikazar, Victor Alush, David Levy, Eli Ohayon, etc.

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42) Der‘i Arye Mahluf (b. In 1959, Meknes, Morocco) — Israeli political and public figure. Der‘i in 1984 became one of the founders of the Shas party, in the same year he was

appointed secretary of the Mo'etset hahmei ha-Torah (Council of the sages of the Torah) of this party and became close to its spiritual leader Rabbi O. Joseph. In 1985 he became party secretary and senior adviser to the leader of the Shas faction in the Kneset – Minister of the Interior Rabbi I. Pepper, since 1987 – Director General of the Ministry. In December 1988, Der‘i became Minister of the Interior in the Government of National Unity, formed by I. Shamir. In 2000, the Jerusalem District Court sentenced Der'i to a large fine and 4 years in prison for taking bribes, fraud and abuse of power. The Supreme Court commuted the sentence to 3 years in prison.

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43) Jacques Attali (born November 1, 1943) — French philosopher and economist. In 1963 he graduated from the Polytechnic School, and later received a diploma from the Institute of Political Studies and became a student of the National School of Administration. He gained special fame in 1981, thanks to his high position in the environment of the President of France, whose main adviser Attali is still. He is a member of the Bilderberg Club.

Since 1991 – chapter «of the European Bank for Reconstruction and Development ».

Attali – author of a dozen books. In the book «Horizon Lines » (« Lignes d’horizons », in the English translation – «Millennium », which translates into Russian in this case as «Golden Age ») Jacques Attali examines the evolution of our society, taken on According to Jacques Attali, democracy – is the best political system, Trading Line – engine of progress, omnipotence of money – the fairest order of government.

The name of Jacques Attali often pops up in cases of international crime, as an accomplice.

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44) Arman Abecassis — historian of Moroccan Jewry (Israel).

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45) Chaim Shiran — Israeli director, originally from the city of Meknes, Morocco. Filmed the film «Moroccan Jews », etc.

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46) Derrida, Jacques (1930, El Biar, Algeria, – 2004, Paris) — French philosopher, representative of post-structuralism. Derrida was born into a family of Algerian Sephardic Jews. He studied at the Higher Normal School (1952 – 53), at the University of Leuven (Belgium), where he studied in 1953 – 54. philosophy of E. Husserl, then — at Harvard University (1956 – 57). After the mobilization, Derrida served in Algeria, where he taught French and English (1958 – 59). Upon returning to France, Derrida taught philosophy and

logic at the Sorbonne (1960 – 64) and philosophy at the Higher Normal School (1964 – 84). The dissertation (State Doctor, 1980) Derrida was dedicated to the philosophy of M. Heidegger. Since 1983, Derrida has been teaching at the Higher School of Social Science Research (Paris) and at two American universities: Yale (since 1975) and Cornell (since 1982).In 1990, Derrida conducted seminars at the Academy of Sciences of the USSR and at Moscow University. In recent years, Derrida has been conducting seminars on national relations and the problems of national philosophies as part of the Higher School of Social Studies.

In France, attitudes towards the philosophy of Derrid in philosophical and literary circles changed as his worldview developed and crystallized. Since the early 1960s Derrida collaborated in the structuralist-semiotic literary and critical magazines «Critic » and «Tel Kel » (1965 – 72, left this magazine because of ideological disagreements). Initially, it was adopted in French academic circles, but in the period 1972 – 80, developing a theory of deconstruction, the foundations of which were already laid in 1967, Derrida was in opposition to the leading philosophical movements of France (including to structuralism and semiotics). After 1980, the doors of French universities were closed to Derrid, his colleagues and students.

The struggle for freedom of philosophical thought even earlier led Derrid and his like-minded people to create GREF (abbreviation of the French name of the Philosophy Study Group, 1974); in this regard, then (1974), a series of books «Philosophy in fact » with the publishing house «Galileo » began to be published by other Frenchmen. Derrida was one of the initiators of the convening of the Congress of the General States of Philosophy (1979) and the creation of the International College of Philosophy (1983) and was elected its first director.

Otherwise, they accepted the ideas of Derrid abroad, especially in the United States. In 1972, he was invited by a professor to Yale University, the center of American literary criticism, where, under his influence, famous critics (P. de Maine and others) together with Derrida created Yale school, offering a deconstructivist theory of literature, released the classic work «Deconstruction and criticism » (1979) and directions Derrida gives lectures at many American and European universities, participates in hundreds of congresses, conferences, symposia, colloquiums in Europe and beyond, has been elected a member of several academies (Academy of Humanities and Exact Sciences in New York, American Academy of Arts and Sciences, etc.)), received a prize named after F. Nietzsche (1988), Honorary Doctorate, Columbia University in New York,universities of Essex, Leuven, etc. In recent years, Derrida has been conducting a seminar on the problems of national philosophies, devoted to the analysis of national traditions in philosophy.

Derrida participates in the political life of France and in international public activities. He visited Jerusalem several times, including in 1988, when he met with Palestinian intellectuals. Derrida supports the struggle of the Palestinian Arabs: he wrote the book «Military interpretations » (1990) about meetings in Israel.

Derrida – author of more than 50 books (as well as texts included in books, — introductions, works published in collections, etc.), dozens of interviews (one of them given to Russian philosopher Olga Weinstein was published in Russian in the magazine «World tree », cm1 there An extensive critical literature is devoted to the analysis of his original philosophy: more than 70 monographs and about 350 articles.

The first work that brought Derrida fame was the introduction to the translation of the work of E., which became an independent philosophical study. Husserl «The origin of geometry » (1962). He outlined his main ideas for the first time in three books published in 1967: «Voice and phenomenon. Introduction to the problem of the sign in the phenomenology of Husserl » (English translation, 1973), «On grammatology » (English translation, 1976), «Letter and distinction » (English translation, 1978) — Derrid discussion with the leader Levy Stros in 1966 at Johns Hopkins University, where Derrida publicly expressed his ideas for the first time in America, ushering in his fame in the English-speaking world; The book includes the important work of «Structure, Sign, Game ». These ideas were then developed in numerous works of the 1970s and 1980s. Along with the indicatedthe most famous are the following major works of Derrida: «Scattering » (1972, English translation, 1981; in its composition «Pharmakevtic Plato » — analysis of the Platon dialogue «Fedr », where it is about the origin of writing and philosophy Styles Nietzsche », (1978), «Postcard. From Socrates to Freud and Beyond » (1980), «Another's ear » (1982), «Shibbolet » (Derrid's only major literary work devoted to the analysis of poetry P. Tselana); «About the spirit. Heidegger and Question » (1987, expanded edition «Heidegger and Question. About the spirit and other articles », 1990), «Psychea. The inventions of another » (1987); «Limited liability » (English, 1988, French version — in 1990: discussion with J. SearleEnglish representative of linguistic philosophy); «From the right to philosophy », «The problem of genesis in the philosophy of Heidegger » (1990, based on the book dissertation 1980).

In philosophical terms, Derrida developed under the influence of mainly modern German currents – phenomenology, existentialism, hermeneutics and psychoanalysis. The main concepts of his theory: deconstruction, «letter », text, distinction, marginal (« repressed ») pulses or text elements, principle «centers », «repression », «meaning » The central place in Derrid's philosophy and methodology is occupied by the concept of deconstruction (first discussed in the book «On Grammatology ») — special analysis, primarily by isolating the implicit components of any text that is understood as endless. In this case, it is assumed not only to parse the text into elements, but also the subsequent new editing, taking into account criticism. The deconstructivist method is associated with structuralism and psychoanalysis, but the analysis of written texts plays a decisive role in it,letters as such. Deconstructivism influenced literary criticism.

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47) Yitzhak Levy (b. In 1947, Casablanca, Morocco) — Israeli statesman and public figure, participated in wars, met in Kneset, was a minister.

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48) Bhor Shalom Shitrit (1895 – 1967, from a family of immigrants from Morocco) — rose to the post of Minister of Police and National Minorities of the Provisional Government, and in 1948 – 66 he was Minister of Police.

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49) Yitzhak Navon (b. In 1921, Jerusalem) — 5th President of Israel. His father is – from a Sephardic family who moved to Jerusalem approx. 300 years ago; mother – from a family of Moroccan Jews who gave several generations of rabbis. During the War of Independence, he served at the headquarters of Hagana in Jerusalem. In 1949 – 51 he was in the diplomatic service in Uruguay and Argentina. In 1951 – 52 he worked as Secretary of Political Affairs in the Office of Foreign Minister M. Charet. In 1952 he was appointed to the same position in the office of Prime Minister Ben-Gurion. In 1963 – 65 he headed the department of culture of the Ministry of Education and Culture. In 1978 – 83 – President of Israel.

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50) Mordechai Vanunu (born October 13, 1954 in Marrakesh) — Israeli nuclear technician, traitor.

Vanunu was born into a family of Jews from Morocco who immigrated to Israel in 1963. His father held a shop selling religious supplies in Baer Shaw.

In October 1971 he was drafted into the Israel Defense Forces for 3 years and demobilized with the rank of senior sergeant of engineering troops. After completing the service, he entered Tel Aviv University at the preparatory department of exact sciences, but having failed exams, he was forced to leave the university. In 1976, after reading the announcement that the Center for Nuclear Research in Dimon requires qualified technical workers, passes an interview, graduates from technical courses and takes up the duties of the workshop manager № 2. In 1979 he entered the evening department of the Ben-Gurion University in Baer Shaw at the Faculty of Philosophy and Geography. In 1985 Vanunu, seeing his last name on the list for dismissal, carried a camera to the territory of the protected object and shot 57 personnel of the secret compartments of the nuclear center in Dimon. Having received severance pay flies abroad.In Nepal, Vanunu accepts Buddhism, and is baptized in Australia.

In 1986, he announces to the world community that Israel is conducting a nuclear program and possessing nuclear weapons. Even before the London «Sunday Times » published an article about this, Vanunu was abducted in 1986 by agents «Mossada » in Rome (the agent — a woman who performed the role of «a bait agent ») and sent to Israel during the trial.

For six weeks, the Israeli government denied knowledge of the whereabouts of Vanunu until he was able to secretly report his situation to journalists. Sitting in a police bus, he put his palm on which he secretly wrote the message «Vanunu M — was hijacked — in Rome ITL — 30.9.86 — came to Rome — by BA Fly 504 » For betrayal and espionage, Mordechai Vanunu was eventually sentenced to 18 years in prison, of which he spent 11 years in strict isolation.

During his stay in prison, he was offered several times to Nobel Peace Prize laureates, some universities awarded him the title of honorary doctor. In Israel, Vanunu is considered a traitor by the majority of the population, while abroad has a certain level of sympathy and support for him. His candidacy is constantly being submitted for the Nobel Peace Prize.

On April 21, 2004, Vanunu was released from prison with strict organism after serving his full term. In particular, he should not leave Israel, approach foreign embassies and he is obliged to report on planned movements. In addition, he is forbidden to use the Internet and mobile communications, as well as communicate with foreign journalists. Despite the prohibitions, he already gave over 100 interviews, which is why he was arrested several times again. Currently, Mordechai Vanunu lives on the territory of the Anglican Church of St. George of Jerusalem.

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52) Simon Levy — Moroccan communist and public figure. In 1975 he opened the Museum of Moroccan Jewry. Simon Levy also wrote a doctoral dissertation, which he defended in Paris in 1990, "Arabic Tales of the Jews of Morocco: Features and Borrowing."

In one of his books, Simon Levy, speaking of Moroccan Jews, mentions "incorrect loners." That is it himself. This noble bully has always struggled with the course of history. In 1953, at the age of 19, when the Sultan and future king Muhammad V were expelled by the French, he joined a group of Jewish students fighting for the independence of Morocco. Since then, there have been several difficult stages in his life. For the instability caused by the departure of the French and gaining independence provokes the first repression. The Suez crisis of 1956 only exacerbates the situation: the Jewish community "in three languages" expressed support for Egypt, but did not receive gratitude for this. Nasser, who paid a visit to Morocco in 1961, brought the intensity of Pan-Arab passions to the country. In the same year, the activities of the underground network were exposed,created in Morocco by the Zionist movement and engaged in the illegal transport of Jews to Israel. The six-day war of 1967 did not bring relief, especially since it was accompanied by a clean state apparatus. Their 70 thousand Jews, who still remained in the country, left a good half.

But Simon Levy did not fall into despair. In 1975, undertaken by order of King Hassan II, the “green march” to Western Sahara of the former Spanish colony, the “return” of which Morocco was elevated to the rank of sacred national task, gives Jews a historical chance. They also participate in the march, "led by the rabbi." They create an active lobby abroad. In

gratitude, the government is adopting a law on return, which gives “expatriate Jews”, even those living in Israel, the opportunity to enjoy the inalienable right of Moroccan citizenship.

In 1982, Simon Levy publicly condemned the massacre in Sabra and Chatil. He will stand for election, and in 1995 he will fight at the Congress of the Party of Progress and Socialism for his place in the Central Committee. He will never be given because of anti-Semitic prejudices. His community gatherings do not always agree with him. And that's fine. "Community; not the best school of civic engagement," Simon Levy agrees.

But today it is covered by doubts. What remains under Sharon from the wonderful lever that Moroccan Jews in Israel were members of the World Association of Moroccan Judaism, created in 1985. A year later, Prime Minister Shimon Peres came to Morocco to meet with Hassan II. What can Muhammad V do, who inherited from his father the post of head of the Jerusalem Committee? Intifada obliges: in November 2000, it closed the Israeli mission in Morocco, which opened six years earlier after the signing of the Oslo Accords. George W. Bush is not Bill Clinton. The growth of Islamism in Morocco has already limited the possibility of maneuver for Jews. They are increasingly being attacked. However, they are protected by the press, the public.

It seems that the kingdom returned a few centuries ago, at a time when the status of Jews was regulated by twelve principles. In addition to blasphemy, proselytism and marrying Muslims, they were forbidden to do anything that could "help the enemies of Islam or their spies." When Islamists raise posters depicting Bush and Sharon in the form of pigs at demonstrations against the Iraq war, and shout curses at the Jews, Simon Levy remains one of the few who decide to go outside. Moreover, he willingly enters into a skirmish with "births."

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51) Amir Peretz — Israeli politician, representative of the Labor Party (Avoda), since 2007 - Minister without a portfolio in the government of Ehud Olmert. Former Deputy Prime Minister and Minister of Defense of Israel (2006-2007).

Starting his political career as chairman of the municipal council of the city of Sderot in southern Israel in 1983, Peretz in 1988 became a member of the Knesset from Avoda, in 1995 he headed the federation of trade unions Histadrut, and in 2005 he was elected leader of Avoda. In the 2007 internal party elections, he was defeated.

Amir Peretz was born in 1952 in the city of Bujad in Morocco, in 1956 he moved with his family to the city of Sderot in southern Israel. From his youth he took part in the socialist movement. Since 1970, he served in the airborne unit of the IDF. During the exercises in

1974 he received a serious leg injury and was commissioned.

Having become a vegetable farmer from the suburbs of Sderot, Peretz continued to participate in the socio-political life of the city,and in 1983 he won the municipal elections and became the head of the city council.

In 1988 he was elected to the Knesset from the Avoda party (Labor Party). Together with Chaim Ramon, he took part in the activities of the reform faction in the federation of trade unions "Histadrut". In 1995, after Ramon left for the government, he was elected head of the Histadrut.

In 1998 he left Avoda and founded his own party, Am Ehad (One People). As a result of the 1999 and 2003 elections, the party received two and three seats in the Knesset, respectively.

As the leader of Histadrut, Peretz has become the organizer of numerous protests against the economic policies of the government. The strikes of 2003 paralyzed the work of municipal services and institutions for several months.

In 2004, on the initiative of the leader of Avoda, Shimon Peres, the reunion of Am Ehad with the Labor Party took place, and in 2005 Pepper, who performed with the left socially oriented program, was elected head of Avoda. Peretz removed the Labor from the government coalition, which led to the appointment of early parliamentary elections in March 2006.

In the March 28, 2006 parliamentary elections, Avoda took second place and won 19 seats in the Knesset. In April, Peretz entered into an agreement with the leader of the winning Kadima party, Ehud Olmert, and the Labor entered the new government coalition.

In the Olmert government, sworn in on May 4, 2006, Avoda representatives received 7 ministerial portfolios. Pepper became vice prime minister and headed the ministry of defense.

After the start of the new Middle East crisis in the summer of 2006, Peppers on the night of July 22-23 ordered the start of a large-scale ground operation in Lebanon. The Minister of Defense advocated the introduction of an international peacekeeping contingent under the auspices of NATO into the buffer zone created between Israel and Lebanon. The war ended in August 2006. According to experts, Israel lost the military campaign.

Immediately after the end of the war, Peretz tried to create his own commission to check the failures during the Second Lebanese War, but a government commission led by retired judge Eliyahu Vinograd took up the investigation. On April 30, 2007, the Vinograd Commission published an interim report, calling the Peretz one of the perpetrators of military failures. Pepper refused to resign until the publication of the final report of the commission.

In the next election of the leader of Avoda, held on May 28, 2007, Peretz was defeated: in the first round of voting, he lost to former Prime Minister Ehud Barak and former head of the special services of ShABAK Ami Ayalon. On June 12, in the second round, Barak won, who succeeded Peretz as Minister of Defense. Pepper then became a minister without a portfolio.

Amir Peretz is married, he has four children.

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52) David Guetta — famous DJ, musician. Born November 7, 1967 in Paris.

At the age of 14, he had already deployed afta-school discos, symbolically charging 10 francs from one-class visitors for admission. Three years later, he was a resident of the Paris gay club "Broad" and this, mind you, was not shy. The club was located in the capital's area of Lezoll. This is a gay district. So why be shy here?

"Then I managed to play in all the clubs in Paris. Each had its own resident. These DJs worked 5 days a week, and all week they played the same records that they found there in the club. It was like a vicious circle. I was one of the first to start bringing my records and trying to come up with some of them, "he recalls. In short, the teenager had fun. And this, by the way, was 1986. In the distant city of Chicago, passions boiled with might and main. At the WBMX-FM city, a certain citizen of Farley Keith, the pseudonymized Farley Jackmaster Funk as part of a Chicago-style like-minded violent company, significantly outraged public peace from the height of the radio wave. This person is credited with the world's first house-style track. In 1987, when one French radio station decided to broadcast the "Love Can't Turn Around",David, on purpose, ended up at the receiver.

From now on, many count the beginning of house music in France. Although, the question is controversial. The next story can serve as an argument "against". When the legendary Robert Owens visited the French clabbers as part of the Euro-tour of the Chicago house scene stars in 1992, David was one of the first to make friends with him. The result of the friendship was the single "Up & Away", released jointly by Robert and David. But there is one "but." On the disc "Art Of France", which contained the above composition, among the accomplices, except David, were Dimitri From Paris and Duft Punk. So, with a slight stroke of the pen, we deprived the French house of his birthday.

"Up&Away" became famous, and labor everyday life began for David. There was a lot of work now. First, Gatta plays the set at the opening of the Rex and Queens clubs. Then he opens his own Le Bain-Douche, inviting Little Louie Vega, David Morales, DJ Pierre and Roger Sanchez to participate. His parties begin to attend Kelvin Klein, John Galliano and even thick ugly oligarchs.

On the next page of this story, one person crawls with a fat brown spot, the appearance of

which in David's life saved the latter from bankruptcy. Chris Willis of the American band Nashville accidentally drove into Paris in the early 2000s and guess who he accidentally met. Yes, right.

The single "Just A Little More Love", according to David, was invented within two days. In 2001, the song settled in all the fun places in Europe. The track becomes an unofficial anthem of summer on Ibiza. Everyone dances, polyphonic tycoons do not have time to sell ringtones, Virgin Records does not believe his happiness. Meanwhile, David Gatta (popularly referred to as "David Guetta") is developing an insidious plan to capture the universe.

In 2002, "Love Don't Let Me Go", "People Come People Go", "Give Me Something" and "Distortion" are released one after another. Moreover, for each original version there are three or four remixes for free disk space. And in the same year, as if a cannon salvo after the machine-gun queue, the full-length album "Just A Little More Love" is released, subsequently sold in the amount of 250,000 pieces. Willis ponytail runs after David on performances, crowds of fans run after Willis, in short, life is beautiful, everything is ecstatic. Gatta masters the United States, Australia, Japan, Singapore and Israel. Why Israel? This is due to David's DNA composition rather than marketing considerations. French Jews also exist and David Gatta - also ... exists.

Having received the status of a resident of London Cross, Barcelona Discoteca and Lausanne Mad, Gatt meets the new 2003 with new friends and, apparently, meets well. The next year has become, if not more successful, then at least productive. Persuading David Bowie to share a piece of his fame, Gatta remixes on the theme of the legendary Englishman, slightly changing the name from "Heroes" to "Just For One Day". And then, decently tanning during a series of performances on Ibiza, the Frenchman releases a compilation from everything that he played there. The record contains 16 compositions, of which only two are of their own production. Lee Cabrera, Benny Benassi, Martin Solveig, Miss Kittin and, of course, Bob Sinclair acquired the rights to co-authorship. The provocative name of the island tour "F *** Me I'm Famous "unchanged from the flyer to the cover of the release.

The further, the worse. "I started as a DJ, then became a promoter, Then I was even the art director of several clubs. You would never think, right? Yes, in between releases, I sometimes master other professions, it’s interesting. " David Gatta is in demand everywhere: offers of cooperation come from Cassius, Kylie Minogue and even from George Michael. Not to mention the parties that David plays four hands with Bob Sinclair.

In 2004, the album "Guetta Blaster" was released, incorporating the singles "Money" and "Stay", released somewhat earlier. The album was recorded by JD Davis, James Perry and old Stereo MC's. Special thanks, of course, to Davis for "The World Is Mine". Without guessing to release the composition with a single before the release of the album, David apparently thought, "which is never too late" and, phoning with the guys from Deep Dish, released the LP "The World Is Mine" in 2005 with two versions of the track for nine minutes

each. But he did not have time, for the goods in his hands were perishable. Six months later, not having time to sell at a price of 15 pounds, sad disappointed vinyls already participated in the 3 by 10 pounds campaign on the shelves of the London Virgin Mega Store.

Not wanting to repeat the mistake, Gatta releases the single "In Love With Myself" and takes it straight to Ibiza. The first party ends with 3,500 visitors refusing to leave at eight in the morning and clapping their hands for 10 minutes. They have fun. Returning to the studio, David, gritting his teeth, gives "The World Is Mine" the last chance, including his latest release - the mix album "F *** Me I'm Famous Vol.2", on which, in addition to Deep Dish, Martin Solweig and Joachim Garraud (Joachim Garraud), there is not a single familiar soul.

***

53) Yasser Arafat (Muhammad Abdel Rauf al-Kudwa al-Husseini; 1929, Cairo, – 2004, Paris, buried in Ramallah) — chapter «Palestinian » autonomy, chairman of the central committee of the organization Fatah, chairman of the executive committee of the Palestine Liberation Organization <TA

In 2004, the books of a prominent party leader «Fatah » were published in Syria, stating that Yasser Arafat – is a Moroccan Jew. The book is called «Yasser Arafat and the Zionist solution to the Palestinian crisis » and was written by Dr. Razi Hussein, Secretary of the Legal and Political Chancellery «Fatah ».

Among other things, the author claims that the genealogical roots of the chairman of the Palestinian National Authority have nothing to do with the respected Jerusalem family clan Al-Husseini (as Arafat himself claimed), and his father was born in Morocco, in a village where most of the inhabitants were Jews.

Dr. Hussein writes that Arafat’s father was born in the Moroccan village of Al-Kidwe and this name is his real generic name. According to the compiler of the scandalous book, the cousin «rais » – Moussa al-Mugrabi – confirmed that Arafat changed his name and, in essence, hid his «Moroccan-Jewish origin », reports ISRAland.

Razi Hussein recalls that, despite the repeated allegations of Yasser Arafat about his birth in Jerusalem, in fact, he was born in Cairo after his father, who arrived from Morocco to Jerusalem, married an Arab woman close to the Al family Husseini, and the married couple moved to Egypt.

The book contains a story about how in the 1960s, when «Fatah » began to gain strength, the mufti Hajj Amin Al-Husseini, answering a question about Arafat’s statements, as if he were a native of the Al-Husseini family, called these statements a lie and noted the Moroccan roots of the leader « The former Minister of Foreign Affairs of Morocco, Al-Alfi, to whom the

compiler of the book also asked about the origin of Arafat, said that the roots of the chairman of «Palestinian » autonomy – in the mentioned Moroccan village.

The book claims that Arafat – is a Zionist and accomplice of Israel.

***

54) A 57-year-old resident of Morocco, Marie-Yvonne (Mago), Kakon will become the first Jew to fight for the title of member of the parliament of this Arab country. Kakon — a well-known writer, politician and real estate specialist in Morocco — is the only Jew among seven thousand candidates wishing to participate in the next election.
http://www.sem40.ru/index.php?newsid=223629

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History of Falashe Ethiopian Jews

Andrey Zelev

Falasha — ethnolinguistic group (community), which before mass aliyah to Israel (beginning of the 1980s) lived mainly in northern and northwestern Ethiopia. By this period, the community numbered about 45 thousand people. Ethiopian Jews inhabited the area around Lake Tan and north of it (for example, the Symen Mountains). In the 2nd sexes. 20 c. they lived in about 500 of their own villages in the regions of Symen (Semien), Dembia, Szekelt and Volkayet, ch. in the province of Gondar (now Bagemdir and Symen). Ethiopian Jews also lived in the province of Tigre, in the historical regions of Last and Quar and in the cities of Gondar (in a separate quarter) and Addis Ababa. Their main occupation was agriculture (most – tenants), as well as various crafts: pottery, spinning, weaving, basket weaving, blacksmithing and jewelry. Many worked in cities in construction.In essence, beta Israel were ch. fr. artisans, especially in northwestern Ethiopia. The native language of Ethiopian Jews was the dialect of the Agava (agau) languages, although most spoke the official language of Ethiopia – Amharic, and only a small part spoke the language of tigrai. Ethiopian Jews professed a form of non-almudic Judaism (relate to karism).

The first Falash researcher, Bruce, considered them Samaritans. Professor of Jerusalem University S. Kaplan and other scientists recognize that the formation of a community of local Jews should be taken as a result of the processes taking place in Ethiopia in the XIV –

XVI centuries. During this period, many early groups of the so-called Eihudas (included rebels, heretics, as well as people professing Judaism) who lived in northwestern Ethiopia merged into a single ethnic community. The community has maintained the view that darker, with obvious African features, Ethiopian Jews – barium – are descendants of slaves who accepted Judaism; this group, which denotes both origin and status, is opposed to the chua group (« red »), which, according to tradition, came from Eretz-IsraIn 1973, the Sephardic supreme rabbi of Israel, Ovadia Yosef, recognized the Falasha community as Jews, descendants of the tribe of Dan, meeting the requirements of Galachi.

The Falashi lived in a scattered manner between the largest North Ethiopian ethnic groups (amhara and tiger) in the provinces of Behemdir and Tigray. Most of them were concentrated in the area of Dembia, located north of the lake. Tana, as well as in the areas of Godjam and Weger, in the city of Chilga and its environs, in the regions of Kvar and Szekelt and on lands west of the river. Tekkeze. In 1874, a census was conducted that yielded the following results: more than 6,000 Falash families lived in 490 settlements, which totaled 28,000. In these settlements, the Falashi accounted for 10 to 50% of the population. They themselves call themselves the "House of Israel" (bete Izrael) or "kaila".

The Falashi Old Testament has the same translation into the gays, which is used in the Christian Ethiopian church; they have many Christian features and books. Ignorance with the Talmud, with the holidays of Purim and renewal, and with some relatively late customs, the existence of sacrifice seem to indicate deep antiquity; on the other hand, they are completely dependent on the Christian church in the biblical text, reaching out to ignorance with Jehovah's sacred tetragram. Another feature of the Falash is monasticism alien to Judaism (only the Essei once created something like a monastic order), the Falashi probably borrowed from their Christian neighbors. According to the Ethiopian tradition, monasticism introduced in the XV century. Abba Sabra, together with the son of the Ethiopian king Zrat Yaakov – before that, Abba Sabra converted his royal son to Judaism.

Christian scores in Abyssinia consider the Falas to come from Jerusalem to Titus, but they themselves, like their Christian compatriots, talk about their appearance in Ethiopia and the legend of Solomon and the Queen of Sav, common in her and Arabia: Meakeda, Queen of Savskaya, had from Solomon the son of Menelik I. He was raised at the court of the king of Israel in the Jewish faith and was anointed king in the Jerusalem Temple (ngusenegest – «king of kings ») of Ethiopia. Menelik I was legally accompanied from Jerusalem by Azariah, the son of the high priest Tsadok, and 12 elders, law experts and judges.

The name "Sofala", which already in ancient times strengthened beyond the eastern coast of Africa, of the same origin as the Jewish schefelah – valley or coastal country.

Falashi inhabited the area around Lake Tan and north of it (for example, the Symen Mountains). In the 2nd half of the XX century. they lived in approximately 500 of their own villages in the regions of Symen (Semien), Dembia, Szekelt and Volkayet, mainly in the province of Gondar (now Bagemdir and Symen), in the province of Tigre, in the historical

regions of Lasta and Quar and in the cities of Gondar (in a separate quarter) and Addis Ababa.

Ethiopian chronicles indicate that Judaism was widespread even before conversion to Christianity (IV – Vv.) Aksum kingdom in northern Ethiopia. It is believed that as a result of this, persecution of the followers of Judaism began, who had to leave the coastal region and retreat to the mountainous regions north of the lake. Tana, where they maintained independence. The captive Jews, cited in 525 after the campaign of the Aksum king Caleb against the Khimyarit king of Jews Yusuf Zu-Nuwas, were settled in the historical region of Symen and strengthened the local population's commitment to Judaism. It is believed that, because, probably, the Beta Israel community was formed, which in essence was the remnants of the population preserved from the pre-Christian period of the ancient Ethiopian kingdom of Aksum.

There is reason to believe that after a strong struggle against the introduction of Christianity, the Falashi formed a separate kingdom, the capital of which was in Semien. The war of the Jewish and Christian states explains the turbulent time of Ethiopia VII – XII c.

The first mention of the Falash dates back to the end of the 9th century. and belong to the Jewish traveler Eldad ha-Dani, who considered the Falas to be one of the ten tribes of Israel, the tribe of Dan, which went to Kush (Ethiopia) and founded an independent kingdom.

Eldad ha-Dani says that when the kingdom of Davidovo was divided, Jeroboam gathered all the Israelites and said to them: Rise and go to war with Rehoboam, the son of Solomon, and the people of Jerusalem (See 3 Kings CP.). They objected to this: why should we fight with our brothers and the son of our lord David? He went to the Danites and said: Rise and go to war with the sons of Judah. But the Danites answered: We swear by the life of our father Dan, we will not fight with our brothers. Having said this, the descendants of Dana went to Egypt, they got up and went to the Kisson River and, traveling on camels, after several halvals reached the country of Kush. There they found a good land for themselves, fertile, spacious, replete with gardens, parks, fields and vineyards. But the sons of Kush did not want to allow the Danites to settle between them,until they made a covenant with them before God, and the Kushites began to pay tribute to the aliens, because they were afraid of them. The Danites, living there for many years, greatly bred and multiplied. Israeli Naftali, Gad and Asher soon joined them, they killed countless Kushites, took their land in space for 200 days, the way in length and width, and then they fought for a long time.

Near these 4 tribes live the descendants of Moses, the so-called "Bene-Moshe", by some miracle brought there after the destruction of the I Temple from the rivers of Babylon.

Eldad ha-Dani also named the king of 4 tribes ruling over this kingdom – Uziel bin Michael, from the tribe of Asher, he has 480 thousand soldiers. About the war he writes:

«When a trumpeter calls people to war with the sounds of a horn, a commander comes out, and the smallest amount of troops gathering is up to one hundred and twenty banners and under each banner for a thousand people – and this is only a particle of one of the tribes. Such an army goes camping, and the booty brought by it, at the end of the war, from the land of Kush is shared between all soldiers. Each of the 4 tribes is assigned a three-month walk space for warfare, and the extraction of each tribe belongs only to him alone ... During the battle, they say [to each other]: “should not retreat now, and Israel will not back down ” ... And how many times the Kushites mourned their fate and sobbed, and the daughters of Israel bloomed and rejoiced ».

Eldad says that in this 4-headed kingdom, it is located on the site of ancient Havila, where gold; there is a judge named Abdin, and in court of the 4th death penalty; they live in tents and roam from one place to another; their land occupies a space of seven months walk. They are surrounded on 3 sides by the possession of 5 kings of the Ethiopians, with whom they are in constant war.

From the story of Eldad, we can conclude that the Falash was engaged in the sale of clothing, including on ships (maybe the merchant ship was foreign), and apparently had at least a river port. The main occupation was cattle breeding.

In ancient, time immemorial, the Ethiopian legend says, many Israeli priests arrived in Ethiopia, who converted the people to the faith of the Old Testament and one God. They related to local tribes and lived like this until the appearance of Frumentius – Abba Salama, who converted the people of Aksum to Christianity.

Those who opposed the new – faith in Christianity were expelled from the borders of the country. The exiles settled in Symen, Woager, Wallcayte, Last, where they began to be called phales, i.e. «wanderers », «wanderers ». They once arrived from Jerusalem to Aksum, then, expelled from Aksum, went to Symen and Wauger and eventually settled in Symen, a mountainous and inaccessible area, which was a natural fortress. There they gradually settled down, even chose King Gideuon for themselves.

The daughter of this Gideuon was the extraordinary beauty of the great Queen Judit (Esther, Esato-Gudit, Terdae-Gabac, Isat, Yeudit), nicknamed "Asagata" ("flaming fire") which at the end of the X century. (or, more likely, the 9th century.) crushed the Aksum kingdom and This happened like this: a Christian lord from Bugyn (in Last) named Zera-Yaykob, seeing her, kindled with love for her. He took her as a wife, not knowing that she was a Falash. She entangled him with love spells, incl. he renounced Christianity, moved to Judaism and changed his name to Salomon. Just at that time (about the 2nd quarter of X century), Tsar Aksum Degnazhen died, and his young son Anbes-Yddym inherited the throne. Upon learning of this, Judith gathered an army from the inhabitants of Symen and Lasta and went to conquer Aksum. Aksum princes, wanting to save the royal descendant,they fled from the Tiger to Shoah, and the beautiful, but cruel and hated Christians Judith took possession of the throne. T.O. this queen from Semien expelled all the princes of the reigning

house (leading the clan from Solomon), excluding one who was able to hide in the Shoah. Her bloody rule, during which churches were burned and axum monuments were destroyed, lasted 40 years. This victory of the Falash over Aksum should apparently be associated with the fact that the Arab caliphate deprived him of access to the Red Sea. After his death, Judith on the throne in Aksum was again joyfully received by the people of the Tigre Anbes-Yddy, who reigned 20 years. during which churches were burned and axum monuments were destroyed, lasted 40 years. This victory of the Falash over Aksum should apparently be associated with the fact that the Arab caliphate deprived him of access to the Red Sea. After his death, Judith on the throne in Aksum was again joyfully received by the people of the Tigre Anbes-Yddy, who reigned 20 years. during which churches were burned and axum monuments were destroyed, lasted 40 years. This victory of the Falash over Aksum should apparently be associated with the fact that the Arab caliphate deprived him of access to the Red Sea. After his death, Judith on the throne in Aksum was again joyfully received by the people of the Tigre Anbes-Yddy, who reigned 20 years.

Perhaps it is Judith who is talking about in «The stories of the Alexandrian patriarchs », where in a letter from the king of the Abissins to the Christian king of Nubia, the Ethiopian ruler asked the Nubians to help the Alexandrian patriarch send a new abune faster, because the queen of the people of Beni Hamuyah with sudden

This reinforcement of the Falas did not last long. After two to 3 three centuries, tsarist power passed to the Christian house of Zaguye (Zaguye).

For some reason, Christians managed to defeat the Jews, and as Arab historians and geographers write, at the beginning of the 10th century. some axum ruler again gained power over the lost territories for a short time, returned Father Dahlak and resumed contacts with South Arabia (therefore, Judit’s actions date back to the end of the 9th century.).

It is possible that the main reason for the survival of Christians in Ethiopia is that they managed to establish relations with Muslims through blackmail, which was based on the threat of the Nile’s water being built by the dam and thereby plunge Sudan and Egypt into need. The Christian king Lalibela from the Zaguye dynasty thought of this.

After the death of Judith, her daughter – Judit (Jewidit) II ascended the throne, who, like her mother, waged continuous wars and forcibly converted the vanquished to Judaism.

Mareri ruled after Judith II, the Emperor of Ethiopia, who was in exile in Shua, gathered an army and won the throne from his hands.

They say that the king of the Falas was always called Gideon, and the queen Judith.

Benjamin Tudelsky in the XII century. says "about independent Jews on fortified Ethiopian lands." He talks about Jews south of Saba / Yemen – Rehavitov [Rihava children] (Rihav – 4 Tsar. X, 15, 23; rehavits – Ier. XXXV, 2.), Or Themes (Fema – Is. XXI, 14; Jer.

XXV, 23.): «Theme is a large city, the capital of their possessions and the residence of the head of their prince r. Hanana. The whole country has a 16-day journey, lies between the northern mountains and has many large and fortified cities. Jews living here are not subordinate to any of the foreign nations. They are allowed for robbery and mining to distant lands, to the very limits of the possession of the Aravites, their neighbors and allies. These Aravitans live in the desert, in tents, do not have houses and, in turn, make raids into the country of Al-Iemen for robbery and prey; but the Jews are afraid, as well as their other neighbors.Some of the Jews, however, are engaged in agriculture and cattle breeding, for their land is very vast ... In the country, the main city of which is Tannai, up to 40 cities, 200 villages and 100 castles are considered, with a population of up to 300 thousand Jews. Tannai is a very fortified city, it sows and reaps, for it extends 15 miles in length and as many in width; it has the palace of Prince Salmon ... Tilimas is also a large city; greatly strengthened, lies between 2 high mountains: it has up to 100 thousand inhabitants, of which there are many people educated, and there are very rich between them. 3 days from Tilimas city of Khaibar. The Jews living there claim that they come from the tribes of Reuben, Gad, and half of the tribe of Manasseh, captured by Salmanassar, the king of Assyria (4 Tsar. XVII, 3.), And that, having come here, they built all these large and fortified cities. They are at war with all kingdoms,they themselves are not available to anyone, because before them it is necessary to go 18 days through deserts and uninhabited places, so that no one can enter their country. Khaibar is a very large city; it has up to 50 thousand Israelis, and between them there are many people, very scientists and even more belligerent, waging war with the inhabitants of Sennaar, the northern countries and the neighboring land of Al-Yemen. For the latter, the kingdom of India » is already beginning.

About the actual Falash Benjamin Tudelsky, that they live in a place called «Bedan, otherwise Aden, in Falassar. There are high mountains on which many Jews live, not subject to anyone. They have their own cities and towers on the tops of the mountains, from where they descend into the country of Gamaaton, called Libya and consisting under the rule of the Edomites. Residents of this country are called Libyans. Jews are fighting with them, robbing them and with prey go to their mountains, where no one can attack them. Many of the Jews living in the land of Aden come to Persia and Egypt ». A mountainous country stretches along the African coast of the Red Sea, known from maps of Arab geographers under the names Badji, Badia, Badan. Jews of these high Baji Mountains (Badia) could descend for robbery and prey or to Nubia or Abyssinia.

In military chronicles of the Ethiopian emperor (Negus), Amda Seion I (Amde-Ziyon, 1314 – 44) says that he sent troops to fight with people, «similar Jews » living in the areas of Semien (Symen), Vagara, Salamt and Sagade. He waged wars with them in an effort to convert them to Christianity. Indeed, the reign of Amda Seion laid the foundation for wars between beta Israel and Christian Neguses, which lasted 300 years.

When at the beginning of the XV century Catholic missionaries discovered Christian Abyssinia, for the sluggish glorification of the fact that the Christian state was among the surrounding Muslims, a number of pseudographers such as messages from the Abyssinian

king were launched. "Pope of John", these documents spoke of the wonderful river Sambation and the grandeur of the Jewish kingdom (consisting of 9 tribes), and that the Jewish king pays tribute to the king of Christians even more powerful than he does.

Emperor Yesag (Isaac, 1412 – 29) was the 1st ruler of the Solomon dynasty, who personally led troops against the Falas. With the help of the small princes friendly to him from Beta Israel, he inflicted a crushing defeat on the Jew, the ruler of Symen and Dembia. Then Yeshag forced his opponents to convert to Christianity or give rights to inherited lands. He issued a decree: «Anyone who has been converted to Christianity can inherit the land of his father if there is no – let him be a Falasha ». Having broken the Jewish princes in Marab, Varab and Dambey and built churches, he took revenge for the capture of Behemdir with the Falash. As a result of this campaign, the main city of the Falas in Weger was captured, and many Falas were expelled from their lands.

Scientist Elia from Ferrara described his meeting with the young Falas in Jerusalem, from which he learned about the struggle of the Falas with the Ethiopian kings (1438).

"In the XIII – XIV centuries. The center of Ethiopian civilization moves even further to the south, to Amharu, Shoa, Yifat, Adal (Adal), Damot and other areas of Central Ethiopia with a seven-speaking population (amhara, etc.). Zeila (now a village in northern Somalia) is nominated for the role of the main port. Since that time, Ethiopia’s political life has been determined by the rivalry of the Christian empire and neighboring Muslim states. The union of the Ethiopian Empire was the unconfident Nubia, the allies of Muslims – the Falas of Symen and Gafat (in the valley of the river. Abbay), as well as the Arab states. " (Preference to "History of Ethiopia" A. Bartnitsky / I. Mantel-Hechko).

Under Zara-Jakobe (1434 – 68), "the victors of Tsalamta and Samien left Christianity, accepted Judaism, exterminated many Amgharians, defeated the royal army and burned all churches" (Chronicle of Zara-Yakoba). The author of the latter wrote: "I wrote the story of our king Zar Jacob, equal to the chosen disciples, the exterminator of the Jews"; "Therefore, his greatness and height were revealed and abides to this day, for in his days Jews were discovered who called themselves Christians, but in their thoughts rejected Christ's birth from Mary, secretly eating on Wednesday and heels and in great fasting. These unclean worst dogs and hyenas were cast by his hand by our mistress Maria from among the priests and all husbands and wives. He crushed their bones and shed their blood, their bodies were devoured by wild beasts. "

Under Baed Maryam, the Falashi were pacified and punished by Mark, the ruler of Begamedra, and forced to pay tribute.

The general danger that threatened Abyssinia during the struggle against Muslims, led by Gran on the 1st floor. The XVI century rallied the Jews and Christians, and even the princely couple, Gideon and Judith, to be faithful vassals of Claudius; they gave refuge to the queen and the metropolitan.

In one respondent (IV, 219), David bin Zimra, who lived in the con, mentions them. XV and begin. XVI centuries, regarding one woman from the land of Kush (Ethiopia), taken prisoner: "... It has long been known that there is enmity between the kings of Ethiopia; there are 3 kingdoms: part of the population – Ishmaelites (Muslims. – A.Z.), part – Christians and part – Israelis from the tribe of Dan. And apparently, the last of the sect of Sadducees and Boetuseans, which are called Karaites, for they do not know the oral law and do not light candles on Friday night. "

Kabbalist Abraham Levy (1528) claims that the Falashi live 3 days from Suakin; by the way, he reports a Jewish king and a Christian king named Theodore, who killed 10 thousand Jews in Salima (1504). Modernist Levy, Israel, mentions the Jewish letter received from the country of Kush, as well as the Jewish king, who had subjects of Christians and Mohammedans.

At that time, adventurer David Reubeni (ha-R'uveni; 1480 – 1538) appeared in Europe, apparently an Ethiopian Jew. Reuveni arrived in Venice at the end of 1523 and asked local Jews to help arrange a meeting with the Roman pope. Reuveni claimed that he – the ambassador and commander in chief of the army of his brother – Tsar Joseph, who rules the distant land of Havor in the East, where the tribes of Reuven, Gad and half of the tribe of Menashe live. Soon he received an audience with Pope Clement VII and offered him a union against Muslims and, apparently, a trade agreement under which eastern spices would be imported into Europe. In addition, he asked the pope for letters of recommendation to the emperor «Holy Roman Empire » Karl (Spanish king Carlos I), French king Francis I and ruler of Ethiopia. Only a year later did dad give him 2 letters: to the Portuguese king and to the Ethiopian emperor,where, however, he asked both monarchs to verify the veracity of R'uveni's words before entering into an alliance with his state. In 1525, through Spain, R'uveni arrived in Portugal, where he received a letter from King João (Joao) III recognizing him as ambassador. In Spain, he raised the spirit of the Marranes, and the envoy of the Sultan of the city of Fes (Morocco) said that the Jews intend to take Eretz-Israel from Muslims.

Andre from Oviedo says Jews in Ethiopia own high impregnable mountains (1557).

Isaac Akrish (1489 – 1578) wrote that he met on the ship one former sailor who told him such a story: "They (Jews) have a great kingdom and power. I will tell you what I saw with my own eyes when I went on the barracks with the Vizier Suleiman Pasha (Suleiman II the Magnificent, 1520 – 66) ... We went by sea on the way to India, which lies in the direction of the east, to a place where not a single person has passed. After several days (paths) we saw large and high mountains, mountains up to heaven, speaking hyperbolicly. And (sailors) recognized by their appearance that this area was inhabited. Visir asked the scout, who in a foreign language is called piloto (Italian sailor, helmsman), and said to him: "People seem to live on these mountains, because the place is similar to the cultivated and plowed."The scout answered the vizier and said: "My lord, a strong and strong people lives in these areas, from which we have no benefit." Visir said: "Why?" The scout answered and said: "Because they

live in the high mountains that guard them, in addition to their (own) strength, and the inability to go to them (even) with iron siege weapons. Visir told him: "What kind of people are they from and what faith?" The scout replied: "My lord, they are Jews." When the vizier heard the name of the Jews, he laughed at him, laughed and said: "If they are Jews, they cannot be as strong as you said." He ordered to row and rise to land, and called his princes and servants, (his) advisers, to get advice on how to wage war. The scout and advisers answered him and said: "Our Lord, look,what are you doing and open your eyes. After all, there will be no glory for you on this path, because if you defeat them, they will say that you defeated the Jews, and if they defeat you, they will say that you conquered the kingdom of Teman (Teman – the usual medieval Jewish name of southern Arabia) and Aden (Yemen) and at the end fell, like animals for a burnt offering. With what face will you return to the king, your master? " Hearing this, the vizier repented and agreed with everything that the scout said. " With what face will you return to the king, your master? " Hearing this, the vizier repented and agreed with everything that the scout said. " With what face will you return to the king, your master? " Hearing this, the vizier repented and agreed with everything that the scout said. "

Isaac Akrish said that he had learned from the doctor of the governor of Egypt. Samuel Shullam: once, the governor called Samuel Shullam to him and asked if there were any Jews king. Samuel Shullam replied that the king of the Jews – Turkish sultan. Visir laughed and said: "As you said, so be it. But what I conjure you to say is: do you have a Jewish king? " Samuel Shullam told him: "According to rumors, we know that there are famous areas where the Jews have a king. It is also written in the books of the ancients that they heard that there are places like the Sabbattion River and the like. But we do not believe this for 2 reasons. The first – is that it is not mentioned in all 24 books that represent the words of the prophets. And the second – is that we are among the exiles of this horde. Is it possible for us to have a king and princes? " Hearing these wordsthe vizier said: "You are called unbelieving for nothing. It’s not enough for you to bore people that you also bore the Lord. " And he gave Samuel Shullam a letter sent from Dushdumur (the famous Turkish general Uzdamer Pasha, who claimed to be clashes with Abissins in the last years of the reign of Emperor Claudius, 1540 – 59), Prince Habesh (Ethiopia). It read: "Hello to you, prince, living in Egypt! They came to me an army and iron siege weapons, because if it were not for one prince of Jews who helped me wage war since 12,000 horsemen, I would be in danger myself and would destroy (also) all my troops. " sent from Dushdumur (the famous Turkish general of Uzdamer Pasha, who declared himself to be clashes with Abissins in the last years of the reign of Emperor Claudius, 1540 – 59), Prince Habesh (Ethiopia). It read: "Hello to you, prince, living in Egypt! They came to me an army and iron siege weapons, because if it were not for one prince of Jews who helped me wage war since 12,000 horsemen, I would be in danger myself and would destroy (also) all my troops. " sent from Dushdumur (the famous Turkish general of Uzdamer Pasha, who declared himself to be clashes with Abissins in the last years of the reign of Emperor Claudius, 1540 – 59), Prince Habesh (Ethiopia). It read: "Hello to you, prince, living in Egypt! They came to me an army and iron siege weapons, because if it were not for one prince of Jews who helped me wage war since 12,000 horsemen, I would be in danger myself and would destroy (also) all my troops. " I would be

in danger myself and destroy (also) all my troops. " I would be in danger myself and destroy (also) all my troops. "

Emperor of Abyssinia in the early 60s. XVI century. there was a successor to Claudius, Admas Sagad, aka Minas (1559 – 1563), with him hostility began again, and apparently this message dates back to his time.

The fight was continued by his successor Sarza-Dangel (Sarsa Dangel, 1563 –97). In 1559, he unsuccessfully went against Prince Falash Rad'i, who, with his brother Alev, hoping for the impregnability of his ambs, refused Sarz-Dengel in tribute. The king succeeded, despite the terrible hardships, with the help of artillery to seize the ambs. A few years later, the princes of the Falas Goshan and Gideon, having made a devastating raid on Vagara, called a new campaign of the king and a new pogrom of the Samyen heights.

After Rada, Gedevon (Gidon) stood at the head of the Falas, in 1615 he freed Lzhe-Yakov from captivity and gave him a soldier to continue the struggle with the king, gave rise to the latter's campaign in Samien, the destruction of the fortress of Meszaraba and the capture of the amb of Hosi and Za Aankase. G-devon was supposed to ask for peace on the condition of the extradition of Lzhe-Yakov. When the Agau tribes rebelled, Gedevon joined the rebels, but after heavy battles with the troops of the king of the Negus of Sissinia (Susenios, 1607 – 32) in 1624 he was defeated and killed, only a small part of the Falas was saved under the command of Phineas. This defeat had disastrous consequences for the Falas. As a result of a difficult struggle, the Negus seized the Beta Israel fortress, exterminated many members of the community, sold part into slavery, and offered the rest to choose baptism or death. So the independence of Beta Israel was put to an end, and the land,belonging to the community were confiscated. Falash was scattered throughout northwestern Ethiopia. They were deprived of the right to own land, which had previously been inherited by them, and therefore began to engage in crafts: blacksmith, weaving, leather (men); pottery and weaving of baskets (women).

T.O. in the second half of the XVI century, after the Falas was unsuccessfully supported by Muslims, the war of Ethiopian blacks (imperators) against the Falash resumed, during which the latter were defeated in 1580 – 83.

This time includes another message from Isaac Akrish about Ethiopian Jews that their prince Habesh (Ethiopia) arrived in Constantinople and said: "Every Jew who wishes to go with me to the Jewish state, I will bring (there) safely and calmly on eagle wings, because my limits are adjacent to their limits, and I went there many times. " Then Isaac Akrish says that Sinan Pasha, the vizier of the great Sultan Murad III (1574 – 95), reigning at that time, boasted with his servant, saying that if we had not been exhausted in the war with Teman (Yemen) means of his treasures and money storages at his disposal, "we had the intention to go from them. Jews were afraid to question Muslims, but they themselves toldthat the Jews have a kingdom and fortified cities far beyond the country of Thames. Sinan Pasha really subjugated Yemen in 1569 – 70.

Of all this, we can draw 2 conclusions: 1) David Reubeni was indeed the ambassador of the Falas, because 2) Ethiopian Jews were between Muslims, Christians and Gentiles, tried to maneuver between them, push them and join one of the parties due to circumstances.

We find the judgment of the Falash with the author of the 16th century, Obadias from Bertinoro, the commentator of Mishna: "... 4 years the Israelis fought against the surrounding peoples, and many of the Israelis, captured and sold into slavery, were brought to Egypt, where Egyptian Jews bought them. These captives had a somewhat dark skin color, but not as much as Ethiopians. But it was impossible to make out whether they obey the law of the Karaites or rabbinists, because partly from their words it could be concluded that they adhere to the teachings of the Karaites; for example, they said that there should be no fire in their houses on Saturday, and the rest shows that they are observing the teachings of the rabbanites ... "

The Portuguese missionary Balthazar Telles (Jesuit Travel in Ethiopia, 1710) mentions that the Falashi live in Agavmeder and are not subordinate to Ethiopian power.

Perhaps Annibal, Pushkin's great-grandfather by mother, was a Falash: the poet's ancestor could not be a Muslim: he could not be enslaved and sold to Christians. He was not the same Christian prince, for it is not clear how the prince could become a slave; he was baptized already in 1707 in Vilnius (Vilnius). He could not be a pagan, because his native name is – Ibrahim. But his life roughly coincides with the defeat of the Falas, among which he most likely belonged.

After the death of Sissinia, the principality of the Falas again revived, but in a smaller volume. Jacob Bruce in 1770 speaks of the princes Gideon and Judith, who had 50 thousand soldiers; their residence was no longer the amba of Gideon, but the mountain of the Missicat. In the XIX century. the principality was no longer there, and Ruppel was shown the ruins of the residence during his trip to Samien. The descendants of the princes lived at the end of the 19th century; one of them, Avva Gideon, enjoyed fame among Christians in the 70s.

Under Theodore II and the fanatical John IV, the Falash became the object of Protestant missions and native violent appeals. Moreover, under John IV, non-Christian religions of non-monophisite confessions were prohibited, priests accompanied by soldiers forcibly baptized Mohammedans and Falash; they were driven into rivers by soldiers standing on the shore with loaded rifles.

Under Emperor Menelik, Falash enjoyed complete freedom of religion. Under pressure from missions and temporary persecution among Falash in the 60s of the XIX century. messianic aspirations appeared. Some fanatics, Avva Sirah and Avva Mazari, urged the Falash to go to «Palestine » to meet the Messiah and lost that the Red Sea would part a second time to emerge them. Most of those who followed them died before they reached the sea.

Before the aliyah to Israel, the Falash was approx. 45 thousand people. In 1977 – 93, the vast majority of Ethiopian Jews moved to Israel. Only individual families and disparate groups (for example, the Jews of Cuara, their aliyah began in 1998 – 99) while they remain in Ethiopia.

In 1973, the Sephardic supreme rabbi of Israel O. Joseph recognized the Beta Israel community as Jews, descendants of the tribe of the disappeared (Dana), meeting the requirements of Galachi. This opened up the possibility of aliyah for the community. Since 1977, the aliyah of Ethiopian Jews has resumed, and in the 1980s the number of arrivals has steadily increased (in 1980 – 258 people, in 1981 – 647 people, 1982 – 949 people, 1983 – 220 The sharp deterioration of the economic situation in Ethiopia, political instability, catastrophic drought, as well as the hostile attitude of the surrounding population jeopardized the very existence of the Beta Israel community. During Operation «Moshe », undertaken by the Government of Israel in November 1984,About 14 thousand Ethiopian Jews were transported to Israel by direct flights from assembly points in northern Ethiopia and southern Sudan (where future olims were delivered with the help of secret services and special forces of the Israeli naval forces). As a result of the difficulties associated with arriving at collection points (hunger, hardships, robbers, arbitrariness of local authorities), about four thousand Ethiopian Jews died.

The demographic structure of this aliyah was characterized by a high number of persons under 18 years of age (approx. 50%) and a small number over 60 years of age (5%). Among the olim there were a large number of single-parent families and single people. The repatriation of Ethiopian Jews has put forward completely new problems. Adapting to a new social reality and to the achievements of modern civilization was the basis of successful absorption. But there was also a religious problem: as a result of centuries of isolation, the religious practice of Ethiopian Jews did not comply with the established norms of Galachi. All this required the development of a special absorption program that affects all aspects of the life of returnees. Israel made an effort to repatriate the remaining Ethiopian Jews (in 1985 – 1886 people, 1986 – 236, 1987 – 231, 1988 – 595, 1989 – 1448).In 1990, as a result of improved relations with Ethiopia, 4,121 people arrived in Israel, and in May 1991, when the rebels approached Addis Ababa and the fall of the Marxist regime of X. M. Mengistu became inevitable, a threat looms over Ethiopian Jews who concentrated in the capital in anticipation of leaving for Israel. The Government of Israel has decided to immediately evacuate the remaining. During Operation «Shlomo », an air bridge was created between Addis Ababa and Israel, and more than 15 thousand Ethiopian Jews were evacuated within 36 hours. Moving to Israel in 1990 – 92 27 803 people almost put an end to the existence of beta Israel as a real ethnic group in Ethiopia. In 1993, 862 people arrived from Ethiopia, in 1994 – 1192, in 1995 – 1312, in 1996 – 1361, in 1997 – 1677, in half – when the rebels approached Addis Ababa and the fall of the Marxist regime X. M. Mengistu became inevitable, a threat looms over Ethiopian Jews who concentrated in the capital in anticipation of leaving for Israel. The Government of Israel has decided to immediately evacuate the remaining. During Operation «Shlomo », an air bridge was created between Addis Ababa

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In 1994, the inter-ministerial commission of the Government of Israel decided to issue a permit to enter the country to a limited group of Falashmur (see above), which had a preparatory period for returning to Judaism in a transit camp in Addis Ababa. Due to the fact that the Law on Return did not apply to Falashmur, they moved under the Law on Entry into Israel and within the framework of family reunification. This decision caused a discussion in the country, since even part of Ethiopian Jews do not consider Falashmur Jews, although the active part of the community, led by a deputy of Knesset (14th convocation) A. Masale, insists that all restrictions on the entry of Falashmur be lifted.

A special broad government program seeks to overcome and resolve the difficulties of olim absorption from Ethiopia. A newspaper is published in Israel, and state-owned radio broadcasts in Amharic are underway. At the end of 1999 in Israel, the number of olims from Ethiopia was about 65 thousand people (among them 15 thousand born in the country).

Many Falas also live in the United States.

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Detainees (famous Falashi)

Public figure Falash Jonah Bogale (1908 – 1987), was engaged in enlightenment, compiled an Hebrew-Amkhar dictionary, published a series of works on Judaism: «Haggei Israel » (« Jewish holidays », together with Sh. Beeri; Asmara, 1954); «Tfillot, birchot ha-mazon » (« Prayers, blessings over food », Jer., 1985); «Haggada walked Pasach » (« Pasaday

Metuku Bogale, brother of Jonah Bagale, former police officer of the Ethiopian province of Sheva, colonel.

***

Levy Mahra is a 23-year-old Falasha who committed suicide due to discrimination in Israel.

***

Rabbi Yoel Bin-Nun.

***

Participant in beauty contests Rahel Gidon.

***

Daniel Uriah is an activist of Ethiopian Jews in Israel, fighting apartheid against the Falash.

***

AND. Masale is a deputy of Knesset (14th convocation).

***

Literature expert Yarden Fanta.

***

Zion Ankur is a lieutenant colonel, commander (1st commander of the regiment - Falash) of

the Shimshon regiment of the Kfir brigade.

***

Adas Malda-Mitzri, senior lieutenant of the Israel Defense Forces, became the first representative of returnees from Ethiopia to successfully complete her studies at her second academic degree in medicine and get the position of military doctor.

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Is Cervantes a Jew?

Andrey Zelev

Cervantes Michael Saavedra — the famous Spanish writer, author of «Don Quixote », one of the greatest writers, one of the geniuses of the Renaissance, standing in the same row as Shakespeare.

Cervantes's mother led her family from families of baptized Jews: http://www.donquixote.ru/persons/cervantes.html

The father was from the nobles, but not so long ago found in his hometown of Alcalá de Enares the house of their ancestors, which is located in the center of Judea, i.e. Jewish quarter:

The author of the novel "Don Quixote" could have Jewish roots. This conclusion was reached by the specialist in history and culture of the Sephardic community, Abraham Chaim. During the lecture "Follows of Judaism in Cervantes' novel" Don Quixote "", given at the Cervantes Institute in Madrid, the scientist stated that the novel – is a "work of a suffering Jewish soul." The scientist believes that Cervantes could be a descendant of a family of Jews who were forcibly converted to Christianity at the end of the 15th century. According to him, many such families continued to secretly follow traditions.

In support of his theory, Chaim cites numerous references in the text of Cervantes to Jewish customs and Kabbalistic rites. So, in one of the episodes, when the faithful squire Sancho Pans makes a trial on the island and receives the glory of the "new Salomon", the author of the novel quotes almost the page of the Talmud. The scientist says that in doing so, the author tried to transmit information to the Jews of Spain, hiding it from the eyes of the Inquisition: http://news.israelinfo.ru/kaleidoscope/25375?for_printing

Chaim is by no means the first to put forward the theory of the Jewish origin of Cervantes, and the broad knowledge of the novelist in Jewish religious texts and customs speaks in her favor.

Cervantes House is located in the former Jewish part of the city – on calle Mayor.

The Electronic Jewish Encyclopedia writes: «The great writer Miguel de Cervantes Saavedra, who was considered like Juan Warte, a descendant of new Christians (i.e., forcibly converted Jews to Christianity. – A. Zelev), from time to time composed anti-Semitic verses, but at the same time ridiculed the doctrine of «blood purity ». In the plays (two of them have been preserved), he even expresses, albeit in a veiled form, admiration for the faithfulness of the Jews and their vitality » http://www.eleven.co.il/article/11857

According to Grigory Margovsky (Was Miguel de Cervantes a Jew?) Cervantes was captured by the Jews, and could have been raped by them: «In the novel "The Grand-Friendly Fan" (from the collection "Honored Novels") Miguel de Cervantes Saavedra describes the vicissitudes of the Christian Leonisa, who visited the Moorish film. To the question of her beloved Ricardo: "... I ask you, tell me briefly how you escaped from the hands of the pirates and fell into the hands of the Jew who sold you here?" - Leonis replies: "After a week, a Moorish ship appeared in view of the coast, the so-called caramusal; seeing him, the Turks jumped out of their shelter and began to give signals to the ship that When these last spoke of their misfortunes, the Moors took them to the ship,on which one Jew rode, the richest merchant; almost all of the cargo of this ship belonged to him: it consisted of cloth, wool and other goods delivered from Berberia to the Levant. On this ship, the Turks got to Tipoli and on the way bargained for me with a Jew who laid out two thousand doubloons for them - the price is huge, but the Jew made generous the love in which he later opened to me.

Having landed the Turks in Tripoli, the ship continued its journey, and the Jew began to boldly harass me. I gave him a reception worthy of his shameful desires. Having lost hope of satisfying his passion, he decided to get rid of me at the first opportunity. Upon learning that the two Pasha, Ali and Asam, are here in Cyprus, where he could just as successfully sell his goods as on Chios, where he originally went, the Jew came here with the intention of selling me to any of the Pasha, why he dressed me in a dress that is now on me to successfully knock them out for a deal. I was told that I was bought by the local cadi, who was going to send me a Sultan as a gift, which made me very scared ... "(" edifying short stories. " M.,

1955) »

Galina Zelenina, author of the book «From Judas's Scepter to the junction of the jester », talks about a study that came to the conclusion that Cervantes had an excellent acquaintance with Talmudic plots and Hebrew (Faur J / Don Quixote: Talmudist and mucho mas).

G herself. Zelenina does not exclude the possible Jewish origin of Cervantes, paying attention to the fact that the name of the main character Kihot – is Jewish «cachet » - «truth », «righteousness »; and the special meaning of his homeland – La Mancha

It should be noted that Cervantes had to prove "purity of blood", apparently there were doubts.

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Don Quixote recently read in some places the lists in Spanish and Russian. A book about Christianity, about the path that a person goes from complete frivolity to deep faith. The hero’s path was supposed to be Camino del héroe, but it turned out to be Camino de caídas and ended in death. Tragedy.

In short, a book about the Christian faith.
Interestingly, due to the fact that Arabs are sometimes mentioned and their customs are described, you will not call Cervantes a Moor? In every Spanish village there is Calle Mayor, the city center has never been Jewish.

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Jewish states in Babylon

Andrey Zelev

Abraham comes from Hurray of Chaldean, therefore, Jews – part of the Chaldean people – Babylonians.

The Babylonians, according to biblical traditions, accepted Judaism, therefore, mixed with the Jewish people.

Jews in Babylon (modern Iraq) had several states.

There were entire cities inhabited by Jews alone (Makhuza, Nekhardey, Sura, Pumbendita, Nizibis, etc.).

When in 115 the Roman emperor Traian started a war with the Parthians, captured Armenia and Northern Mesopotamia, including Adiaben, and 116 captured the capital of Parthia Ktesifon and entered Babylon, – it was the uprising of the Jews that forced Traian to suspend the conquest campaign and the departure from Inter-Rech.

***

1. The first Jewish state on the territory of Babylon was created by the 2nd brothers – Asinai and Anilay, robber brothers who lived in the 1st century. in the Babylonian city of Negarde (Necharde‘a). Mother Widow gave them a teaching for weaving, which the brothers, however, soon killed for ill-treatment. Fear of punishment, they then fled to the marshy lowlands of the Euphrates, where they were joined by a different rabble.

Having formed a huge gang of robbers, the brothers engaged in the robbery of traveling merchants, paid tribute to the surrounding shepherds and soon intensified so much that they founded their own small republic, which caused awe not only on Babylonian Jews, but also on the Parfyan king Artaban III (10-40). The latter took a campaign against the

already existing 15th year of the republic, but unsuccessfully. Amazed by the selfless courage of the brothers, Artaban entered into an alliance with them and even entrusted them with the protection of the Babylonian border.

However, wars with Parfyanese commanders and violence against the son-in-law of Artaban, Mitridat, who was shamefully defeated by Anilay, and then, in turn, who defeated him, laid the limit on the mistress of the robber brothers. The death of the brothers is not without romanticism: Asinay died from the poison given to him by his brother's wife, Anilai fell according to the origins of Mitridat's wife. Subsequently, Anilaya's troops were defeated by the Parfyans, and he, having escaped, robbed villages near the city of Nekharde'a for some time, until he was caught by the Babylonians and killed. These events caused a pogrom of Babylonian Jews (50 thousand people were killed).

However, the city of Nekharde'a remained Jewish and became famous for its academy.

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2. Adiabena.

Adiabena – country located in the upper reaches of the river. The tiger that existed in the II century. BC – III century AD in North Mesopotamia, in the interval B. and M. Zaba (in the northeast of modern Iraq, near the borders with Iran and Turkey) In the west, the border of Adiabena passed through the river. Tiger, in the east – reached the lake. Urmia (Iran). Her capital was g. Arbela (modern Erbil). The ancient trade route connected Adiaben with Edessa, Nishibin and the ports of the Persian Gulf.

The country was surrounded by enemies. Conflicts broke out repeatedly between Adiabena and the Parfyanians: Isat II, for example, was twice on the verge of a war with Parfia, and in 196 the Parthians defeated Arbel and killed Tsar Narsay, who refused to participate in the suppression of one of the uprisings in the Parthian power. Adiabens fought with both Armenians and Rome.

In fact, Adiabena – is a former Assyria, or rather its part, which fell into a vassal dependence on parfyans.

Around 30 AD Queen Adiabena Elena (Helenei Ha-Malka, approx. 38 – 58), sister and wife of King Monobaz I, together with her son Izat II (approx. 38 – 58/62) moved to Judaism. Elena took a vow of Nazarene three times. She spent the second half of her life in Jerusalem. During the drought that befell Judea (about 45 – 46), Elena bought grain for the starving in Alexandria (Egypt) and dates in Cyprus at her own expense. Elena erected a number of magnificent buildings in Jerusalem and Loda and donated a golden lamp to the

Temple. She also gave the Temple a golden board on which the place of the Torah, read by the high priest, was inscribed when the unfaithful wife was brought to him (Joma, l. c.). Died in Adiaben; her remains were transported to Jerusalem by her son Monobaz II and buried in a pyramidal tomb she built in the northern part of the city;this burial is known today under the name Tomb of the Kings. These catacombs, now known as the Tomb of the Kings, represent a truly monumental work. Both the vast open courtyard and the closed lobby, decorated with a beautiful but now destroyed colonnade, are carved in a virgin rock. From the lobby, a round hole, closed by a round large, however, easily pushed stone, leads to the catacombu itself (this stone, apparently, is what is called Golel in Mishna). Katakomba presents a three-tier cave; each tier consists of 4 rather spacious rooms with niches for coffins on the walls; from one tier to another lead special stairs. The entire structure is carved in the rock. In the name of Queen Elena, one of the streets in the center of modern Jerusalem is named. known now as the "Tomb of the Kings", represent a truly monumental work. Both the vast open courtyard and the closed lobby, decorated with a beautiful but now destroyed colonnade, are carved in a virgin rock. From the lobby, a round hole, closed by a round large, however, easily pushed stone, leads to the catacombu itself (this stone, apparently, is what is called Golel in Mishna). Katakomba presents a three-tier cave; each tier consists of 4 rather spacious rooms with niches for coffins on the walls; from one tier to another lead special stairs. The entire structure is carved in the rock. In the name of Queen Elena, one of the streets in the center of modern Jerusalem is named. known now as the "Tomb of the Kings", represent a truly monumental work. Both the vast open courtyard and the closed lobby, decorated with a beautiful but now destroyed colonnade, are carved in a virgin rock. From the lobby, a round hole, closed by a round large, however, easily pushed stone, leads to the catacombu itself (this stone, apparently, is what is called Golel in Mishna). Katakomba presents a three-tier cave; each tier consists of 4 rather spacious rooms with niches for coffins on the walls; from one tier to another lead special stairs. The entire structure is carved in the rock. In the name of Queen Elena, one of the streets in the center of modern Jerusalem is named. decorated with a beautiful but now destroyed colonnade, carved in a virgin rock. From the lobby, a round hole, closed by a round large, however, easily pushed stone, leads to the catacombu itself (this stone, apparently, is what is called Golel in Mishna). Katakomba presents a three-tier cave; each tier consists of 4 rather spacious rooms with niches for coffins on the walls; from one tier to another lead special stairs. The entire structure is carved in the rock. In the name of Queen Elena, one of the streets in the center of modern Jerusalem is named. decorated with a beautiful but now destroyed colonnade, carved in a virgin rock. From the lobby, a round hole, closed by a round large, however, easily pushed stone, leads to the catacombu itself (this stone, apparently, is what is called Golel in Mishna). Katakomba presents a three-tier cave; each tier consists of 4 rather spacious rooms with niches for coffins on the walls; from one tier to another lead special stairs. The entire structure is carved in the rock. In the name of Queen Elena, one of the streets in the center of modern Jerusalem is named. Katakomba presents a three-tier cave; each tier consists of 4 rather spacious rooms with niches for coffins on the walls; from one tier to another lead special stairs. The entire structure is carved in the rock. In the name of Queen Elena, one of the streets in the center

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King Monobaz II (58/62 – ser. 70s), the elder brother and successor of Isat II, made from gold all the pens of the vessels used in the Temple in Iom Kippur, and donated a gold plate with an inscription quoting the chapter from Piaticnizhiya, which refers to a married woman who committed adultery. The Talmud reports that King Monobaz II used up all his means and treasures collected by his ancestors to help Jews in the lean years. In the midrash "Eser Galuiot" (Jellinek Bet ha-Midr.,; V, 133 – 136) Monobaz II is among the 10 kings who accepted Judea after Ptolemy. According to Joseph Flavius, Monobaz (Anc., XX, 2, 1) after the death of his father, Monobaz temporarily entered the adiaben throne, but then lost his kingdom to his younger brother Izat, according to the will of his father.At 61, after the death of Isat, he again became king of Adiabena and after that was involved in the conflict that arose then between the Roman and Parfian kingdoms. Having suffered a defeat in the war with the Romans, he had to leave the Romans hostage when concluding peace under Rende (Dio Cass., 62, 23). In the Talmud, Monobaz is described as one of the most righteous kings. Monobaz made golden pens for Temple dishes intended for use on the day of Forgiveness (Toc. Ioma, II, 3; Ioma, 37b). The Talmud also praises with praise the strict piety of all members of the house of this king (Nidda, 21); during their travels, they nailed Mezuz to the doors of inns, although the law does not oblige this, because these premises are intended only for temporary housing (Toc. Meg., III, 30; Men., 32b). One baraita saysthat once during the famine, Monobaz distributed to the people all his savings and everything that was left to him by his father. When the brothers rebuked him, saying: «Your parents made savings by increasing what was received from their fathers, and you distribute them », – he answered them: «My parents saved them on the ground, and I in heaven; they hid where someone else's hand could take possession of them, and I put them where no one can take them away from me; Deut., 24, 13); they raised money, and I save the soul » (Tosef. Pea, IV, 18; Jer. Pea, 1, 1; Baba B., 11a). where no one can take them from me; they collected for others, and I for myself (cf. Deut., 24, 13); they raised money, and I save the soul » (Tosef. Pea, IV, 18; Jer. Pea, 1, 1; Baba B., 11a). where no one can take them from me; they collected for others, and I for myself (cf. Deut., 24, 13); they raised money, and I save the soul » (Tosef. Pea, IV, 18; Jer. Pea, 1, 1; Baba B., 11a).

At 61, Monobaz II, with the help of Parfyan, repelled the Armenian invasion.

The loyalty of the Adiabens to the Jewish people was subjected to a new test in the I Jewish War 66 – 73 in which the royal family of Adiabena took an active part. Joseph Flavius writes that «in the ranks of the Jews, Monobaz and Kendai, relatives of Monobaz II, king of Adiabena » were the most distinguished and valiant.

King of Adiabena Izat II was born in 1 g. N.e. the Adiabensky king of Monobaz I and his sister Elena. Isat's birth is decorated with legend. So, for example, Joseph Flavius (Ancient, XX, 2, §1) reports that during the pregnancy of Elena Monobaz I heard a voice that this child is conceived with the special blessing of God and will be happy all his life. Therefore, Izat was especially loved by his father, while the rest of Izat's brothers envied him. Fearing that the brothers would not take revenge on Isat, Monobaz I sent him with great gifts to Avennerig, King of the Savior, who cordially received Isat and married his daughter Simmaho, giving him a significant profitability area. In old age, just before his death, Monobaz I sent for his son and gave him the area of Carra (probably the biblical Haran), «characterized by an abundance of odorous tar, amoma,from which the valuable balm » was prepared. After the death of Monobaz, Elena achieved that Izat was proclaimed king. The courtiers began to persuade the queen to at least arrest the brothers and keep them in custody until Izat arrived. Elena appointed her eldest son, Monobaz, as the interim ruler. Considering it godless not only to kill relatives, but also to languish in prison, and on the other hand, not finding it safe to keep them with him, Isat sent some of the brothers with their families to Rome to Emperor Claudius, and sent others as hostages to the Parthan ruler Artaban. Considering it godless not only to kill relatives, but also to languish in prison, and on the other hand, not finding it safe to keep them with him, Isat sent some of the brothers with their families to Rome to Emperor Claudius, and sent others as hostages to the Parthan ruler Artaban. Considering it godless not only to kill relatives, but also to languish in prison, and on the other hand, not finding it safe to keep them with him, Isat sent some of the brothers with their families to Rome to Emperor Claudius, and sent others as hostages to the Parthan ruler Artaban.

Back in Spasinjas, Isat met a certain Jewish buyer, named Ananias, who managed to turn Isat into Judaism. The same Ananias, at the urgent request of Isat, accompanied him when he was called by Monobaz to Adiaben. Meanwhile, Elena, whom another Jew enlightened, accepted Judea. Upon learning that his mother liked the position of the Jewish religion, Isat himself hastened to accept this faith, and because he did not consider himself a real Jew until he accepted circumcision, he expressed readiness to undergo this rite. Elena tried to dissuade Isat from this step, indicating that he could incur the displeasure of his subjects. Ananias also threatened to leave Izat if he insisted on this, indicating that he could worship God, and not accepting circumcision, that God would forgive him for this omission, becausehe agreed to him only for political reasons. The king bowed in favor of the opinion of Ananias. But once the Galilean Jew Eleazar arrived, enjoying the glory of an outstanding connoisseur of the law. Surrendering to the advice of Eleazar, Isat took circumcision. The fear of Elena and Ananias was in vain: peace in the country was not broken, Izat was happy, loved by all and earned the disposition of even foreign nations for his kindness and mercy.

When there was a strong famine in Jerusalem, Isat sent significant money to the city leaders and thereby saved many from starvation. Once the Parthian king Artaban, having learned that the satraps had conspired against him, decided to go to Izat to ask for his help.

Thanks to Isat Artaban, the throne was returned, and for this he gave Isat the vast and fertile region of Nizibis, which he had taken from the Armenian king.

The son of Artaban, Vardan, declared war on Isat, but did not bring his threat to execution, because the Parthians, angry with their king, killed him, and the throne passed him on to his brother.

In 49 – 50, with the participation of Isat II, the Roman protege Meherdat, who claimed the Parfyan throne, was defeated.

The brother of Isat and his relatives, seeing the piety of the king and universal love for him, decided to abandon their religion and accept Judaism.

This act became known to the subjects, and then (54) influential dignitaries sent Avia, the king of Arab, a letter in which they promised him a lot of money if he agreed to start a campaign against Isat, and told him that Izat would be left in the first battle, for they wanted to punish him for apostasy. In the first skirmish, all the conspirators left Isat. He retreated to his camp and the next day again fought enemies, interrupted many of them, and put everyone else on flight.

Influential adiabens sent a letter to the Parthian king Vologez with a proposal to put to death Isat and give them some other ruler, at least Parfyanin; they pointed out their hatred of Isat, who changed their ancient faith. Then Vologez sent Izat a demand to abandon the benefits provided to him by his father (Artaban), otherwise threatening the war. Isat began to expect the enemy to trust in the help of God. The messenger of Vologez told him how great the power of the Parfyan ruler was, and, listing all the kings who were dependent on him, threatened that the Parfyan king would punish Isat and not even the Lord God so revered by him would not save him. Isat replied that God is more powerful than anyone in the world. Then he prostrated himself, sprinkled ash on the head, and began to fast with his wives and children. On the same night, while the king prayed, Vologez received the news,that the Scythian tribes took advantage of his absence and betray his country to looting. Vologoz immediately returned home.

Soon after, at the 24th year of government (Iud. Ancient., XX, 2, §3; according to Gretz, Izat reigned 30 years; cf. note XXIII to "Ext." Sinner), Isat died 55 years old, leaving behind 24 sons and as many daughters. With his successor, he appointed his brother Monobaz. The remains of Izata were buried under three pyramids erected by Elena near Jerusalem.

Adiabena also participated in the II Jewish War under Traian, as a result of which, her king Meharasp (Megarasp; reigned until 116), the successor of Isat III (king approx. 73, the successor of Monobaz II), was the most powerful opponent of Traian in Mesopotamia (115), when he joined the province of Sina Rome renounced ownership of Assyria,

Mesopotamia and Armenia. But in the summer of 195, Emperor Septimius North again raised his arms against Mesopotamia, and in 196 three divisions of the Roman army attacked Adiaben.

Joseph Flavius (War, Preface, § 2) calls the population of Adiabena Jewish.

By the end of the 2nd century AD Judaism seems to have firmly strengthened in Adiaben. A certain amorai Yakov from Adiabena is mentioned in Bab. Batr., 26b; the plain of Zug, or Zava, from Adiabena is also mentioned.

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3. Nizibis (Nisibis) — a city in the northeast of Mesopotamia, in the ancient province of Migdonia.

Targum pseudo-Jonathan and Targum Jer. translated the biblical Akkad (Genesis, 10, 10) Nezibin (Nesibis), but Targum Jonathan transfers the same name to the city of Canneh (Ezek., 27, 23); cf. Ber. r., XXXVII, 5.

The amounts donated to the Jerusalem Temple by Jews living outside «Palestine » flowed into Nizibis, as in Negardia. These gifts were then transported to «Palestine ».

Far beyond the borders of Babylon, the religious school of the city of Nizibis was known, at the head of which at one time there was a river. Judas bin Batir. The fame of the latter was so great that the words Deut., 16, 20: «Truth, Truth and Seek », the Talmudists interpreted: «follow the instructions of the school p. Judah bin Batire in Nishibis » (Sang., 32b).

Representatives of the famous Batirid family lived in Nishibis, which over the course of more than 2 centuries has given several prominent law teachers.

During the invasion of the Roman emperor Traian, Mesopotamian Jews showed him strong resistance; the inhabitants of Nishibis fought harder than others, which was taken only after a long siege. The commander Traian Lucius Qietus covered the ruins of Nishibis and Edessa with the corpses of the Jews.

In 1170, Benjamin from Tudela found 1,000 Jews here, and Petahia from Regensburg claims that in 1175 – 1180 there was a crowded community with three synagogues, of which one was associated with the name of the river. Judah bin Batira, and the other two with the name Ezra. Petahia reports that in one of these synagogues a red stone was kept, brought, according to legend, from a temple in Jerusalem.

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4) Mahuza.

Mahuza (Mahoza) — Babylonian city on the Tigre River, south of Ktesifon. Near it was the tower of Koch, which was considered part of the city. Due to its proximity to the royal canal, Nehar Malcha, the city was also called Machosa Malka (Maoga-Malcha).

Mahoz existed back in the 3rd century. and, apparently, was inhabited exclusively by Jews: a certain amor expressed surprise that there was no mezuzah at the gates of this city (Joma, 11a).

Most residents are descendants of proselytes (Kid., 73a); for their penchant for luxury, they are sometimes called «children of hell » (P. Gash., 17a); The Talmud also notes their «exhaustion » (Shab., 109a) and attraction to drinks (Taan., 26a). On the other hand, the inhabitants of Mahoz were distinguished as developed (Ber., 596) and the trading people (B. K., 119a).

There was an academy in Mahoz, apparently founded by about half of the 3rd century. p. Joseph b. Hama, successor to Rabba (Scherira at Neubauer'a). The Academy was particularly prosperous under Rabbi, which contributed to the fall of the Abbay Academy in Pumbedit, but after the death of Ravva, the academy in Mahoz lost to the Pumbedite.

Mahoz was destroyed in 363 Romans in the fight against the Persians under Julian the Apostate (Apostat). However, it was soon rebuilt and subsequently became the capital of a small Jewish province controlled by the Resh Goluta.

At the head of the independent state of Mahoz was the exilarch Mar-Zutra II, who was able to separate from Persia due to the fact that Mazdakites (communists) dominated it, and the Persian was not up to Mahuza.

For 7 years, the Jewish army, led by Mar Zutra, defended its independence, but at the defeat of the Mazdakites in Persia, and it was defeated by the Persian king Kovad (520). Map Zutra was publicly executed on the Mahoz bridge and the suffering of the Jews resumed.

Around the middle of the 6th century Khozrai Nushirvan built a new city near Mahoza according to the plan of Antioch, which he called "Antiocheia-Rumia", but the Arabs called it "Al-Mahoza" (Gregorius Bar Hebraeus, Tarich al-Duwal, ed. Pokocke, Arabic text, 150). There was a significant Jewish population, most of which was killed by Persian General Mebod at the beginning of the 7th century.

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There were other cities in Babylon inhabited by Jews and having large ishes (academy) – Nekharde‘a, Pumbedita, Sura, etc. However, they were not independent states.

***

Iraq was the birthplace of many famous Jews.

Of the writers who worked in the novelty genre in Iraq, mention should be made of Y‘kub Bilbul, Shalom Darwish, Shim‘on Balas, Esperance Cohen, who also considered themselves anti-Zionists and Iraqi nationalists Meir Basri and Anwar Shaul – the only Jewish writers of Iraq who did not leave for Israel.

Of the poets and writers of Iraq, Jews Murad Michael, Ezra Haddad, Abraham Ovadia, Salim Sha'sh, Suleiman al-Katiba (Shalom Katav), Shmuel Mor, Benjamin Akharon Zakkai, David Tsemah and Sasson Someh are known.

Israeli commander Moshe Levy was from a family of immigrants from Iraq. In the ranks of parachute forces, he participated in battles for the Mitl Pass during the Sinai Campaign. In the Six Day War, he was deputy commander of the brigade in Sinai and in the Golan Heights. In 1968 – 70 – was the commander of a parachute landing brigade; in 1974 – 76 M. Levy – Head of the Operations Department of the General Staff; in 1976 – 77 – he is – commander of armored forces; and in 1977 – 82 – commander of the Northern Military District. In September 1982 M. Levy was appointed deputy chief of the General Staff. From April 1983 to April 1987 M. Levy was the chief of the General Staff.

Another Israeli brigadier general from Iraq was Yitzhak Mordechai. When the Arabs captured the bus on April 12, 1984, Mordechai executed the captured terrorists without trial and investigation, for which the whole left and democratic bastard took up arms against him.

Ben-Eli'ezer Binyamin (b. 1936, Basra, Iraq) — Israeli military and political figure. In 1949 he moved with his family to Israel. In 1954, after graduating from high school, he was drafted into the Israel Defense Forces. After the end of the emergency service, he remained in the army. During the Six Day War, he commanded the special unit «Shaked ». He graduated from the Higher School of Commanders and Staff Officers of the IDF. In 1970 – 73 he worked in an Israeli military mission in Singapore. He took part in the Doomsday War. In 1977, he was appointed senior officer of Tsakhal in Lebanon, and was involved in coordination between Israel and Christians living in southern Lebanon. In 1978 – 81 commanded the Israel Defense Forces in Judea and Samaria. In 1983 – 84, with the rank of brigadier general, he served as head of the Israeli military administration in

controlled territories.In 1984, Ben-Eli‘Ezer was demobilized from the army. Joined the Israeli political movement of the centrist direction of Yahad, which was led by E. Weizmann, in 1984 he was elected to the 11th Knesset on the list of movements. Yahad joined the Israeli Labor Party. He was a member of the parliamentary commission on foreign affairs and defense. In 1992, – 96 served as Minister of Construction. In the 1990s, Ben-Eli'Ezer – one of the leaders of the Israeli Labor Party belongs to the right wing of the party. In July 99, he became Minister of Communications and Deputy Prime Minister in the Government of E. Baraka, in August 2000, also received the portfolio of the Minister of Construction. In March 2001, he took the post of Minister of Defense in the Government of National Unity, led by A. Sharon. In the summer of 2001, Ben-Eli'Ezer put forward his candidacy for the post of chairman of the Israeli Labor Party. In the electionHeld on Sep 4 2001, lost with a slight gap A. Burgu. Ben-Eli‘Ezer protested the voting results in the Druze sector and was elected party chairman as a result of a second vote. In October 2002, the Israeli Labor Party withdrew from the government coalition, Ben-Eli'Ezer resigned as Minister of Defense due to disagreements with A. Sharon regarding relations with the Palestinian Authority and the fight against Palestinian terror. In November 2002, he again put forward his candidacy for the post of head of the Israeli Labor Party, but was not elected. The party was led by A. Mitsna. After the defeat of the Israeli Labor Party in the Kneset elections on January 16, 2003, relations between Ben-Eli'ezer and A escalated. Mitzna.They accused each other of responsibility for the defeat in the elections and held different positions regarding the party’s entry into the new government under the leadership of Sharon. AND. Mitsna was opposed to joining the government coalition, Ben-Eli'Ezer advocated joining. The Israeli labor party remained in opposition.

Jewish Hezkiah Sassun was the Minister of Finance of Iraq in various successive offices.

From Iraq, the family and the famous Sassun family, who played the role of the Rothschilds or Rockefeller in the East. Russians know shampoo viddal sassun by advertising. David Sassun founded the company «David Sassun and K °» in Bombay with branches in a number of cities in India, China and Japan, trading mainly in textiles, but to a large extent opium. In addition, David created a network of enterprises, banks, insurance companies and built a pier in Bombay, as well as a synagogue. However, you can talk about this wonderful family endlessly – many politicians, financiers and even writers came out of it.

You can list Jewish scholars of theologians, famous rabbis living in Iraq to infinity ...

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The Lord gave the Jews land from the Nile to the Euphrates. The spiritual leader of the Iraqi Sunnis, Sheikh Mahmoud Khalaf, in a Friday sermon delivered at the Baghdad

mosque, said: "The liberation that the Americans spoke of is the liberation of Iraq from Muslim Arabs so that Jews can enter it."

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Reviews

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Hi, hello!
I have urgent news!
Today, a friend called from Egypt, where she is resting. She has dual citizenship, Russian and Israeli. She said that Israeli citizens are urgently asked to leave Egypt. Everyone is very serious.
Do you think this does not mean an ambulance with Iran?

Sasha Cute 04/14/2010 04:04 • Claim violation

+ add comments

no, there local terrorists have intensified in recent months
I believe in war with Iran weakly

Vampire Nosferatu 04/14/2010 08:16 Claim violation

And I already thought that kirdyk Iran.

Sasha Cute 04/14/2010 12:30 Claim violation

even if they attack, I learn about it from the news)))
but it’s unlikely to happen
Iran is not Iraqi, it is like 5-6 Iraqi. there is no single nuclear center.
but who knows, everything is possible

Vampire Nosferatu 04/14/2010 15:11 Claim violation

You stopped writing! WHY?!
Andrew!!!
!

Andrey Velezov 04/20/2010 21:32 Claim violation

I left because I can't be on the same site with a cleaner

Andrey Zelev 05/13/2010 17:22 Claim violation

No, it just meant that they started what you wrote in mid-2010 in Egypt itself, and just a few months later in this message of yours:
http://en.wikipedia.org/wiki/Egyptian_revolution_of_2011

Saddam Huseyn 06/22/2017 21:11 Claim violation

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Jews in Carthage

Andrey Zelev

Carthage – the largest famous state of the Phoenicians (in the Bible this people is called the Canaanites).

Carthage is located near the current Tunisia – the capital of the eponymous North African state.

Carthage is famous for wars with the Greeks and especially the Romans (so named. Punic wars), philosophers (Klitomach and others), generals (Gannibal, etc.), travelers (Gimilkon opened England, Gannon sailed to Cameroon, Magon explored the Sahara and reached the river. Niger), agronomists (Magon, etc.), historians (Haron et al.), etc.

The city was home to 700 thousand inhabitants, it was the largest commercial and industrial center of its time.

Carthage (ruler than Kart Hadasht, i.e. «The new city ») was founded by immigrants from the Phoenician city of Tire.

In their article «Phoenicians – these are Jews » http://www.proza.ru/2007/09/02/100, I showed that the Jews and Canaanites – are the same people.

I will add a few points.

The Phoenician cities themselves were part of the plots of the tribes of Israel, in fact, Canaan is the Land of Israel. Jerusalem and other cities – the actual Canaanites. The Jews themselves – are the hapir of Egyptian monuments, again the Phoenicians.

Hebrew – is a Phoenician language.

And geographically, cities such as Tire, Sidon, Acre were part of the all-Russian Knee Asir. Even the very name of this tribe goes back obviously to the name of the Hananay deity or

the name «Happy ».

Jews lived in various Phoenician cities, as, for example, in Tire and Sidon (cf. Ezekiel, 27, 1 and s. to the end). Thousands of years after Ezekiel, a Jewish traveler Benjamin from Tudela reports Jewish shipowners in Tire.

Likewise, Phoenicians, in particular Tyrians, were famous for dyeing fabrics than Jews were later known.

In fact, it is clear that if the Jews of Antiquity lived in large trading cities of the Mediterranean, such as Alexandria, Ostia, Tarsus, Antioch, Cyprus, etc., most likely says that Jews were widely involved in the sale of Phoenicians, which is also a Bible telling about the participation of David and Solomon in maritime international trade with the Tyrians.

In Alexandria of the Greek and Roman periods, there was a society of Jewish navikularians (shipowners), and among local Jews there were specialists in all areas of navigation. During the anti-Jewish riots in 39 AD cargo from Jewish ships pulled ashore and burned. In 390, the so-called «ship law » — navigation edict in favor of Jews and Samaritans was published in Byzantium, then confirmed by three emperors. In the 5th century. there were Jewish shipowners in Kiren and Babylon.

In the late Roman era, Jewish merchant colonies that maintained their religious and ethnic traditions operated throughout Europe, the Mediterranean and the Middle East – from Britain and Iverinia (modern England and Ireland) to India and Sogdiana (Middle Asia), Jews participated in then developing trade with China.

The question is, did the Jews live in the largest colony of Tyrians – in Carthage?

According to legend among North African Jews, the first Jewish families settled on the island of Djerba (located off the coast of Tunisia) during the time of King Solomon; that is, in fact, in the era of the Phoenician colonization.

True, archaeological traces of the Jews' stay in Carthage appear only after its conquest by the Romans (146 BC) and for the most part belong to the 2 – 4 centuries. AD

This, however, can be explained both by the destruction of artifacts by the Romans, and by the fact that the Jews of Carthage who lived before the Romans professed a more archaic religion, different from that which was later introduced by the influx of Jewish refugees or merchants of the Jewish Wars era. Akin to the words of one amora 3 c. "Thira to Carthage is known to all Israel and its Heavenly Father; Israel does not know from Tire to west and from Carthage to the east" (Men., 110a), the internal contradiction of this phrase must be explained by some discrepancy in religion explained by the long isolation of Israeli-Jewish

Judaism and the beliefs of the inhabitants of the distant colony – Carthage

During excavations in Carthage, Jewish lamps were discovered, in the cemetery – located near the city, a large number of tombstones with the image of menorah and with inscriptions in Latin (significantly less often — in Hebrew).

Carthage sages – p. Hinn, p. Hanan, p. Yitzhak and p. Abba – are mentioned in the Talmud.

From the essay "Adversus Judaeos" by Tertullian, it is obvious that the Jews lived in Carthage, and they penetrated even further to the West.

In Gamarta, near Carthage, a large Jewish cemetery with many Latin inscriptions was found.

From the conquest of Carthage by vandals (439) to the capture of Byzantium (533), the sacred vessels from the Jerusalem Temple, which were taken away from Rome, were stored in Carthage.

Justinian ordered Solomon, the ruler of Africa, to transform synagogues into Christian churches. Solomon, however, had to flee from the rebellious Africans.

Jews lived in many cities of the Roman province of Africa, the core of which was the territory of modern Tunisia, – in Gamarta, Mars, Hippo-Diaritus (now Bizerta), Naro (where the ruins of the magnificent synagogue are preserved), Simitta (now Shemto), Hadrumetum (now Sus), Tuzuruse (Tau

Tunisian Jewish communities were attacked by Christian authors living in North Africa, – Tertulliana (wrote in the early 3rd century a treatise on the Jews of Hamart, whom he was closely acquainted with), St. Cyprian, St. Augustine et al.

Before the beginning of the 4th century. the standard of living of Jews Karfagen and other cities in modern Tunisia was relatively high, many Jewish families belonged to the most affluent sections of society. In Djerba, Jews were primarily engaged in agriculture and processing of agricultural products, in other parts of the country, especially in port cities, – commerce.

The export of grain and olive oil from the province of Africa. The industry was under the almost complete control of large Jewish shipowners who lived in Rome and united in a corporation of navikularii.

Pursuant to a decree issued by Emperor Justinian in 535, authorities outlawed Judaism, forbade Jews to hold public office and publicly worship, turned synagogues into churches; in the city of Borion, near the border with Cyrenaika, the entire Jewish population was

subjected to forced baptism. Many Jews fled to Sicily and southern Italy, others moved to the interior of the continent, in particular, to the Aures mountains, where they took refuge with the Berbers, among which there were many proselytes; as a result, several large Berber tribes (in particular, the coat and nephus) were strongly influenced by Judaism.

In North Africa, there have been Jewish kingdoms (princes) for about 500 years, from Roman times to about 12 c. The following kingdoms are known: Borion, Nafusa, Ores, Ludalib, Al-Kurdan, Shivava, Talmesan, Wad Draa, Tahir.

In the 640s, Arabs invaded the territory of modern Tunisia. The Byzantines (and with them some Jews, for example, all the inhabitants of Carthage) left these lands. However, the Berbers, rallying around the tribe of Jerba, whose leader since the late 680s. was Dahiya Kakhina (died 698 or 702), professing Judaism (it is sometimes called «Berber Deborah »), showed the conquerors stubborn resistance. Hassan ibn-Numan, commander of the Omeyyad Khalifa Abd al-Malik, suffered defeat from them several times; only at the turn of the 7 – 8th centuries. he managed to finally defeat Kakhin (she died in the last battle, and her head was sent to Abd al-Malik as a trophy).

From here comes the Jew of Ubeidulla who founded the Fatemid dynasty (909 – 1048), in which the Jews of Tunisia flourished.

The main Jewish center of Tunisia was its capital Kairuan, founded by Arabs in 670 near Karfagen, whose Yeshiva (founded, apparently, at the end of 8 – the beginning of the 9th centuries) was famous throughout the Jewish world; Jewish communities existed during this period also in Mahdia, Gabes and other cities, especially port ones.

As follows from the documents found in the Cairo Genesis and from other sources, in the 9 – 11 centuries. Jewish merchants from Tunisia played an extremely important role in the country's economy and in world trade.

Jewish merchants exported linen and cotton fabrics from Tunisia (partly representing Jewish weavers who lived in Susa and other cities), silk products that were in high demand for carpets and canopy, brocade, raw and processed leather, olive oil, grain, soap, wax, almonds, saucan spices, oriental incense, indigo and other dyes, sugar, medicines and medicinal plants, jewelry, including pearls.

The transportation of goods was carried out mainly by the sea, on ships belonging to the treasury or members of the ruling dynasty, but actually at the disposal of 20 Jewish families (Majani, Taherti, Berekhia, Ibn Zigmar, Nahrai, etc.), united (chap. by marriage) in several competing groups; representatives of these families, as a rule, enjoyed considerable influence.

The riches of many Jews of Kairuan, Gabes and other Tunisian cities were so great that the

Babylonian gaons in their repositories condemned them for their excessive addiction to expensive fabrics, incense and instrumental music.

In the 9th century. – the first half of the 11th century Mahdia, Gabes and especially Kairuan were major centers of Jewish theology. There were large and influential Yeshiva, whose leaders maintained close contacts with the Gowns of Sura and Pumbedita, prominent lawyers Rabbi Hushiel bin Elhanan lived and worked (end 10 century. – beginning of the 11th century) and his son Rabbi Hanan'el (died in 1055/56), thanks to which Tunisia became from his son Rabbi Y‘akov (died 1006/1007; he is addressed to the famous message of Srira bin Hanina Gaon, which sets out the history of the development of the Oral Law) and the grandson of Rabbi Nissim (teacher Shlomo Ibn Gabirol, father-in-law of Joseph, son of Schmuel ha-Nagid), doctor and philosopher Yitzhaklinative of Kairuana Dunash bin Tamim (about 890 – after 958), astronomer, doctor, author of the commentary on «Sepher-iezira » and compiler of the Hebrew grammar textbook (and I. Israeli, and D. bin Tamim were the lab doctors of the Tunisian rulers). In 880, a Jewish traveler, Eldad ha-Dani, visited Tunisia.

***

From all this, it can be assumed that the Jews mastered North Africa together with Tire since the time of Solomon, and obviously lived in Carthage during its heyday.

In any case, given the undoubted mix of Jews with Canaanites / Phoenicians, it seems obvious that the Phoenician and, in particular, the Carthage story – is part of the history of the Jews.

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Interestingly written !!!!! To study history, to see beyond today what can be more beautiful !!!!!
Thank you Andrew! Happy holiday!!! For Victory !!!!!!!!!!

Sergey Chibisov 05/09/2008 09:35 • Claim violation

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Sergey !, I congratulate you too on the holiday, and thank you for the pleasant pepper!

all the best!

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Well, fantasy is in people. The Phoenicians are the ancestors of the Arabs, Lebanese and Palestinians. Is it that the Jews monotheists sacrificed people to their gods as Phoenicians and Carthaginians pagans?

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Jews in China

Andrey Zelev

Many Bible commentators take the country of Blue for China, from where, according to the prophet, Jews resettled there must return (Isa. 49.12). Some historians admit that Jews first came to the country «on the edge of the world » (China) even under the Zhou dynasty (approx. VI century BC). The rite of Chinese Jews is of an archaic nature, for example, their celebration of the new moon serves as evidence of a pre-talmudic tradition (cf. Soferim, XIX, 9).

Initially, the language of the Chinese Jews was New Persian.

According to the traditions of the Chinese Jews, their ancestors arrived in China under the Han Dynasty (206 BC – 221 AD) in the 1st century AD). AD (which is quite possible, because by this time the Silk Road was laid through the Dzhungaria and East Turkestan to the countries of Central Asia and the Middle East), and not even about this, according to local Jews, the partner Brotier says: "These Jews claim that they arrived in China under the Han dynasty in the reign of Han Ming-Ti (58 – 76)," "Many of these Jews convinced me that they arrived in the reign of Ming-Ti " A certain Suleiman, a Jewish traveler of the IX century, also claims that they settled there in 65 AD In 718 they are mentioned in documents from Kashgaria. In a report written by 2 Mohammedan travelers in India and China in 851, we find that "Jews have settled in this country (Kitae) since time immemorial, "that many of them, because of wealth and benefits, abandoned their faith. Arab, Chinese and other sources

IX – XIV centuries. report the existence of Jewish shopping colonies in China.

Jews were the first to bring to China not only cotton clothes, but also cotton seeds, for which they received privileges. Jews enjoyed equal rights and served in the imperial army. Father Domingin reported: « ... for a long time they (Jews) occupied important positions in China. Many of them were provincial governors, state ministers, and had degrees. Some of them were wealthy landowners. But today, there is nothing left of this past prosperity. And their communities in Hangzhou, Ningbo, Beijing and Ningxia completely disappeared » ... Several initiations found on the stealth confirm this information, as well as the stories of Arab travelers dating back to the 11th century. or evidence of Marco Polo, who notes the significant trade and political influence of Jews in China (1286),that even Kub-Lai Khan himself celebrated Muslim, Christian and Jewish holidays. These latest sources claim that «Jews have settled in China since time immemorial ».

Turkish Chinese general (Khazar?) origin Li K'o-yung, mind in 908 in Shaanxi province) is known for the suppression of a large peasant uprising led by Juan Chao (d. 884) against Jewish merchants and the Tang dynasty (618 – 907); these rude rebels cut out Jewish merchants in Guangzhou and Chang8 Abu Zayed's story (Ibn Said) Hassan al-Sirafi about the massacre in Gan (Kanton) by the Bay Hu rebel says that "120,000 Mohammedans, Jews, Christians and Parsis who were here on their own business were beaten during the Baichu uprising in 884, ku

In 871, the Tansky Emperor Yizzun, talking with the Arab traveler Ibn-Wagab, showed him images of different prophets. Ibn-Wagab remarked: «But Moses with his rod and the sons of Israel! ». The emperor said: «So. But Moses (here) plays an insignificant role, and the whole people led by him seem too few to obey him! ».

Probably in the IX century. a new Jewish colony arrived in China; so, according to prof. Shawann: "Between 960 and 1126. (Sun Dynasty) Jews who arrived from India brought for the first time, as a tribute to the Chinese court, the matter of Western maritime countries. "

Ibn-Batuta (XIV century) says that in Al-Khansa, which is mistaken for Hangchau or Canfu, there are many inhabitants of Mohammedans, Jews and Christians. Jews meet in Chinese annals: "They are mentioned for the first time in Yuen shi in 1329 on the occasion of the restoration of the law on the collection of tax from foreigners. They are again mentioned in the annals under 1354, when, in view of the uprising in China, the rich Mohammedans and Jews were invited to the capital to join the army. In both of these cases, they are called "Chu hu" (Jugud). "

According to the Chinese historian of the Yuan dynasty (XIII – XIV centuries) «In the sugar company of Hangzhou, rich Jews and Muslims hold all positions ».

Stels say that the 3 main Jewish clans of Henan province were called Ai, Li and Chin, and on the stone plate 1512 a string in Hebrew was preserved, resembling a string from the

Talmud. This line tells the descendants of the ancient Israelites that Mieh-she (Moses) received the law and passed it to Je-shua (Jessiah), and the Bible begins with the words: A-vu-lo-am (Avraam) begat Ii-suhok (Isaac) that Moses had brother A-ho-li-en (Aaron).

During the Northern Kingdom of Song (X – XIII centuries), a group of Jews arrived in the then capital of Dunjin (Kayfin). In the annals of the X century. it is said that Jews in Kai-Fyn received special privileges from the ruler of the city. The inscription relating to 1489 speaks of immigration "70 families arrived from the West, bringing gifts to the emperor, consisting of cotton fabrics; the emperor allowed them to settle in Pein-lang (Kayfin)."

The 1st synagogue in Kaifyn was built in 1163 under the direction of An-Tiu-La (Abdul ?, Hamdul?), And it was led by Rabbi Lie-Wei (Levi?). Probably, with the restructuring and expansion in 1279, she already acquired the appearance of a synagogue complex, like the Chinese pagoda. This Temple of Cleanliness and Truth (according to other data – Place of the Ceremony) along with the synagogue itself included a hall for study, Mikve, community cuisine, slaughter, sukku, etc.

In the annals it is said that one of the emperors of the Sun dynasty (X – XIII centuries) declared to the Kayfinsky Jews: "Here you arrived in our land of Sin, respected and preserved the customs of your fathers, and planted them in future generations in Kaifin." In 1390, Jews were granted land and some additional privileges by the emperor Tai-Zu (Zhu Yuan-Zhang), the founder of the Minsk dynasty. For the merits of a Jew who exposed a conspiracy in an imperial family in 1420, Chinese Jews received the right to bear Chinese family names (adoption of Chinese names by foreigners was not encouraged at the beginning of the Ming era).

In 1421, the emperor was allowed a very respected doctor, named Ian Cheng, to restore the synagogue and gave her incense. The emperor was given incense for the synagogue. In 1461, the synagogue was destroyed by a spill of the river. Juanhe was restored only in 1489 by some noble Jew, which is recorded in the inscription of the same year on the stele, where the names of 17 community leaders are given (part of these family names are still preserved by their descendants). New lists of the Law were made, and the noblest members of the community donated a table for offering, a bronze vase, flower vases, candlesticks, an ark, a triumphal arch, balustrades and other utensils. The end of inscription 1489 reads: "Compiled by a scribe with a degree from Kai-Fyn-Fu Prefecture, Kiu-chung, written by a scribe with a degree belonging to the Tseang Fu district named Tsaou-ts,and carved by a scribe with a degree from Kai-Fyn-Fu Prefecture, named Foo-o. Released on a happy day, in the middle of summer, in the second year of Hung-ch 1488 (after cheat. 1489), at 46, 17 cycles by a follower of the religion of truth and purity. " In the inscription 1512, made by one Chinese tangerine, it says: "Adam, the first person, was from Teenchou in the West" (probably referring to India or Ceylon, a Chinese paradise, just as maybe an obscure maxim in the inscription 1489: our religion originates from T'heen-Chuh = the first person was from Teenchou in the West "(probably referring to India or Ceylon, a Chinese paradise, just as maybe an obscure maxim in inscription 1489: our religion originates from T'heen-Chuh =

India). the first person was from Teenchou in the West "(probably referring to India or Ceylon, a Chinese paradise, just as maybe an obscure maxim in inscription 1489: our religion originates from T'heen-Chuh = India).

As for immigration to China, here we find the following: "During the Han Dynasty, adherents of this religion arrived in China. In 1164, a synagogue was erected in Peen (Kai-Fyn-Fu). In 1296, it was restored (the dates in the translations of Tobar and Glover a little diverge). Confessing this religion exists in other cities; but everywhere, without exception, they honor the Holy Scriptures and respect the Eternal mind, just like the Chinese, avoiding prejudice and serving idols. These sacred books concern not only Jews, but also all people, kings and subjects, parents and children, old and young. Different from your (Chinese) laws, they converge with them in serving Heaven (God), honoring parents and respecting their ancestors. "

Speaking about the Jews themselves, the Chinese inscription reads: "They are successfully engaged in agriculture, trade, public service, military affairs and enjoy great honor for their faithfulness and commitment and strict implementation of the requirements of their religion." The inscription 1512 ends with the following words: "This plate was built by the families of Jen, L, Kaou, Chaou, Kin, E and Cheng during the restoration of the synagogue in the first autumn month of the seventh year of the reign of Ching-tih 'a (Ching-tia) from the Minsk dynasty 1511 (pit. 1512). " The inscription 1663 begins, like the previous ones; she emphasizes the virtues of Adam, Noah, Abraham and Moses, and then the conformity of Jewish laws and literature with Chinese laws. The inscription conveys the history of Jewish settlements, then – the uprising, which ended in the fall of the Minsk dynasty in 1642, the destruction of the synagogue,the cities and deaths of many Jews, the salvation of Jewish Scriptures – the merit of Jewish-mandarin, who with the help of his army restored the city and with his brother restored the synagogue in 1653. indeed, in 1642, when Kaifin was besieged by the army of Mongolian rebels led by Li Jischen, the defense of the city was led by Jew Li Kuan- The siege was removed only by destroying the dam on the Yellow River, which led not only to the flight of the attackers, but also to the flooding of the city, which killed millions of residents, and that the sad – synagogue was destroyed, the Torah scrolls disappeared.The defense of the city was led by Jew Li Quan-Tayn. The siege was able to remove only by destroying the dam on the Yellow River, which led not only to the flight of the attackers, but also to the flooding of the city, which killed millions of residents, and that the sad – synagogue was destroyed, the Torah scrolls disappeared.The defense of the city was led by Jew Li Quan-Tayn. The siege was able to remove only by destroying the dam on the Yellow River, which led not only to the flight of the attackers, but also to the flooding of the city, which killed millions of residents, and that the sad – synagogue was destroyed, the Torah scrolls disappeared.

Only in 1663 did the Jewish community, led by Chao Chan-Chi, deputy Chinese general, manage to restore the synagogue. After 12 copies (according to the number of tribes of Israel) were taken from the surviving scroll of the Torah, which was dedicated to Moses, and the prayer books were corrected and restored, the synagogue was consecrated in 1663, as

evidenced by the inscription of the same year on the stele, perpetuating the names of all members of the community who participated in the restoration of the synagogue, restoration and texts of the sacred.

The names of the initiators of the construction of the synagogue are named in it: Jewish-officer Zhao Chen-chin and his cousins Mandarin Zhao In-chen (Moshe bin Abraham) and Zhao In-tu – also known as authors of rhymed books on Judaism in Chinese «Messages about the obscure places of the Holy Other Chinese Jews who wrote in the XVII century are also known. Chinese verses on Jewish themes, for example, Ai Shite and Shen Chuyuan.

At the beginning of the XVII century. The founder of the Jesuit mission in Beijing, the priest Ricci, met with a Jew who told him that he professes the One Gd. Noticing the image of Madonna and Jesus in the mission, he thought it was Rebekah with Jacob or Esau in his arms. According to his stories, he was from Kai-Fyn-Fu, where another 12 families lived (but under the Ming dynasty there were approx. 500) of his co-religionists who had a synagogue there and books written in the other. Yaz., like the books he saw in the mission. Ricci was too old to take a trip to Kaifeng, and he sent a yezuit-Chinese there who confirmed this information.

The welfare of the Chinese Jews was then deplorable, but there were also victories of – from the genealogical register written between 1660 and 1670 we learn that some Jews in China had several wives. Judging by the names, many women were of non-Jewish descent.

The popular Temipin Uprising (1850 – 64) was not to the taste of the Jewish-Chinese oligarchs, as a result of «many Jews left Kaifeng and moved to other places ».

Shanghai Jew S. Solomon informed the main rabbi of London in 1900: «I was informed that the colonel of the German army, Lehman from Jia-Ozhou, was 100 miles southeast of Kaifeng for several months and saw about 500 native Jews there, most of whom were engaged in silk trade ».

Jews made a significant contribution to the development of Hong Kong, especially the oligarchic families of Sassun and Kaduri, who hired only Jews as leaders and technical specialists from Baghdad as their firms.

In the 20s, «was a rich Jewish colony in Harbin, headed by the popular Dr. Kaufman, It was a colony of large entrepreneurs, concessionaires, bankers, owners of offices, mills, warehouses ». E.S. was also known. Kaufman – publisher of the Harbin newspaper «Rupor », and then the magazine «Rubezh », which continued to be published almost until the end of its existence in Manchuria in the Russian-speaking colony. Harbin merchant Joseph Caspe «embodied a vampire Jew who brazenly eats on the misfortunes of others ». Caspe moved to Harbin from Russia, opened a watch shop, which served as a commission store at the same time. Gradually, he expanded the matter and by 1918 became the owner of one of the richest jewelry stores in the Far East, in the 20s. bought several cinemas and the best hotel in Harbin

«Modern ». By 1932, his condition was estimated at millions of yuan. Knownthat back in the 20-30s. (first in the Kuomintang, then in the Communist Party of China) the agents of the Comintern actively acted, for example, Borodin (Gruzenberg). Jewish origin is attributed to the wife of the President of Gomintanovsky China, Chiang Kai-shek and her sister (wife Sun Yatsen, who overthrew the Chinese monarchy and became the first president of the Republic), as well as Liu Shaoci (1959 – 68), the 2nd person in the state under Mao Zedong. Liu Zofang, – brother of grandfather Liu Shaotsi, under Mao Zedong served as Minister of Finance, during the Cultural Revolution, shot. This brother of his grandfather said that their family comes from Jewish immigrants who arrived from Ceylon under the Han dynasty and they belonged to the tribe of A-tlu-la. The Companion and Patron of Mao Zedong was Zhou Enlai, who, according to some reports, belonged to the Jewish community. Secretary of State Henry Kissinger tried on China.(first in the Kuomintang, then in the Chinese Communist Party), agents of the Comintern actively acted, for example, Borodin (Grusenberg). Jewish origin is attributed to the wife of the President of Gomintanovsky China, Chiang Kai-shek and her sister (wife Sun Yatsen, who overthrew the Chinese monarchy and became the first president of the Republic), as well as Liu Shaoci (1959 – 68), the 2nd person in the state under Mao Zedong. Liu Zofang, – brother of grandfather Liu Shaotsi, under Mao Zedong served as Minister of Finance, during the Cultural Revolution, shot. This brother of his grandfather said that their family comes from Jewish immigrants who arrived from Ceylon under the Han dynasty and they belonged to the tribe of A-tlu-la. The Companion and Patron of Mao Zedong was Zhou Enlai, who, according to some reports, belonged to the Jewish community. Secretary of State Henry Kissinger tried on China.(first in the Kuomintang, then in the Chinese Communist Party), agents of the Comintern actively acted, for example, Borodin (Grusenberg). Jewish origin is attributed to the wife of the President of Gomintanovsky China, Chiang Kai-shek and her sister (wife Sun Yatsen, who overthrew the Chinese monarchy and became the first president of the Republic), as well as Liu Shaoci (1959 – 68), the 2nd person in the state under Mao Zedong. Liu Zofang, – brother of grandfather Liu Shaotsi, under Mao Zedong served as Minister of Finance, during the Cultural Revolution, shot. This brother of his grandfather said that their family comes from Jewish immigrants who arrived from Ceylon under the Han dynasty and they belonged to the tribe of A-tlu-la. The Companion and Patron of Mao Zedong was Zhou Enlai, who, according to some reports, belonged to the Jewish community. Secretary of State Henry Kissinger tried on China.then in the Communist Party of China) the agents of the Comintern, for example, Borodin (Grusenberg) actively acted. Jewish origin is attributed to the wife of the President of Gomintanovsky China, Chiang Kai-shek and her sister (wife Sun Yatsen, who overthrew the Chinese monarchy and became the first president of the Republic), as well as Liu Shaoci (1959 – 68), the 2nd person in the state under Mao Zedong. Liu Zofang, – brother of grandfather Liu Shaotsi, under Mao Zedong served as Minister of Finance, during the Cultural Revolution, shot. This brother of his grandfather said that their family comes from Jewish immigrants who arrived from Ceylon under the Han dynasty and they belonged to the tribe of A-tlu-la. The Companion and Patron of Mao Zedong was Zhou Enlai, who, according to some reports, belonged to the Jewish community. Secretary of State Henry Kissinger tried on China.then in the Communist Party of China) the agents of the Comintern, for example, Borodin (Grusenberg) actively acted. Jewish origin is attributed to the wife of

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Secretary of State Henry Kissinger tried on China.that their family comes from Jewish immigrants who arrived from Ceylon under the Han dynasty and they belonged to the A-Tlu-la tribe. The Companion and Patron of Mao Zedong was Zhou Enlai, who, according to some reports, belonged to the Jewish community. Secretary of State Henry Kissinger tried on China.

An example of an Ashkenaz Jew who became famous in the Middle Kingdom is Jacob Rosenfeld (Lo), a doctor from Vienna, volunteered for the revolutionary army of Mao Zedong, became a general and even served as Minister of Health of the interim government in 1947.

Chinese Jews got to Japan. So, Campo Harada, the famous Japanese calligrapher, has a pedigree traced to China in the 13th century. There is a document indicating that at that time there was a Jewish settlement, from where its ancestors originate, and this document in his family is inherited.

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> I would add to this list a couple more little-known red-haired and gray-eyed personalities, such as, for example, the philosopher Confucius and Genghiz Khan (he won China.) Anyway, read more about such red-haired and gray / blue-eyed peoples of China as dinlinas, yuecgi, body. tohara, ... The bare concentration of red-haired with eagle noses was in the Turimsky Depression (Kashgaria), from where two branches of the Great Silk Road came from - one to Central Asia, where many red-haired descendants of the royal Scythians have long been found (the phtalites are one of them); second branch south to Indian Ocean.

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Jews in India and Afghanistan

Andrey Zelev

Roman poet Claudian (2nd floor. IV c.) wrote «the shores of India are decorated (pastered) with Jewish sails ». According to Ibn-Hordadb, the Jews loaded their ships with European goods and went through the Red Sea to Jeddah, and from there to India (approx. 850, "Book of Ways and States").

Jews in India settled a long time ago (Prince Esther). It is known that back in very ancient times, the Phoenicians brought crystal from India-Afghanistan.

Talmud mentions goods from India. So, in the tract. Ioma (3: 7) states that one high priest's robe worn in Iom Kippur was made of Indian fabric (Hindwin); there (81 b) it is reported that the impbir «arrives from India ». The Talmud mentions Rabbi Yehuda from India (Kid. 22 b; BB. 74 b).

Documents found in the Cairo Genesis testify to the trade expeditions of Jews in Southern Europe, North Africa and Aden to the west coast of India in the X – XII centuries. Maimonid's brother, David, died, apparently, in 1177 on the way to India. The earliest document on the permanent stay of Jews in India is the texts on copper plates (974 – 1020), which belong to the head of the community of Cochin Jews. The earliest documentary evidence of permanent Jewish settlements is on two copper plates, which are stored in the main synagogue of Cochina (Malabar Coast, southern India). Engraved in the Old Namil language, they list the privileges that Shinkali Yosef Rabban gave to the ruler of Malabar Bhaskar Ravi Varma (IV century). The inscription says that the ruler gave the Jews the

village of Andzhuvannam (Five Castes), since the Jews were believed towere descendants of the heads of the five castes of artisans. On the plates it is also written that the Andzhuvannam must remain in the possession of the descendants of these Jews "while the world and the moon exist." Historically, Cochin Jews came from Kundugalor. north of Cochin. Kundugalor was the center of the Kerala region when the ruler of Sri Prakaran Iravi Vanmar granted the prince of the Jewish kingdom to the head of the Jewish community, Yosef Rabban, the privileges of the prince of the Jewish kingdom, which lasted until the 16th century, when, having been defeated in the war with the Murish Arabs, the Jews were to seek refuge in Kochin. Cochin Jews controlled business life in Kerala, they were wealthy landowners, they were allowed to ride elephants, they had slaves and even servants who notified them of their appearance on the street so that the lower castes gave way to them.The existence of permanent Jewish settlements on the Malabar coast is noted, starting from the 12th century, by numerous medieval travelers, including Benjamin Tudelsky, who in 1167 described 1000 Jews of the Malabar coast in this way: "They are black, like their neighbors. They abide by the Law, they have the Tora Moshe and the books of the Prophets, they know something from Talmud and Galachi. " After giving them copper plates, Jews have flourished in Andzhuvannam for over a thousand years. When the Rabban clan ceased, a dispute arose between the two brothers of one noble family about the right to lead the community. The younger brother and his supporters killed many of his older brother's supporters. Then the neighboring princes intervened and deprived the Jews of their possessions. In 1341, the brothers and their supporters fled to Kochin and built the Kochangadi synagogue there. In 1524 under that pretext,that Jews cheat on pepper trading, numerous Muslims competing with them attacked the remaining Jews of Andzhuvannam and burned them at home and synagogues. In the XVI century. in the northern region of India, under the rule of the Great Mughal (1525 – 1858), groups of Jews from Iran, Afghanistan, Central Asia are resettled, attracted by the religious tolerance of the first representatives of the dynasty. Akbar (rules in 1556 – 1605) was particularly tolerant, which proclaimed the principle of peace between religions in their possessions, abolished the per capita tax on non-Muslims (zimmi), tried to create a new monotheistic religion of din-and ilahi (`divine faith`) and opened a synagogue at his court. In 1560, the Portuguese founded the Inquisition office in Goa, halfway between Bombay and Cochin, and an even greater number of Jews began to resort to the patronage of Cheraman Parumal,Raji Kochina, to whom the Portuguese authorities soon gave the nickname "King of the Jews." In 1565 he gave them a strip of land near his palace (this area became known as the Jewish city) and in 1568 allowed the synagogue to be built no further than 30 yards (27 m) from its temple. He appointed a hereditary asshole (head) from the Jews, giving him a special position, privileges and jurisdiction in all the internal affairs of the Jewish community. This position was maintained at subsequent Rajas, with the Dutch and British. The Hallegua family, which still bears this title, retains its influence in Cochina. The appointment of community leaders was dominated by Raji, and often they became his diplomatic and economic advisers. Jews served in the army of the Rajas, but had the right not to fight on Saturday.King of the Jews. " In 1565 he gave them a strip of land near his palace (this area became known as the Jewish city) and in 1568 allowed the synagogue to be built no further than 30 yards (27 m) from its temple. He appointed a hereditary asshole (head) from the Jews, giving him a special position, privileges and jurisdiction in all the

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Jews played a certain role in the culture of this country:

Jewish Yakub ibn-Tarik removed a decimal notation system from India.

Islamic Jew from Iran poet Sarmad Kashani (executed in Agra in 1661) – a prominent representative of pantheistic mysticism, who rejected the scope of a particular religion.

In 1615, a falsehood appeared in Cochin.

1st measures to combat epidemics of cholera and plague in India were carried out at the end of the XIX century. bacteriologist V.A. Khavkin, who carried out vaccination of the population developed by him with an anti-cholerant vaccine in 1893 – 1902 – an anti-chum vaccine.

The Jews also made a great contribution to the economy of this country, – outstanding merchants, bankers, diplomats, and translators. Representatives of the Rahabi and Haligua families (from Aleppo; from the late XVII century), Rotenburg (from Germany; in Cochin from the 16th century), Surgun (from Istanbul; from the beginning of the 18th century), merchant and public figure Shmuel Avraham (presumably from Poland, died in 1792) and others. In the XVII – XVIII centuries Jews made a significant contribution to the development of the network of factories of European East India companies (in Surat, Madras, Bengal, Bombay). Since 1683, merchants from the Portuguese Jewish community in England have been actively involved in expanding the export of precious stones to England through Fort St. George (Madras). Many Madras Jewish merchants got rich in trade with China, Burma, the Philippines, the goods from which went to Europe. However,despite the prosperity of the majority of the Jewish population of Madras, an organized Jewish community has not formed in it, and the only monument to stay in the city of Jews is the old cemetery, which has several tombstones with inscriptions in Hebrew or in English and Portuguese. In the 20s XIX century a Jewish community arises in Calcutta, founded by immigrants from Surat and Bombay; its rapid growth and significant material flowering was facilitated by the influx of Jews from Baghdad, Yemen and Kochin, who took an active part in the trade and industry of the Bengal province.on which several tombstones with inscriptions in Hebrew or in English and Portuguese are preserved. In the 20s XIX century a Jewish community arises in Calcutta, founded by immigrants from Surat and Bombay; its rapid growth and significant material flowering was facilitated by the influx of Jews from Baghdad, Yemen and Kochin, who took an active part in the trade and industry of the Bengal province.on which several tombstones with inscriptions in Hebrew or in English and Portuguese are preserved. In the 20s XIX century a Jewish community arises in Calcutta, founded by immigrants from Surat and Bombay; its rapid growth and significant material flowering was facilitated by the influx of Jews from Baghdad, Yemen and Kochin, who took an active part in the trade and industry of the Bengal province.

David Belila – a prominent figure in the Jewish community in Kranganor (in southern India, 60 miles from Cochin), built a 1568 synagogue in Kranganor.

The first Jewish printing house in India was founded in 1840 – 41 in Calcutta by a native of Cochina Eli'ezer bin Akharon Sa‘adia Arakie ha-Kochen (1800 –?), Which published in 1841 – 56 about 28 books of the liturgical, halachic and literary community. One of the historians

of Kochin Jews was the president of the «White » Jewish Sh. Sh. Coder (1869 – 1941), former from 1903 until the end of his life as a caretaker of the synagogue «Pardeshi ».

Nagoukar, Benjamin Shalom — officer from Hindu Jews Beni Israel; genus in Bombay in 1830. In 1848, Nagoukar entered the native light infanteria, reached high ranks and took part in many military affairs, for which he received several insignia. He received a medal for participating in the Abyssinian campaign.

Nagoukar, Samuel Moses — from Beni Israel, served in the Indian army. Rod. in Bombay in 1810. In 1832 he entered the native infanteria. 1844 — 1845 Nagoukar took part in the war in the south of Mahratta, then in a campaign in Central India and Abyssinia, retired in 1871.

Gayem Samuel – Indian public figure, p. in Alibag (near Bombay) in 1830, from 1851 to 1878 he served in the English army, in 1853 he created the Benevolent Society of Bombay Beni Israel, in 1881 he founded the higher Heb.-English school; Samuel's eldest son, Samuel, was the editor of Israel (d. In 1884); in 1882, he protected Jews from blood charges for a ritual purpose. He published a catechism of eur. religion. Another son of Samuel, Hayams – doctor in Bombay, mind. in 1897 from the plague.

Reuben Dondi Ashtumker – Indian warrior of the Beni Israel community, p. near Bombay around 1820. Having entered the English military service in 1839, he gradually increased in officer ranks, taking part in numerous military operations. For combat differences, Ashtumker received the Order of British India of the first class and in 1877 reached one of the highest office ranks, Sirdar-bahadur.

Warrior Samuel Isaac Jolikar genus Beni-Israel in Bombay around 1820; entering military service as a soldier in 1840, rose in 1869 to the high rank subahdar-major'a, took part in many military expeditions, especially distinguishing itself during the suppression of the uprising of the Sejm

Moses Bapue Malekar (Barujee) — Indian leader from the Beni-Israel community, p. in Bombay approx. 1830. Malekar served in the native infanteria and in 1878 received the Subahdar-major rank, and upon resignation — the title Sirdar Bahadur. Later, Malekar was a justice of the peace.

Bapuji, Ezekiel — member of the Beni Israel bombing community, major of the native army, mind. in 1878. Bapuji participated in the suppression of several uprisings, showing courage and decency during campaigns.

R. D. Isaacs (Marquis Reading) was in 1921 – 26 as vice king and governor general of India.

Uh Montague in 1917 – 22 was Minister for Indian Affairs in the British Government.

Sir L. Abrahams since 1902 – Secretary of Finance of India, he reorganized the country's

monetary system.

X. M. Kish was the Minister of Posts of Bengal.

Uh Moses was the mayor of Bombay in 1937 – 38.

During the Indo-Pakistani War (December 1971), the Chief of Staff of the Eastern Command was a Baghdad Jew, Major General J. Jacob.

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Kashmir: most Kashmir researchers agree that many people living in this area are descendants of 10 lost tribes deported from their native land in 722 BC, other researchers believe that the wanderings of the deported 10 tribes of Israel began 300 years later, that is, approximately 400 BC. The wandering people settled in Kashmir, preserving their traditions until they converted to Islam. The 2 leading historians of Kashmir, Mullah Nadiri, who wrote "History of Kashmir", and Mullah Ahmad, author of "Egh Kashmir", did not doubt that the origin of the Kashmiri people comes from the ancient Israelis. Priest Kitro in his «General History of the Mugal Empire », reports that the Kashmiris – are descendants of the ancient Israelis. Another priest, Monstrat, wrote that during the time of Vasco da Gama «all people living in this land,the descendants of the ancient Israelites who lived here (...). Their features, appearance, complexion, clothes, way of doing business – all indicate that they are relatives of ancient Jews ». Biruni wrote that «earlier only Jews were allowed to enter Kashmir ».

The udu language common there includes many Jewish words regarding the names of cities: and the villages of Har Nevo, Beit Peor, Pisga, etc.; one of the peoples of Kashmir is called Ashrey, which could well have happened on behalf of the Asher tribe, the Kashmir tribe Dand – from Dan, Gadh – from Gad, Lavi <TA There are also 2 tribes with the following names: Abri (Ivri) and Kahan (Kohan / Cohen). In Kashmir there are also 50 – 75 names of places that may be of Hebrew origin, for example, – Samarya (Heb. "Samaria"), Mamre (Mamre) Pishga (Pisga), Nabudaal (Gora Nevo), Bushan (Bashan), Gilgit (Gilgal) Heshba (Heshbon), Amuna (Amon), Goshan (Goshen), Median Pura (Midian) Assii Gona In the region of Kashmir bordering Pakistan,called Yusmarg lives the tribe of Bnei Israel. In general, the tribal names of the inhabitants of Kashmir are also very similar to Jewish names: Ashrey, Musa, Sulamanish, Lavi, Shaul, Abri, Kakhan, etc.

Local residents wear pauses and a beard, light candles before Saturday (which they don’t work for), they have images of Mogen David.

In one of the small villages of Kashmir, next to Wallar Link, there is also one strange tradition. People living here believe that Moshe himself is buried in this place. Moreover, some people believe that none other than King Shlomo reached the Kashmir Valley and, thanks to his wisdom, helped local residents calm the local river. This legend has its continuation in a local attraction called the "Throne of Solomon", which is located near the

capital of Kashmir, – Srinagara.

Pashtuns:

In 1867, in Lahore, the essay by Muhammad Hayat Khan "Kitab-i-hayat-i Afghani muallifa-yi debti Hayat-han", better known as "Hayat-i Afgani" ("The Life of Afghans"), was published on Urdu.

Based on data from tribal genealogies, Hayat Khan claims that all Pashtun genealogical traditions are considered Jews by the ancestors of the Afghans, and the founder is Afgan, the grandson of Saul.

Isaac Akrish (1489 – 1578) wrote that he met on the ship one former sailor who told him such a story: "They (Jews) have a great kingdom and power. I will tell you what I saw with my own eyes when I went on the barracks with the Vizier Suleiman Pasha (Suleiman II the Magnificent, 1520 – 66) ... We went by sea on the way to India, which lies in the direction of the east, to a place where not a single person has passed. After several days (paths) we saw large and high mountains, mountains up to heaven, speaking hyperbolicly. And (sailors) recognized by their appearance that this area was inhabited. Visir asked the scout, who in a foreign language is called piloto (Italian sailor, helmsman), and said to him: "People seem to live on these mountains, because the place is similar to the cultivated and plowed."The scout answered the visit-ryu and said: "My lord, a strong and strong people lives in these areas, for which we have no benefit." Visir said: "Why?" The scout answered and said: "Because they live in the high mountains that guard them, in addition to their (own) strength, and the inability to go to them (even) with iron siege weapons. Vi-zir told him: "What kind of people are they from and what faith?" The scout replied: "My lord, they are Jews." When the vizier heard the name of the Jews, he laughed at him, laughed and said: "If they are Jews, they cannot be as strong as you said." He ordered the Greeks to rise to land, and called his princes and servants, (his) advisers, to get advice on how to wage war. The scout and advisers answered him and said: "Our lord,look what you do and open your eyes. After all, there will be no glory for you on this path, because if you defeat them, they will say that you defeated the Jews, and if they defeat you, they will say that you conquered the kingdom of Teman (Teman – the usual medieval Jewish name of southern Arabia) and Aden (Yemen) and at the end fell, like animals for a burnt offering. With what face will you return to the king, your master? " Hearing this, the vizier repented and agreed with everything that the scout said. "by the hand of the Jews. With what face will you return to the king, your master? " Hearing this, the vizier repented and agreed with everything that the scout said. "by the hand of the Jews. With what face will you return to the king, your master? " Hearing this, the vizier repented and agreed with everything that the scout said. "

The people of Kashmir and Afghanistan consider themselves descendants of the lost tribes of Israel, taken away by the Assyrians. Roman historian Arrian claims that the Assyrians reached Indus before the Persians. In any case, the Midians and Akhemenids owned these

lands, which means that Jews could also move to them.

The Khorasan region, the eastern part of which is part of Afghanistan, was considered the place of residence of the disappeared tribes in a number of early rabbinical and Karaite comments on the Bible. In the book of Esther, which is dated to the II century. BC, decrees of Akhashverosh are given, which concern Jews scattered throughout all the provinces of his empire from Hodu to Kush. Where, Hodu – India (cf. Hindu forms on ancient Persian wedge-shaped inscriptions, Syrian Hendu, Arab Hind, apparently formed from Sanskrit Sindhu, meaning "sea", "big river"), and Kush – is Ethiopia. Consequently, already in those days, somewhere in India, Jews lived among the worthy royal mention. According to p. The Khannins, 10 tribes were taken by the Assyrian king to the Salug mountains (; Sang., 94a), in which they see the Himalayan mountains, which he called "mountains of snow ", just as these same Sanskrit-language mountains are called the" snow dweller. " It is also possible that the "Salug", is the Settledge, the influx of Indus, cutting the main chain of the Himalayas to the west.

Pashtuns (Pashto, Patana) – name of the main people of Afghanistan, who also live in Pakistan, Kashmir, India and other countries. Pashtuns number more than 20 million people (12 million of them live in Pakistan, 10 – in Afghanistan) and are divided into 60 tribes.

The Pashtuns consider themselves descendants of the lost tribes of Israel; they were taken away by Buktunasar (Nebukadnetsar) to Gazarah, which the Afghans identify with the biblical Arsaret (Arzaret). The Pre-Revolutionary Jewish Encyclopedia: «This message, however, does not explain the origin of modern Afghan Jews, numbering about 40,000 souls and representing approximately 60 communities, of which the most crowded are in Kabul (2000 souls), Herat, Kandahar, Ghazni and Balkh ... In each of the five cities mentioned above, Jews have their own quarter (Jews wear the same clothes as the rest of the population; they are distinguished only by the color of the turban – black; they say that this is a – sign of mourning for Jerusalem, but more likely it is a – distinctive sign. Jews are freed from natural military service;they pay t. nos. military file, harbieah; many of them are – doctors. In 1880 Ayub Khan demanded Herat "harbieah" from the Jews: 300 diggers and 2000 tomans (10,000 Austrian florins) and this made many flee to Persia ».

The ruins of the synagogue in Kabul date back, according to legend, to the times of Nebukadnetsar.

The name «paste » (pashto) comes from the Jewish «pasht » – «scattered ».
In the Tabakati Nasiri, an indigenous literary monument, it is alleged that under the Shansabian dynasty in the Gore region (Ghor), southeast of Herat, the Bani-Jisrael people lived, trading with neighboring countries; about 622 Bani-Jisrael people were converted to Islam by Kish.

Afghan Shah Daud Zahir, who lives in emigration in Italy, claims to be from the tribe of Ephremov and is a descendant of King Saul.

Pashtuns often give their children the name Israel. In their tribes you can find the names of the missing tribes of Israel: Reuben from them Rabbani, Asher – Asheri, Gad – Gadon, Bnai Joseph – Yossef Sai. And the name Bnai Moshe (the children of Moses) is found here as Moussa Sai. There is a Musa clan and the Yusuf clan (Joseph). Pashtuns retained Jewish symbols and rituals. Like religious Jews, they grow pauses on their temples and use a prayer cloak (talite) with brushes (cytes), which they call a place for prayer (Joi Nemas). They do circumcision for boys on the eighth day after birth. As in Judea, women comply with the requirements for purification. At weddings, Pashtuns, like Jews, use canopy (hupa), and in Shabbat, which they call holy day, they light candles and 12 – huts, as was customary in the Jerusalem Temple.They do not work in Shabbat and drink wine, which is prohibited by Islamic law. They read the Psalms, and tie the tfilin into which the prayer «Shma Israel » in Hebrew (at the Pashtuns of the tribe of Gadon) is sewn. Afghan Jews who moved to Israel before the founding of the state of Israel spoke about the Jewish roots of the Pashtuns. So, the Afghan Jew Abraham Benjamin wrote in his memories that individual Pashtuns considered themselves, according to ancient traditions, descendants of the tribe of Ephraim. The Pashtuns observe Yom Kippur and talk on this day about the service of the high priest in the Jerusalem Temple. Today, most of them go to pray in the mosque, although during prayer they turn to face Jerusalem. Pashtuns use a book of psalms and amulets with Hebrew labels for healing ceremonies.On the doors of almost every Pashtun house weighs a six-pointed star – Magen David. Dr. Whale reports that some of the patans attach jellyfish on the doorposts, wear embroidered jackets with the image of a manner. Old graves are scattered throughout Afghanistan, on the tombstones of which Hebrew inscriptions are visible. Pashtuns are full of biblical quotes. The standard answer to anyone who asks for help and talks about their troubles, – "Har Firauni – ra Musa" – "each pharaoh has his own Moses." They call the mountain range the mountains of Suleiman = Solomon.Pashtuns are full of biblical quotes. The standard answer to anyone who asks for help and talks about their troubles, – "Har Firauni – ra Musa" – "each pharaoh has his own Moses." They call the mountain range the mountains of Suleiman = Solomon.Pashtuns are full of biblical quotes. The standard answer to anyone who asks for help and talks about their troubles, – "Har Firauni – ra Musa" – "each pharaoh has his own Moses." They call the mountain range the mountains of Suleiman = Solomon.

The name of the capital of the country – Kabul comes from the name of the ancient village in Samaria, which was occupied by the tribe of Asir. I already mentioned her, speaking in ch. «Khazars » about the Jewish wars.

Pashtuns call themselves "Bani Israel".

The most significant Jewish center was Balkh. Jewish and Muslim sources report the existence of a Jewish community in Ghazni in the X – XI centuries.

Arab geographers talk about Jewish communities in the X century. also in Kandahar and Kabul.

The existence of the Jewish population in the latter is confirmed by the discovery of a tombstone with an inscription in Hebrew dating from 1356.

The Persian historian Giuzjani (XIII century) mentions the Jewish community in Firuzkukha, the capital of the semi-independent region of Gur, between Herat and Kabul, as evidenced by the recently discovered inscriptions in Hebrew and Persian, relating to the XII – beginning of the XIII century.

The stele of the 11th century, found during excavations in the Pashtun village, on which there is the following curious inscription in Hebrew: "I see in the shadow of the Lord, fear and suffering await us, Jews will perish, Muslims will survive."

Benjamin Tudelsky claimed that in the mountains of Afghanistan he met people who spoke Pashto and claimed that they were descendants of the tribes of Israel, namely the tribes of Dan, Zebulun, Asir and Naphtali, who were taken away from Israel during the I captivity by the king of Assyria. He talks about the independent state of the 4 tribes of Dan, Naftali, Asher and Zebulon, placing him in the Nishapur Mountains, in northeastern Iran, on the border with Turkmenistan. CM. Lazarus identifies with Afghanistan, although still exists in East Persia, north of the Grand Solonchak desert, the Nishapur mountain region with the main city of the same name, which corresponds to the story of Benjamin. Lazarus identifies the Gozan River with Indus, mentioned at Benjamin. The stories of Benjamin Tudelsky are based on a certain river reported to him. Moshe, taken from there by the Persians in captivity, messages.According to Moshe, 4 tribes were settled there by Salmanassar. They are completely independent, governed by their own prince (in his time – Levite p. Joseph Amarkela), are in a friendly alliance with the Turkmen, and are waging wars with the country of Kush (Gindukush? Kushan?). They are engaged in agriculture and have many fortified cities.

David Reubeni called himself the prince of the Jewish state in Africa and the ambassador of Joseph – King Haybar, a powerful Jewish kingdom in the depths of Asia.

Rabbi Amihai believes that the religion of Pashtuns – is a special form of pre-talmudic Judaism.

Arab chronicles claim that the Pashtuns came from the descendants of the grandson of King Saul named Afgan, commander of the army of Solomon, who came to places now known as Afghanistan in 662: Saul had a son, Jeremiah. Ieremi had a son named Afghan, whose descendants, many centuries later, moved to the city of Jat in the territory of present-day Afghanistan. When Arabs appeared in these places, their commander Khalid Ibn-Valid met with the leaders of the Jewish tribes, who were led by the descendant of Afghanistan – Kish. This Kish, conquered by the arguments of Ibn-Valid, converted to Islam and took the Muslim name Abdul Ibn-Rashid, under which he became famous as the famous commander and favorite of Magomed. Many Arabic chronicles call the specific place and time of the

settlement of the descendants of Afghanistan. So, "Mirat ul-Alam" ("Mirror of the World") tells about the wanderings of the Jews and mentions cities,where they arrived, leaving the Holy Land: Ghor, Ghazni and Kabul. Some authors, for example, Sayad Jalal al-Din Afghanistan and Said Abdul Jabbar Shah, directly claim that the descendants of Prince Afgan are the lost tribes of Israel.

The British, during the war, irritatedly called the Afghans «Jews ». Kipling called them "gentlemen of Jewish extraction". AND. Branes on the Journey to Bukhara (1835) writes that Afghans call themselves Bani Israel, they have a legend according to which Jews were resettled in the province of Ghor near Bamiyan and began to call this place Afgan – by name of the king, on whom they originated. A British traveler also cites the story of Kisha, who was the leader of Jewish tribes converted to Islam. Another English explorer, Farrier, at about the same time (1858), is releasing the book History of Afghanistan, in which it is without a shadow of doubt that the current Afghans come from 10 tribes of Israel. At the same time, he cites the fact, –when Nadir Shah, going camping for the conquest of India, arrived in Peshawar,the head of the local tribe, Yusuf-Zaus, gave him sacred texts written in Hebrew. Jews who served in the army of Nadir Shah recognized the authenticity of these religious texts.

The first serious researcher of the Jewish origin of the Pashtuns was the Indian Jew Jehovah Benjamin. In his book "Mystery of Lost Tribes" is the story of a certain Shalom Dadesh, a genus. in Herat and accompanying a group of Jews who fled from Afghanistan through Peshawar: "During the transition, we met several soldiers who were guarded. Hearing that we are – Jews, this soldier said: "Are you really Jews? But I wear tzitzit, my father wears tzitzit, my mother lights candles, my grandmother lit candles. Does that mean we are Jews too? " "From these inquiries, – continues Dadesh, – I realized that he and his family come from the tribe of Benjamin. I asked him why he did not want to return to Jewry. He replied: "The day will come, and we will return."

A modern researcher, Shalva Weil, cites a letter from Gabriel Barukhov, a hairdresser from Bukhara, Israeli President Yitzhak Ben-Tsvi, in which he describes meetings with representatives of the Pashtuns in Kabul. According to Barukhov, he was shocked to learn that the militant heads of the Pashtun clans, implacable in Islam, light candles on Hanukkah, drive incense tablets with sacred texts similar to doors to doors, put on a thaw and light candles every Friday. When they came to Barukhov to cut their hair, they asked not to shave off the pees that were hidden in the beard. A Jew from Herat Abram Benjamin claims that, according to the oral tradition of these places, the Afridi tribe comes from the "sons of Ephraim." "The representatives of the older generation do not hide their Jewish origin, but young people prefer not to publicize this fact,since Jewishness is unpopular in the current atmosphere, "TAG1> he concludes. It is written in 1951. Salvador Weil herself discovered that the Afridi tribe celebrates Friday with lighting candles and wine.

Muslim Pashtun historian from India Navraz Jaat Afridi considers his people descendants of the Jews: «The more I learned about the Jews, the more I read about them, he says, the more

they delighted me ».

40 years ago, in the year when Israel shook the whole world, in 7 days crushing the three Arab armies, an extraordinary event took place in the Jewish community of India. To celebrate the centenary of the Oel-David synagogue (Chater of David) in the small town of Pune (Maharashta) arrived no more or less Indian President Dr. Zakir Hussein. The significance of the event and the guest title were completely incomparable, and this visit gave rise to both enthusiasm in the small Jewish community and many questions. What made Hussein come to the ceremony himself when he could send his representative, and already this would be regarded as a sign of respect? Did Hussein put any special meaning into his visit to the synagogue?

Dr. Navraz Jaat Afridi has, if not the answer to this question, then at least a plausible assumption. The President of India and one of her most famous sons, awarded the highest civil award of his country, the «Bharat Ratna », was a Muslim from the Pashtun clan of Afridi. And the Afridi clan originates from the tribe of Ephraim – one of the ten lost tribes of Israel.

Afridi's man is an Indian citizen, a native of the Pashtun clan Afridi and a historian by education. He is not yet 30, but he has already defended his doctorate at the University of Lucknow in the medieval and modern history of India. The main topic of his research is Indian Jews and the history of the lost tribes of Israel in this country. He – author of numerous articles on this subject, his book «Indian Jewry and self-proclaimed lost knees in India » is the third serious study conducted by non-Jews in this area. Now Navraz is making a postdoctorate at the University of Tel Aviv.

In an interview that he gave to the author of these lines in Jerusalem, at the American Institute for the Study of Jewish Values, Navraz talks about the path that led him, a Muslim and a Pashtun, to the topic of the lost tribes of Israel.

«Since childhood, I have shown interest in various national and religious minorities in the world. But most of all, Jews intrigued me, their uniqueness. On the one hand, I was struck by their successes and achievements, completely incomparable with their numbers. On the other hand, interest was fueled by the fact that Muslims in my hometown of Lucknow sought in every possible way to accuse Jews of all the troubles and misfortunes in the world.

My interest in the Jews rose sharply after my uncle said in a conversation that our tribe – descendants of the ancient Israelites. Then I was only 12 years old, but I firmly decided that I would devote myself to this topic, I would become a historian scientist who would study the connection between the Pashtuns and Israeli knees. There were no Jews in Lucknow, and I began to look for opportunities to meet with them. I managed to do this during the preparation of the doctor about the medieval and modern history of India. And the more I learned about the Jews, the more I read about them, the more they delighted me. The history of the Jews – is a story of unprecedented heroism and self-sacrifice, while the Jews were

humiliated and persecuted in such a way that not a single nation in the world was humiliated or persecuted. And the fact that despite all these persecutions, the Jews retained their faith and spiritual strength, that two thousand years after the expulsion,they rose and returned to their ancient homeland, shook my imagination. This fact itself speaks of the will and adherence of the Jewish people. I admire both his flexibility and his wisdom and learning ».

After defending Dr. Navraz received suggestions for continuing research in two places at once: at the Center for Jewish Studies of the University of Shandong in China and at the University of Tel Aviv. The conditions provided by the Chinese university were preferable: The road was paid for the gateway and, most importantly, a scholarship for two years of work was provided. Tel Aviv University provided only a one-year scholarship and did not pay travel expenses. «I chose Tel Aviv, says Navraz. – Just because I love Israel ».

Nauraz began his research on the belonging of the Pashtuns to the knee of Efraimov with the Malihabad – of the village, located 40 kilometers from the administrative center of Laknau (Uttar Pradesh). Malihabad – the main center for the concentration of Pashtuns in India, most of which belong to the Afridi clan. Pashtuns appeared here in the middle of the 18th century, and their number today is about 1200 people. This drop in the sea compared to the number of Pashtuns (or Pathans) in the world, of which there are more than 45 million and which are concentrated mainly in the mountainous regions of Afghanistan and Pakistan.

In total, they are divided into 60 tribes and 400 clans. The Afridi clan – is one of the largest (three million) and most belligerent and rebellious, says Navraz. Afridi controlled the famous Khyber Pass and Kochat Pass (or Darra Adam-hel), collecting tribute from caravans traveling from Central Asia to India. They became famous for their fearlessness and dedication in the battles against all who tried to seize Afghanistan: from the Great Mughal to the British in the nineteenth century and the Russians – in the twentieth.

For centuries, Afridi has been passed down from generation to generation that they come from the tribe of Ephraim. They called themselves Bani Israel, which means Bnei Israel in translation from Persian and Pashtun. Recently, due to hatred of Jews in the Islamic world, the young generation of Pashtuns has renounced this tradition and all related traditions. Meanwhile, says Navraz, old people in Pashtun villages can talk about local customs and rituals that essentially reproduce Jewish ones. Back in the middle of the last century, many travelers and researchers talked about the custom of lighting candles on Saturday in Pashtun villages, about special restrictions on the use and preparation of food, about specific hats, reminiscent of the waist in appearance, about the custom of circumcising a child on the eighth day after his birth.

Navraz appeals to the Jewish sages of Saadiyah Gaon and Moshe Ibn Ezra, who mentioned Afghanistan and Pashtun lands as a refuge for the lost tribes of Israel, as well as to numerous medieval Arab and Persian texts, which openly admit that many Pashtun clans (including the clan of Afridi) lead their origin from the tribes of Israel.

Arab chronicles tell that King Shaul had a son, Ermiyagu (he is not mentioned in Jewish holy books). Ermiyagu, in turn, had a son named Afghanistan, whose descendants after many centuries moved to the city of Jat in the territory of present-day Afghanistan. When Arabs appeared in these places, their commander Khalid Ibn-Valid met with the leaders of the Jewish tribes, who were led by a direct descendant of Afghan-Kish.

Kish, conquered by the arguments of Ibn-Valid, converted to Islam and took the Muslim name Abdul Ibn-Rashid, under which he became famous as the famous commander and favorite of the prophet Mohammed himself.

Navraz refers, in particular, to the preacher of the new Ahmadiyah movement in Islam, Mirzu Gulyam Ahmad, who quotes ancient Arab and Persian authors. According to the latter, Mohammed gave Kishu the name "pathan" (pashtun), which on the Syrian dialect meant "steering." This name is assigned to all the tribes subject to Kishu. The descendants of the Taliban are proud to be originating from ... Ibn Rashid.

Many Arab chroniclers call the specific place and time of resettlement of the descendants of Afghanistan. For example, Mirat ul-Alam (The Mirror of the World) tells about the wanderings of the Jews and mentions the cities where they arrived, leaving the Holy Land: Ghor, Ghazni and Kabul.

Some authors - for example, Sayad Jalal al-Din Afghanistan and Said Abdul Jabbar Shah - directly claim that the descendants of Prince Afgan are the lost tribes of Israel.

The Israeli past of the Pashtuns, says Navraz, is repeatedly mentioned in medieval texts: «Hayat-i-Afgani » Mohammed Hayat Khan, «Hulassat-ul-Ansab » Khafiza Rahmat Khan, «Majma-ul-Ansab

Membership in Bnei Israel was considered among the Pashtuns until recently not a legend, but generally recognized, beyond doubt and worthy of all respect. For example, Emir Abdul Rahman, the grandfather of the former Afghan Shah Amanullah, proudly points out in his book «The History of Afghans » that the latter are the heirs of Jewish tribes. And the former head of the Jewish community, Herat Rabbi Abraham Akoen, claimed that he personally heard the testimony of the King of Afghanistan about his belonging to one of the lost tribes.

Shalva Weil, an anthropologist from Hebrew University in Jerusalem, spent a lot of time in Afghanistan and neighboring Kashmir and had many opportunities to personally verify the validity of these stories. "In many families, – she says, – traditions of exclusively Jewish origin are rooted. Boys are circumcised, women comply with the laws of purity described in the Torah, many families have prohibitions on certain types of food similar to the laws of kashrut. Some villagers wear amulets that say "Shma, Israel."

"Being in Srinagar (Kashmir), – writes Dr. Weil, – I went to a village located near Kabul and belonging to the Afridi clan. Talking with the locals, I found out about the amazing custom

that exists in the village. On Fridays, many women in the village light candles and hide them in the corner. The owners of the house where I stayed said that they did this from generation to generation, although they did not want (or could not) explain why. On Friday evening, they serve grape juice like wine to the table. Islamic law prohibits the drink of wine, but they said it was an ancient tradition that must be respected. "

In Kashmir itself, Weil discovered no less persistent ideas from local patriarchs about its origin. "We were sitting in a orchard in a village in Kashmir, at the foot of the Himalayas. Mohammed Vali, a Pashtun from the Yusuf-Zay tribe (translated by – "Children of Yosef") told me his pedigree. I asked him where the Yusuf clan came from, and he replied: "Ibn-Yakub" ("Son of Yaakov").

Then I asked him who Yakub is. Mohammed looked up as if asking heaven to forgive me such monstrous ignorance, then turned to me and with a condescending expression and undisguised pity for me, ignorant, replied: "Yakub – is Israel. And we are – Bani-Israel, sons of Israel. "

According to Weil, the well-educated and Western-educated Afghans do not consider these traditions to be fairy tales and speak of the Jewish origin of their fellow tribesmen as a matter of course.

Famous historian, Professor Sarva Daman Singh of the Institute for Asian Studies in Australia writes: «This territory (northwest Pakistan and east of Afghanistan) is inhabited by numerous Pashtun tribes, some of which, according to local beliefs, are the heirs of the Israelites: Afridi, Yusufzai, Rabbani, Levani, Shivari, Daftani, Jaji, Asi

According to Professor of Suffolk College in New York Lawrence Epstein, many Pashtun tribes use the six-pointed "star of David" as a symbol and magic sign. Names accepted among these tribes are, according to Epstein, derived from Jewish: for example, Rabani – from Reuven, Ashuri – from Asher, Levani – from Levy, Naftakhni – from Naftali, Afridi – from Efraim, Shinmari <TA

Interestingly, Indian researchers come to the same conclusions as their Western colleagues. Professor Fida Hassanan, former director of the Institute of Archeology of Kashmir, writes that he faced a startling phenomenon during his state trips. The peasants of some local villages, according to him, being Orthodox Muslims, believe that they came from Jews stolen into slavery, and call themselves Bnei Israel.

The elder of the village of Gutlibghah, 90-year-old Mir Alam, after numerous excuses agreed to tell Hassanan a kind of genealogy. "We – are the heirs of Yaakov, whose father was Isaac, and grandfather – Abraham, – he said. – Yaakov had 12 sons. Each of them stood at the head of the tribe. These tribes dissipated among other nations. Before the arrival of Muslims, we were Buddhists, and even earlier – Bnei Israel. "

Hassanan, struck by these revelations, conducted his own research and collected striking facts. It turned out that the inhabitants of Gutlibgah and a number of neighboring villages do not enter into marriages with other Muslims of the province and observe very original customs for the local environment. So, they do not eat fish that does not have scales, and tendons carved from the thigh. Do not use animal fat for cooking, using exclusively vegetable oil. Finally, they don't ride, don't trade, or do agricultural work on Saturday. That is, only Jews adhere to the prohibitions.

Navraz repeatedly refers in his research to the book of the former Israeli President Yitzhak Ben-Twi (« Exiled and Returned », 1957) and the work of Rabbi Eliyahu Avigail, who heads the organization «Amishav » (« Knee of Israel: lost and scattered » However, Navraz Afridi went further than all previous researchers and made an attempt to prove the Jewish origin of the Pashtuns, based not only on history, but also on biology. In November 2002, an international research expedition, which, in addition to Afridi, included the chairman of the Center for Middle East Studies and the director of the Center for Jewish Studies, Professor Tudor Parfitt of the University of London, and historian and linguist Dr. Julia Egorova of the University of Cardiff, collected DNA images in Pashtun villages near Malihibad from local residents,in order to confirm the assumptions about their Israeli origin. The results of genetic research are currently being processed, and a positive result, Afridi is convinced, will eliminate the latest doubts about the truth of the hypothesis.

Navraz believes that it is hardly possible to explain by an accidental combination of circumstances the fact that among the extremely few researchers of Judaism in the Islamic world and supporters of dialogue with Jews – people from his tribe, the tribe of Afridi. For example, he says, the only Muslim theologian in the world who teaches Judaism, is Professor Mehnaz Mona Afridi of the Department of Theological Research at the University of Loyola Marmont in Los Angeles. And almost the only Muslim scientist in the world calling for Jewish-Muslim dialogue is Professor Akbar S. Ahmad, also Pashtun. And the fact that he himself, Navraz Jaat Afridi, experienced such an amazing craving for completely unfamiliar and alien to Jews from childhood - also, perhaps, a kind of proof, my interlocutor smiles: «Accidents cease to be accidents,when a lot of them are going to ».

Will the time come when the warlike and rebellious Pashtuns are repatriated to Israel? «Not today, and not tomorrow, but everything is possible. During the recent trip of Rabbi Aviigail to London, two Pashtun families from the Afridi clan who fled to England from Afghanistan during the Soviet occupation admitted to him their desire to move to Judaism. Because Judaism – the faith of their forefathers ... ».

Dr. Michael Rubin (University of Yale), a specialist in the history of Afghanistan, Central Asia and Iran, drew attention to the memoirs of the British ambassador to Persia John Malcolm (1801) who talks about the legend in several provinces of Afghanistan, according to which the founders of some local tribes were exiled by the Assyrians Jews. Michael Rubin himself visited Afghanistan and writes that the elders of a number of tribes confessed to him their Jewish roots.

Indian historian Navras Aafredi claims that he managed to find the genetic connection of his clan, living in northern India and now practicing Islam, with one of the lost «Israeli tribes ». Dr. Afridi wrote a book about his opening, which was published in the summer of 2006. He says that «some found his research part of a Zionist conspiracy against Islam. They think that I am trying to convert to Judaism and turn away from Islam its most faithful followers of the – pathans (Pashtuns) of the Afridi tribe ». Aafridi believes that approx. 650 members of his clan have the same set of genes as 40% of Jews, and this proves their connection with the lost tribe of Ephraim. In addition, he refers to the texts of ancient Persian authors, as well as to British missionaries of the 19th century, who also wrote about the Jewish roots of some Pashtuns.The Israeli president Yitzhak Ben-Tsvi spoke about this, suggesting that the Afghan Afridi clan – descendants of the Ephraim tribe. The theory of Aafredi was accepted by Michael Frund, chairman of the Israeli group «Shavey Israel », which is engaged in the search for «missing tribes from Israel » and their return to the heritage of their ancestors.

One Jew from Afghanistan recalled that the Pashtuns told him that they were once Jews, and when the Messiah arrives, they will again become them.

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The famous Afghan Jew is:

Khivi Ha-Balhi (2nd floor. IX c.) — a freethinking critic of the Bible, came from Balkh in Persian Khorasan (now Afghanistan).

Khivi Ha-Balhi – is the author of polemical labor, which contained 200 criticisms of the text of the Bible, against its divine origin.

Khivi did not belong to either the rabbanites or the Karaites, and representatives of both movements condemned his book. His composition has not been preserved.

Hivi criticized the biblical concept of Gd, biblical commandments and biblical narratives. Of the 200 polemic comments on the Bible, researchers were able to restore only approx. 1/3; they can be divided into the following topics: Gd is unjust, insensitive and indulges evil; Gd is not omniscient; Gd is not omnipotent; Gd changes his decisions and, therefore, is inconsistent; Gd loves blood and sacrifice; Bischeme is allowed; The Bible contains contradictions; many biblical commandments and narratives are illogical.

From the quotes given, it also follows that Khivi ha-Balhi did not believe in the creation of the world from «nothing » and freedom of will. Khivi ha-Balhi was an eclectician, and most of his ideas are unoriginal. The fierce attacks on Khivi by both rabbinical and Karaite authors testify to the significant impact of his work on his contemporaries.

Criticism dodgers contemptuously called him Hivi Ha-Kalby (` dog`).

60 years after the release of his book, Sa‘adiyah Gaon refuted the arguments of Khivi ha-Balhi in a book, fragments of which were preserved in the Cairo Genesis. We find out that Xivi dwelled on the question of why Mr. considered it necessary to live among the unclean human race when he could stay among the angels (Albarjeloni), why he demanded sacrifice and bread offer, like candles, without any need for food or in lighting (Solomon bin Jeruham, comment. to Eccl., 7, 10 According to Xivi, Mr. did not keep some of his promises, backed by an oath. These instructions are retained in "Kitab al-Amanat" by Sa‘adiyah, where there are 12 more such questions. All of them are intended to emphasize the contradictions encountered in the Bible. Xivi was also an adversary of monotheism, based on the words Deut., 32, 9. It should be noted,that in such cases, Sa‘adiyah polemicizes with him, without naming him by name.

Other ideas of Xivi were included in the commentary of Ibn Ezra to Piatichnia. In many cases, Xivi is a rationalist, trying to bring a lot of wonderful things in Bible narratives to the unchanging laws of Nature. He tries to explain the passage of Jews through the Black Sea by tide and ebb, and the words of the Bible by the face of Moses: “It was worth shining his face with rays” (Ex., 34, 29), he understood how to change the color of his skin due to his long post. Schechter published an excerpt found in the genies and is a summary of critical notes to the Bible that are very reminiscent of Xivi's argument.

The arguments of Khivi Ha-Balhi were adopted by anti-religious propagandists in the USSR in the fight against Judaism.

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I am a perfect layman in the history of the Jews, and therefore I read this article with great interest. Of course, there was the interaction of all neighboring nations, and of course, everyone tried to carry their beliefs and knowledge to each other. Something did not linger in the Persian Khorosan (in my opinion, is it written like that?) - What was the name! Sorry.
Thanks for the informative reading.

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Jews of the commander of Antiquity

Andrey Zelev

1) Abba Sakkara (Sikra) — one of the leaders of the Jewish uprising against the Romans (66 – 70 AD). According to the Talmud, he took a very prominent part in the uprising, being the head of the Jerusalem Zealots (fighters for the freedom of Judea). A. was the nephew of the famous p. Johanan b.-Zakkai, who was at the head of the peace party. When the Zealots destroyed the spare stores, which was the closest cause of hunger in the besieged city, p. Johanan b.-Zakkai asked him the question: "Why are you doing this? Do you want to starve us? "–" What should I do? – objected ;., – if I told them this, they would kill me. " After that p. Johanan began to convince him that he would find a way for him to leave the city, so that he could at least save something from the general collapse. A. ceded his request, and the Talmud describes the plan in great detail,through which he gave his uncle the opportunity to flee to the Romans. The historical authenticity of the details of this story is in doubt, especially since Joseph Flavius knows nothing about ;. as the leader of the Zealots. However, the mere fact that Flavius does not mention ;. cannot yet be considered sufficient evidence against the Talmud story, since Flavius also does not mention Johanan b.-Zakkai, one of the most significant and influential people of the era of the destruction of the second temple. It is possible that purely personal motives prompted the conceited historian to ignore both his uncle and nephew. We have come up with one tradition that makes it possible to assume the existence of at least the grain of truth in this story. In Midrash Kohel. Rabba, VII, 11 we read: "There was a certain Ben-Batiah in Jerusalem, the nephew of Johanan b.-Zakkai;he was entrusted with the management of the spare stores that he burned. " This story is completely independent of the one given in the Talmud, differing from it not only by the names of the persons appearing in it, but also by its content: while the Talmudic story claims that p. Johanan fled from Jerusalem with the help of his nephew, in Midrash it is narrated that he escaped only death at the hands of his nephew. It can be assumed, however, that there was a third, more ancient source from where both versions of – Talmuda and Midrash, – were drawn, and that over time these traditions underwent some changes. Johanan fled from Jerusalem with the help of his nephew, in Midrash it is narrated that he escaped only death at the hands of his nephew. However, it can be assumed that there was a third, more ancient source from where both versions of – Talmuda and Midrash, – were drawn, and that over time these traditions

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2) Avner (Abner; Abner) — cousin (or uncle) of King Saul and his commander. Together with Saul pursued David. After the death of Saul, Avner proclaimed the king the son of Saul Ish Boshet (Jebosheth). However, the tribe of Yehuda refused to recognize Ish-Boshet and elected David king, after which the war between Israel and Yehuda began. The commander of David Joab (see) turned Avner and his army into flight, during which Avner, fleeing the persecution, killed the young brother Joab Asael. Soon Avner managed to convince Joab to end the war. Having established relations with David, Avner promised to unite all the people around him. However, Joab lured Avner to Hebron, killed him, thus getting rid of his opponent and avenging his brother's death.

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3) Azariah — military leader in the army of Judah Maccabees, left with Joseph bin Zechariah (see), command the Jewish army (165 BC) when Judas and Jonathan were in Gilead and Simon in Galilee. A. was ordered to remain passive and not enter the battle until the leaders returned. However, A. was haunted by rumors of feats committed by others, and he entered into battle with enemies under Yamnia (Yabne). Syrian commander Gorgy forced him to retreat with the loss of 2,000 people.

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4) Alexander, Tiberius Julius — Roman commander of the 1st century AD He was the son of Alabarh (the head of the Jews of Alexandria of Egypt) Alexander, who gave him the name "Tiberius", probably in honor of Emperor Tiberius, he himself attached the name "Julius" to his name in respect of the ruling house of Julius. Alexander, being the nephew or cousin of Filon, left the faith of his ancestors and reached a high social position. At 46, Claudius appointed him prosecutor of Judea. He marked his two-year reign in Judea with persecution of Jewish patriots; he executed the two sons of the Zelot Judas the Galilean. Subsequently, Nero gave A. the title of Roman rider and appointed the prefect of Egypt; Agrippa hastened from Jerusalem – where the – uprising had just flared up in Alexandria to congratulate Alexander.The appointment of a apostate from Judaism to the post of prefect was fatal for Alexandrian Jews: when they began the struggle for their rights with the Alexandrian Greeks, Alexander brought out the Roman legion and devastated the

Jewish quarter, Delta, killing about 50 thousand people. During the struggle of Vespasian and Vitellius for the imperial throne ;., having received a letter from Vespasian, forced (July 1, 69) Egyptian troops to take the oath of allegiance to the latter. This was probably done at the instigation of Berenika, who was a relative of A. As a reward for this service, A. was appointed to accompany Titus during the Judean War as the prefect of the – "the chief of the army"; it was probably the highest military position that a Jew had ever reached. At the military council near Jerusalem, A. voted to preserve the temple.In 1838, an inscription was found in Arad, in which the council and population of Arady express respect for both Pliny the Elder and Alexander. The following titles of Alexander are listed in this inscription: vice-prosecutor, "Eparh of the Jewish army", "rule of Syria", "eparh of the 22nd Egyptian legion." A stone with this inscription was brought to Paris in 1864.

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5) Alexander Zelot — one of the leaders of the political party of the Zealots in Judea, about 50 AD The armed crowd of Jews led by him and his comrade Eleazar bin Dinai (see) attacked the city of Samaria, ruthlessly killing old people, women and children and burning their homes. The motive for this bloody affair was revenge for the murder in the Samari village of Geme (Ginea) of a large number of Galilean Jews who went on a pilgrimage to Jerusalem. Roman prosecutor Kuman immediately set off to chase the Zealots. Alexander, apparently, escaped unscathed, while many of his accomplices were either killed or sent to Rome.

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6) Alexander Yannai — Jewish king from the Hasmonay dynasty. Born in Galilee around 126 and was the third son of John Girkan I of his second wife. Father, not wanting to have his heir, raised him in Galilee, away from the capital. When his son from his first wife reigned after the death of Girkan I, Aristobul I, Alexander Yannai was thrown into prison as a dangerous rival, along with the other two brothers. The early death of Aristobul I saved him from imprisonment a year later, when the widow of the latter, Alexander Salomei, freed the imprisoned prince and proclaimed the eldest of them, Alexander Yannaya, to the king of Judea and the high priest. Apparently, she became his wife, since his wife, who reigned after his death, was called Alexandra-Salomei, which can only be explained by the fact that he married the widowed queen. If so, then it was a levirate marriage,which was only subsequently forbidden to the high priests; it is possible that this marriage took place even before the new king adopted the high priest's dignity. According to Flavius, Alexander Yannai immediately killed one of his brothers, who was power-hungry, and poured mercy on another, far from political life, upon entering the throne.

Alexander Yannai was an extreme spokesman for the conquest policy that his father and

grandfather started: like them, and he sought to expand the limits of Judea to the borders of «Palestine » and to restore the kingdom of David; First of all, he cared about the conquest of independent coastal cities «Palestine ». To this end, he went camping against the coastal city of Ptolemaida (Akko), bordering the recently conquered by the Jews of Galilee. The Syrian kings could not help the inhabitants of Ptolemaida, because at that time they challenged the throne from each other (Antioch VIII Grip and Antioch IX Koziken), and therefore they called for the help of the Egyptian prince Ptolemy Latour, whom his mother, Cleopatra, deprived of the throne and forced him to flee from Egypt.

Ptolemy, who was then the ruler of Cyprus, hastened to the call, but in the meantime, the inhabitants of Ptolemaids changed their minds and, fearing the city's joining the kingdom of Ptolemy, closed the gate before his army. The emergence of a hostile army forced Yannaya to resort to cunning: he lifted the siege of Ptolemaida and held talks with Ptolemy to conclude an alliance; but at the same time he secretly sent ambassadors to Cleopatra and asked for her help against her son. As soon as Ptolemy found out about this betrayal, he moved his army to Galilee, took the city of Asochis there, from where he took several thousand prisoners and a lot of prey; then he attacked the nearby city of Sepphoris, but failed and headed against Alexander Yannaya.

Under the Asofon on the Jordan, both troops met; at first, the victory clashed toward the Jewish king, but he made a strategic mistake, giving the army of Ptolemy, led by Philostephan, to cross the Jordan in the hope of then destroying the crossing over the river and making the enemy a retreat impossible. But Filostefan fell on one part of the Jewish army and, forcing it to retreat, thereby fleeing the entire frightened Jewish army. The army of Ptolemy began to brutally persecute the runners; in order to inspire the Jews with particularly strong fear, it, having captured villages crowded with abandoned women and children, began to cut children and throw them into boiling boilers. Ptolemy conquered, meanwhile, Ptolemaida and Gaza, and all Judea, in danger of losing such an expensive price of purchased independence.

But then Cleopatra intervened in the case, who feared that her son, becoming omnipotent in Palestine, would go to Egypt; she sent a fleet and an army against him — the last under the leadership of two Jewish military leaders, Helki and Hanania. The army of Cleopatra was taken by the attack of Ptolemaida. The queen, on the advice of some close associates, was already thinking about returning to Egypt the province of — Judea, which he lost 100 years ago, destroying its political independence. But against this rebelled the commander of Hanania, an ethnic Jew who proved to the queen that by this she would restore against herself not only the Palestinian, but also the Egyptian Jews, who were the pillar of her throne. Then Cleopatra agreed to enter into an alliance with Alexander Yannai in Skitopol and returned to Egypt (c. 98).

Jews could not, of course, be satisfied with the idea of their king, who endangered everything that his ancestors acquired thanks to the heroic efforts of the whole nation.

Alexander Yannai tried to recover the losses in the north of «Palestine » by conquering the city of Gadara and the Amata strong fortress in the northeast of «Palestine », in Zaiordan.

But the commandant Amata, a certain Theodore, attacked the Jews from an ambush and killed, according to Joseph Flavius, 10,000 people, seizing the convoy of the Jewish king. The latter, not embarrassed by this failure, took a new campaign against the coast, took Rafia, Antedon and, finally, after an almost one-year siege, also Gaza, which he, together with her temple of Apollo, betrayed with flames and robbery for the inhabitants of her calling Ptolemy (96).

But the victories did not reconcile the Jews with their king. The people, indignant at the king's mockery of the decisions of the Pharisees, shouted that Alexander Yannai was the son of a prisoner of war and, thus, was not worthy of the dignity of the high priest, i.e. he was thrown in the face of the same accusation with which the Pharisees once insulted his father, John Girkan. The angry king ordered his hired soldiers, Pisidians and Cilicians to attack the people and kill anyone without mercy. And that day, according to Joseph Flavius, about 6,000 people were killed. In addition, he ordered the seat of the altar and priests with a wooden wall. — The riot was suppressed by force. But the Jewish people could not forgive Alexander Yannai for the outrageous massacre of unarmed people on the holy holiday and only waited for a convenient moment to take revenge on his cruel king.

A convenient moment soon introduced itself. Alexander Yannai conquered the Moabites and Gileadites and destroyed the already conquered by him, and then the lost fortress of Amat; but, involved in the war with the Arab (nabatei) king Obed, he fell into the narrow Zaiordan Gorge, lost his entire army and fled to Jerusalem. Here he was expected by an open popular uprising: with his many opponents, with the Pharisees at the head, the defeat that befell him on the battlefield was used. A fierce war began between the people and the king, which lasted as long as 6 years and cost the Jews, according to Flavius, 50,000 people. During these years, the reins of government were often seized, apparently, by the leaders of the Pharisees, among whom stood out Judas bin Tabay, Simon bin Shetah and Joshua bin Perahia.

The queen, who, according to Talmud and Midrash, was the sister of Simon bin Shetah, stood on the side of the Pharisees. Since the latter had on their side the majority of the people, they had enough soldiers to fight with their own king. But the king, who used the mercenary army, had in the army a significant number of Jewish soldiers who remained faithful to him. The king's war with the people turned into a civilian civil strife that devoured all the forces of a young state. Yannai, tired of the struggle, repeatedly tried to reconcile with the people, but to no avail. When he finally asked the opponents that he could reconcile them, he received in response: "Your death!" — Fearing the ruthlessness of the king after such an answer, the people called for the help of the Syrian king Demetrius III Evker (approx. 88). The people with the Pharisees at the head came tothat he preferred

the restoration of the Syrian yoke of political independence under the scepter of the cruel king from the Khasmoneev dynasty; calling on Seleucid, the leaders of the uprising committed treason.

Under Shechem, the Jewish militia joined the Demetrius army. But Alexander Yannai also had much more Jewish soldiers than mercenaries. Since the Demetrius army was more numerous, the victory remained behind him, and Alexander Yannai was forced to flee to the mountains. But something unexpected happened here: the Jews changed their minds, felt sorry for their king and their independence, and 6,000 of the Jewish allies of Demetrius sided with Alexander Yannaya. Then the Syrian king considered it necessary to leave, no longer relying on the Jews remaining in his army. But the latter themselves came out as a war against Alexander Yannaya. They were defeated and fled to the city of Betome or Bemeselis; the king took this city by attack and took away the soldiers taken from there to Jerusalem. Here, according to the story of Flavius, he committed incredible cruelty:he ordered about 800 captives to be crucified on the city square, among which, apparently, there were many Pharisee scientists, and while they were still alive, he ordered to kill their wives and children in front of their eyes; tradition adds as if during these executions the king was drinking cheerfully with his mistresses.

This unprecedented cruelty brought such a panic fear on the opponents of the king that on the same night 8,000 of them fled from Judea and did not dare to return to their homeland before Yannai died. Among the fugitives were Judas bin Tabbay, maybe Joshua bin Perahia, who fled to Alexandria, and undoubtedly Simon bin Shetah.

By suppressing the revolution, Alexander Yannai again set about strengthening and expanding Judea. But it was not easy after the internecine wars shook the entire Jewish state. When Antioch XII Dionis, heading against the Arabs (Grandfathers), wanted to go through Judea, the king tried to prevent him by building a tall shaft fortified with wooden towers and a breakthrough of a deep moat from Jaffa to Kefar-Saba. But Antioch burned the towers and fell asleep and freely passed through Judea to Arabia, where he fell in the war against the Arab king.

Since then, instead of the Syrians, Judea has dealt with Arabs who began to show conquering aspirations under the authority of their king Areth. This last one attacked Alexander Yannaya and defeated him under Adidpa, and then made peace with him, of course — not very profitable for Judea.

Soon, Syria became the prey of the Armenian king Tigran (83 — 69), and this was used by Yannai, who for 3 years (about 83 — 80) won the Hellenized cities of Pella, Dium, Gerasu, Gavlan, Seleucia and the strong fortress of Gamalu. And when he returned to Jerusalem, this time the people solemnly met the victorious king, firstly, because everyone worshiped his success, and secondly, because he had all the cities he had conquered. Joseph Flavius says that Pella Alexander Yannai destroyed because her inhabitants did not

want to accept Judaism.

In the last years of his life, a king who was not supported in the use of wine suffered severely from chronic fever; recovering, he sought oblivion in new wars. During the siege of the Ragaba fortress, in Zaiordan, he died in the 49th year of his life after the 27-year reign (76 BC).

Before his death, he appointed his wife as the ruler of the state and advised her to make all kinds of concessions to the Pharisees and even present at their discretion the burial of the body of the king hated by him; after this, the Pharisees, forgetting in their generosity the king's cruelties and pointing to the people only his merits, arranged a very solemn funeral for him in Jerusalem. The Talmud retained one saying that the Yannai was not an absolute opponent of the Pharisees: "King Yannai said to his wife: Do not be afraid of either the Pharisees or the Nepharisees, but only the hypocrites who act like Zimri and demand reward, like Pinchas."

Alexander Yannai not only withheld, despite the frequent defeats, all the regions conquered by his ancestors, but also expanded the borders of Judea, including they almost coincided with the borders of «Palestine ». In the south, she reached the border of Egypt (Ripokorura), including Idumea. In the north, the territory of Judea reached Seleucia. Almost the entire coast of the Mediterranean Sea from Egypt to Carmel (with the possible exception of Askalon) was in the hands of the Jewish king, who, so, owned almost all the significant harbors «Palestine ». This contributed to the enrichment of the country in all respects (trade, tribute and import duties). Zaiordan from Genisareth Lake to the Dead Sea was also attached to Judea, and, therefore, many centers of Greek culture, such as Hippos, Gadar, Pella, Dium, not counting Rafia, Gaza, Antedon, Azot, Yaffa, Apollonia, Abila, Filoteria, etc. were subordinate to her.These cities were more or less Judaized, i.e. partially inhabited by Jewish colonists, partly by indigenous people who accepted Judaism. The last — circumstance of paramount importance: thanks to it, almost the whole «Palestine » became Jewish, and not just its small area, the Domkkawai Judea. In this regard, Alexander Yannai, like his father, had tremendous merit.

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7) Asinay and Anilay — Jewish robber brothers who lived in the 1st century. in the Babylonian city of Negarde and created a small Jewish state. Mother Widow gave them a teaching for weaving, which the brothers, however, soon killed for ill-treatment. Fear of punishment, they then fled to the marshy lowlands of the Euphrates, where they were joined by a different rabble.

Having formed a huge gang of robbers, the brothers engaged in the robbery of traveling merchants, paid tribute to the surrounding shepherds and soon intensified so much that

they founded their own small republic, which caused awe not only on Babylonian Jews, but also on the Parfyan king Artaban III (10-40). The latter took a campaign against the already existing 15th year of the republic, but unsuccessfully. Amazed by the selfless courage of the brothers, Artaban entered into an alliance with them and even entrusted them with the protection of the Babylonian border.

However, wars with Parfyanese commanders and violence against the son-in-law of Artaban, Mitridat, who was shamefully defeated by Anilay, and then, in turn, who defeated him, laid the limit on the mistress of the robber brothers. The death of the brothers is not without romanticism: Asinay died from the poison given to him by his brother's wife, Anilai fell according to the origins of Mitridat's wife.

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8) The Antigon — the Hasmonean prince (apparently born in 135 BC – killed in 104 BC), the son of Johanan Girkan and the younger brother of Yehuda Aristobul. Having usurped the throne, Aristobul imprisoned his mother and younger brothers; however, he appointed Antigone as the leader of the army and his assistant in governing the country. Joseph Flavius claims that Aristobul, fearing a treacherous murder, forbade him to enter the palace with weapons. Subsequently, when Antigon returned from a campaign against itures, he was killed by guards on the way to the palace, where he went in his new armor (according to other information, Aristobul executed Antigon).

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9) Antigon II — the last king of the Hasmoneev dynasty (rules 40 – 37 BC). The second son of Aristobul II. He was taken to Rome along with other members of the royal family after the capture of Jerusalem by Pompey (63 BC). Antigon tried to convince Julius Caesar to leave him king of Jerusalem, but Caesar preferred Antipath II, the father of Herod, who had already actually disposed of in Jerusalem, and appointed him ruler of Judea. After the assassination of Caesar (44 BC) The Antigon tried several times to seize Jerusalem and finally entered into an alliance with the Parthians, thus becoming the sworn enemy of Rome. The Parthians officially proclaimed Antigone II as king and high priest in 40 BC, and the Romans declared the king of Herod. An internecine warrior followed. Having broken the Parthians, the Romans actively helped Herod, and after the long siege of Jerusalem, Antigon suffered a final defeat.He was executed in Antioch by order of Mark Anthony.

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10) Attay — commander from the tribe of Gadov, who came with soldiers to help David when the latter was in Cyclag.

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11) Baan bin Rimmon — commander of Ishboshet, the youngest son of King Saul, from the city of Beerot, a Benjamin. B. and his brother Recab plotted against the king of Israel, Ishboshet. Secretly making their way to the Ishboshet Palace, they killed him and took his head to David in Hebron, hoping to receive rich gifts for this service. Their hopes did not materialize: angry David ordered them to be executed, but Ishboshet's head should be buried in the same grave with Abner (see).

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12) Bar-Giora, Shim'on — Jewish commander who participated in the war with Rome in 66 – 70 years. AD, during the I Jewish War.

For the first time, he advanced with his physical strength and fearlessness in the battle with Cesti Gall at Beth-Horon (66 AD), in which the Jews inflicted a crushing defeat on the Romans. After the flight, Cestia Bar-Giora gathered a detachment and opposed the supporters of reconciliation with Rome and began to devastate the Idum province near Akrabatten. The army, sent out by the moderate government of Jerusalem, forced Bar Giora to take refuge in Masada.

After some time, however, he resumed his guerrilla attacks, gradually increasing the number of his troops, at the end of the already numbering of several thousand «Sikarii », fighters for the independence of Judea. Having strengthened Nain, Bar Giora camped in the Paran Valley. With the help of supporters of the uprising among the Edomites, he managed to occupy Edomaeus (Edom) and capture Hebron.

In April 69, he entered Jerusalem and actually became the ruler of most of the city. It happened like this. Local collaborators ambushed here and captured his wife and some of his soldiers; but Bar Giora forced the Jerusalem to give them back. In Jerusalem, meanwhile, a conflict arose between the Edomites and the Zealots (April 68); defeated Edomites called Bar Giora to the city. Although Mattatia, the then high priest, contributed to the calling of Bar-Gior, the latter still killed him; since then he began to look at himself as the ruler of the city, constantly conducting bloody disputes with John (Johanan, see below) Giskalsky, the leader of the Zealots, whose frenzy was far surpassed by the actions of the Sycarians, supporters of Shim'on. The Edomites joined Bar Gior, despite the fact that he had oppressed them before.From his strong fortification at Fazelis, where he placed 10 thousand soldiers, Bar Giora could rule over Jerusalem.

When the troops of Titus (the future Roman emperor, who, interestingly noted, almost

married the Jewess of Berenike) approached Jerusalem (April 70), Bar-Gior made peace with John and the Zealots and in numerous sorties caused serious damage to the Romans, but the advantage of the Roman army turned out to be overwhelming.

After the Romans took almost all of Jerusalem and burned the Temple (9th Aba), Bar Giora and other separatists retired to the upper part of the city and from there began to negotiate with Titus. They agreed to submit and swear no longer to use their weapons against the Romans if they were given a free pass. The Romans refused, and the struggle began again. 8 Elula the upper city also fell victim to fire. John Giskalsky surrendered, but Bar-Giora fled through the underground passages. Hunger, however, made him leave his shelter. Bar Giora was captured and executed in Rome during triumphant festivities in honor of Emperor Vespasian and his sons.

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13) Bar-kohba, Shim‘on — leader of the Jews in the uprising against the Romans under Emperor Adrian, from 132-135, during the III Jewish War.

The tradition tells of Bar-Kohba as a leader who led both the economy of the territories under his control and the army. He ruled powerfully, going into all the smallest details of the control. To maintain discipline, Bar-Kohba resorted to the threat of punishment even in relation to the leading military leaders of his army, and sometimes he used frightening punishments. In documents modern to him and on coins minted by him, Bar-Kohba is called Neci Israel (`Prince of Israel`).

There is only scattered and fragmentary information about the uprising of Bar-Kohba, about how it broke out and passed, and about its outcome, part of a rather late origin. The main source is not quite detailed notes by the Greek historian Dion Cassius. Found in the middle of the 20th century. documents drawn up by Bar-Kohba himself are in most cases economic and administrative in nature and do not contain information about military operations or the political or military significance of the uprising.

It flared up, most likely, at 132. He was preceded by a decree of the Roman emperor Adrian, who carried out 129 – 132 in «Palestine » and its neighboring countries, on the death penalty for the circumcision rite and the construction of a new city on the site of Jerusalem. This city Adrian named Elia Kapitolina after himself (Publius Aelius Hadrianus) and in honor of Jupiter the Capitol. In the new city, he erected the temple of Jupiter, which, according to Dion Cassius, caused «a fierce and protracted war ». The signal for the uprising was the departure of the emperor to Greece (summer 132). In fact, the uprising of Bar-Kohba was a continuation of the anti-Roman uprisings of the Diaspora Jews in 115 – 117.

Cassius provides a brief description of the course of the uprising. Secretly from the Roman authorities, the Jews gathered their strength, waiting for the opportunity that appeared after Adrian's departure. They captured several cities and strengthened them by erecting walls and breakthrough underground passages.

Adrian was urgently forced to call one of his most capable military leaders, Julia of the North, who arrived in Judea from Britain.

Cassius reports that the Romans destroyed 50 fortresses during the fighting, destroyed 985 villages and killed 580 thousand people.

Many Jews died of starvation, disease and fire; many Romans also died in this war, and Adrian, telling the Senate about the victory, did not begin his speech with the usual formula «I and my army live ».

Cassius writes that the uprising, very carefully prepared, «swept the whole of Judea » (under this name, it obviously implies most of Eretz-Israel, including Galilee and the Golan) and it was supported by «Jews from all over the world » and «it seemed that the whole world came into disrepair ». In terms of size and intensity, the Bar-Kohba uprising acquired the scale of war, which posed a threat to the entire Roman Empire.

The war was attended by units of legionnaires who arrived from all parts of the empire, including troops from Egypt and even from distant Britain, as well as the Syrian fleet. The decisive battles took place in Judea, on the Coastal Plain, in the mountains and, at the end of the uprising, in the Jewish desert. The war seems to have lasted 3 and a half years. The rebels captured Jerusalem, as evidenced by the inscriptions on some coins minted at that time: «[such a year] from the liberation of Jerusalem », as well as, to some extent, documents found in the caves of the Judean desert. So, the date of one of these documents is — «the 3rd year from the liberation of Jerusalem ». From such dating, we can conclude that for the rebels, Jerusalem not only personified the desire of the Jews for freedom, but also served as a political symbol of the consolidation of the rebel forces and their domination over Judea.

The last bastion of Bar Kochba was the Betar fortress in the Jewish mountains. Documents found in the Judean desert say that even after the fall of Betar, individual centers of rebellion were preserved in the desert and on the shores of the Dead Sea. In the Talmudic literature and midrash, Betar is considered a fortress in which the rebels found the last refuge, and its fall and the defeat of Bar-Kohba, who found his death there, symbolize the end of the whole uprising.

Betar was apparently chosen by the rebels as their main citadel due to its favorable strategic position. The fortress stood on the ridge of a mountain towering above the Sorek Valley and dominating the important road of Jerusalem — Beth-Guvrin. The increased

siege of Betar by the Romans began, obviously, after they captured Jerusalem. But even during this siege, Betar's defenders maintained contact with the rebel camps in the Judean desert. Obviously, Betar is meant in one of the documents found in the Judean desert, which states: «Near the well of Ben Kosva, the head of Israel, in the camp ... » Eusebius reports that Betar was besieged by Adrian's reign in 18, that is, in 134 n e. (approximately two years after the start of the uprising), and the reign of the fortress According to Talmudic sources,Adrian unsuccessfully besieged Betar for three and a half years, but then a certain Samaritan told Bar-Kohbe that he had conspired with his uncle, a well-known law teacher, we were dancing El'azar from Modi'in, who was in Betar among the participants in the uprising, and the purpose of the conspiracy was to surrender the city to the Romans. An angry Bar-Kohba killed El'azar, and «Betar was immediately captured, and Ben-Koziva found his death ». From this story we can conclude that by the end of the siege between religious authorities and Bar-Kohba, obviously, significant disagreements appeared. There is no doubt that the capture of Betar required great effort from the Romans and ended only thanks to a combination of circumstances favorable to them, one of which could be the indicated differences. that we entered into a conspiracy with his uncle, a well-known law teacher, we are dancing El'azar from Modi'in, who was in Betar among the participants in the uprising, and the purpose of the conspiracy is to surrender the city to the Romans. An angry Bar-Kohba killed El'azar, and «Betar was immediately captured, and Ben-Koziva found his death ». From this story we can conclude that by the end of the siege between religious authorities and Bar-Kohba, obviously, significant disagreements appeared. There is no doubt that the capture of Betar required a lot of effort from the Romans and ended only thanks to a combination of circumstances favorable to them, one of which could be these disagreements. that we entered into a conspiracy with his uncle, a well-known law teacher, we are dancing El'azar from Modi'in, who was in Betar among the participants in the uprising, and the purpose of the conspiracy is to surrender the city to the Romans. An angry Bar-Kohba killed El'azar, and «Betar was immediately captured, and Ben-Koziva found his death ». From this story we can conclude that by the end of the siege between religious authorities and Bar-Kohba, obviously, significant disagreements appeared. There is no doubt that the capture of Betar required a lot of effort from the Romans and ended only thanks to a combination of circumstances favorable to them, one of which could be these disagreements. that we entered into a conspiracy with his uncle, a well-known law teacher, we are dancing El'azar from Modi'in, who was in Betar among the participants in the uprising, and the purpose of the conspiracy is to surrender the city to the Romans. An angry Bar-Kohba killed El'azar, and «Betar was immediately captured, and Ben-Koziva found his death ». From this story we can conclude that by the end of the siege between religious authorities and Bar-Kohba, obviously, significant disagreements appeared. There is no doubt that the capture of Betar required a lot of effort from the Romans and ended only thanks to a combination of circumstances favorable to them, one of which could be these disagreements. and «immediately Betar was captured, and Ben-Koziva found his death ». From this story we can conclude that by the end of the siege between religious authorities and Bar-Kohba, obviously, significant disagreements appeared. There is no doubt that the capture of Betar required a lot of effort from the Romans and ended only thanks to a combination of circumstances favorable to them, one of which could be these disagreements. and «immediately Betar was captured, and Ben-Koziva found his death ». From this story we can conclude that by the end of the siege between religious authorities and Bar-Kohba, obviously, significant disagreements appeared. There is no doubt that the capture of Betar required a lot of effort from the Romans and ended only thanks to a combination of circumstances favorable to them, one of which could be these disagreements.

The death of Bar-Kohba (apparently, in 135) is surrounded by a halo of legends and traditions. Tales about the massacre perpetrated by the Romans in Betar testify to the extreme bitterness of the struggle. During the repressions following the fall of Betar, most of the Jewish population of Judea was destroyed. The survivors were brutally persecuted, selling into slavery and evicting from their homes was common, and religious ceremonies were prohibited. The center of Jewish life has moved to the north of the country, mainly to Galilee. As a result of the defeat of the uprising, Judea finally lost its independence. Thus ended the last and probably the greatest of the wars waged by the Jews of the ancient world.

Found in the Judean desert in 1952 – 61 documents dating from the period of the Bar-Kohba uprising make it possible to judge the economic situation of southern Judea on the eve of the uprising and at the height of the war.

Letters written on behalf of Bar Kochba speak of everyday affairs. Some of these letters are not entirely clear. Judging by the dates, they are written between the 2nd and 4th year of the liberation of Israel (132 – 134). All of them begin with almost the same formula: «[From] Shim‘on Bar Kosva, bring Israel, such (or such) — world ». In one of the letters to the military leader, Yehoshua bin Galgole Bar-Kohba writes about Galileans who should be protected, and, strictly reminding his people about this, threatens them with shackles for violating his order. In another letter to Yehoshua bin Galgole, Bar-Kohba obliges to hospitably meet people who bring wheat (apparently a tax), to provide them with shelter before the end of Saturday. In other letters discovered in Nahal-Hever, Bar-Kohba orders Masbel (Masabalu) bin Shim‘on and Jonathan bin Bayahu, which are likely tocommanded the fleet in the Ein Gedi area, about the leadership of people, about the supply of wheat, grain harvesting, confiscation of property and mobilization in Tkoa, bordering the Jewish desert.

Bar-Kohba's style is very severe, letters often contain threats for failure to comply with his orders. In a letter to Hebrew, Jonathan and Masbel from Ein Gedi, Bar-Kohba orders you to monitor the loading of the ship anchored in this port. To the chiefs of the rear of the army and the population living in semi-desert regions, who aroused the wrath of Bar-Kohba by the fact that in violation of his order they did not put food, he addresses these words: «You live in abundance, eating and drinking property of the house of Israel, and you do not care about your brothers ». In a letter in Aramaic, Bar-Kohba orders Yehude bin Menashe from Kiryat Aravaya to deliver to him «four species » (arbaa minim) of fruits and plants used during religious rites on the Sukot holiday, and reminds him, obviously, of the collection of tithing. Such statements give rise to the conclusion that,despite the war and the dangers, the people of Bar-Kohba strictly adhered to such commandments of Judaism as the holiness of the Sabbath, offerings to the Cohens and Levites, and the performance of festive ceremonies.

Judging by the names of the settlements mentioned in these documents, there were vast

territories under the control of Bar Kokhba, including border areas in the Judean Mountains, the Beth-Guvrin region (Ir-Nahash) and a number of areas of the Judean desert. It can also be assumed that Bar-Kohba maintained contact with territories located east and south of the Dead Sea. The survivors of the uprising fled to the Judean desert, which turned into a rebel center. Traces of Roman military camps found in the Nahal-Hever cave area indicate that Roman legions besieged the last rebels who hid with their families in these caves. Surrounded by the Romans, they found their death there.

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14) Barack bin Avino'am — warrior and assistant Deborah (see) during the struggle of the Israelis against the Canaanites. Deborah called B. from his hometown of – Kedesh Naftalimsky, and ordered him to gather ten thousand soldiers on Mount Tabor on behalf of Jehovah. Here, as Deborah suggested, B. was attacked by the troops of Sisera, the chief commander of the Hananan king Yabin, but thanks to the courage of the Israeli soldiers, B. completely defeated them. In all this war, B. occupied the second place after Deborah and was considered as if dependent on it. So, for example, when she sent him to Mount Tabor to meet with Sisera, B. agreed to take command of the Israeli soldiers only if she went with him. Together with Deborah, the winning song sang and B .. From the 15th verse of the same chapter it is deduced that B. belonged to the Issachar tribe. Name "Barak"also found in Sabey and Palmir inscriptions. The punic (Carthage) name of the famous commander Hamilton, "Barcas" — is the same as Jewish, and meant "lightning." In the Assyrian language, there are many names that include the word "birka"; in the Babylonian Talmud, the name "Baroka" is only once found.

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15) Gixos (« shepherd kings », or the Greek transformation of the Egyptian hekau khoswe – `tanks of alien countries`) — XV and XVI Egyptian dynasties (1785 – 1580 BC) Jewish origin.

During the period of chaos that marked the end of the Middle Kingdom (approx. 1720), the hixos carried out an unexpected attack from the east, the Egyptians did not have time to gather strength and resist. They actually controlled all of Lower Egypt, Canaan and Syria to the Euphrates. Items belonging to one of their rulers were discovered even in Crete and Mesopotamia. The destruction of several «Palestinian » cities in the 16th century. BC, testifies to the Egyptian military campaign following the expulsion of hicks from Egypt. The power of the hicks in Canaan was accompanied by significant economic prosperity, large cities with powerful defensive structures arose, war chariots, a new type of swords and battle hatcheries were introduced. The power of the Hicksos king Hiana reached a significant scale,finds with the name of which are made in Knossos and in the area of Baghdad. About 1,570 hicks were expelled from Egypt and pushed to the south of Canaan, where their power lasted several more decades. According to the book of Maneon

(d. in the III century BC) Egyptian, they were Phoenicians from Jerusalem. «Sati » (residents of eastern Syria) of Egyptian monuments, they worshiped the god of desert and evil – Setu, which resembles the then name of the Jews – Sutu, Suti. The capital of the hicks was first Memphis, then Avaris (in the east of the Nile Delta). Some fortifications of the hicks and steels or a monument built under Ramses II were opened in memory of the 400th anniversary of the founding of the city by the Guixos ruler. Stela was erected in 1320 – 1300, which means that the city was founded in 1720 – 1700. The manefon calls the gicks courageous people; they burned cities, destroyed temples,cruelly and arrogantly treated the natives. «It is not known why God was angry with us: people of unknown origin came from the east. They went impudently against our country and easily conquered it without bi-tva. Having dressed the princes of the country, they mercilessly burned the cities and destroyed the temples. They treated all the locals extremely disliked: some were killed, others were enslaved to wives and children ... » Archeology data confirm this destruction. The restoration of the destroyed temples was proud of the Queen of Egypt Hatshepsut. In general, they accept it is Egyptian culture, and do not try to impose their own. According to Maneon, the first of these gypsum kings was called Salatis, which in Phoenician means "vlastelin", and this proves that the hicksos – are Phoenicians. The reason for the war was religious reformation, conceived by Apepi's hicks (Apophis),forcing the Egyptians to abandon their gods and worship Suteh (Seta). The war lasted three kingdoms: I Taaa and Razeken II Taaa successfully started it, Razeken III Taaa the Victorious expelled the guix from Delta and forced them to lock themselves into Avaris, from where he expelled them, in the amount of 240 thousand, the first king of the next XVIII dynasty, Aagmes I (description of this war has been preserved and The Hicksos left behind in Egypt the brightest memory and in the texts they are called names like: "beechies", "yields", "villain", etc., although Apopifis is recognized as legal pharaoh. This Apophis – Pharaoh, on the board of which, according to ancient writers, Patriarch Joseph the Beautiful arrived in Egypt and who may have lived in the 16th century. Joseph Flavius considers him 2nd,Julius African – 6th king of the XV dynasty (gixes). Monuments, however, explain this disagreement: it turns out that there were 2 rulers of the gix of this name with the royal titles 'A-knon and' A-userr;, obviously corresponding to the 2nd and 6th rulers of the gix dynasties. His reign continued, according to the monuments, for at least 33 years, and according to the testimony of Mafon – 49 years, until about 1570. Gixos graves are very similar to graves found in southern Israel. After exile, according to Manifon, the hickshaws settle in Jerusalem and Judea. The Christian tradition of the angel Samael (Schmuel = Shem-el) was identified with Satan. The identity of the word formation is also discovered: Sim (Shem) and Sim-El (Samael), on the one hand, and the Egyptian name of the god of the Seth gypsum with the addition of an – Setan (« god Seth » or Satan, Hebrew Shetn, Satan »),or Satn, Saturn, on the other hand. Strictly speaking, the name of the biblical patriarch is not Sim (Shem), but Shet, or, as translated in Septuagint, – Seth, from which Noah came. WITH. Lurie recognized Jews in hicksos.

With hicks, Egyptian art and literature continued to flourish. The famous mathematical papyrus is dated the 33rd year of Apopi I; from the same king came to us a written device

stored in the Berlin Museum, granted to him by the scribe Atu. The era of the hicks includes the Westkar papyrus we know. The Ebers medical papyrus, written a little later, could not have been compiled if the era of the gixos was a time of break and stagnation. Finally, the preserved lower part of the colossal statue of Hiane and the golden barracks found in the tomb of King Camos (the predecessor of Yahmos) belong to the best works of Egyptian art. Hiana's scarabies also stand out from left hypoxos. An important inheritance of the hicks was horses and chariots, which the Egyptians of the Middle Kingdom did not know. The name of the horse in Egyptian is Semitic. T.o., A cavalry appears and,at the same time, a new line between the estates. The Egyptians borrowed from the hicks and winged sphinx (the motive inherent in the art of Mesopotamia – the image of Sheddou).

It is believed that the hicks acquainted the Egyptians with the manufacture of iron. It is believed that «shepherds of sheep and goats (hik (u) ameu) » brought to Egypt a new loom and new irrigation methods (plots practiced on the great rivers Mesopotamia). Ancient Egyptian masters adopted some of the construction techniques inherent in Mesopotamia. The dependence of the Egyptian system of measures and weights (adapted to the decimal system) on the Sumerian, – twelfth was found. From them, the Egyptians borrowed horses, chariots, Canaanan sickle swords and chain mail. The shepherds also brought pomegranate and olive trees and apple trees (settled residents of Canaan) to Egypt.

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16) Girkan I John (Johanan) — high priest and ruler from the house of Khasmoneev; genus about 175 g., mind. in 104 BC He was a wise and fair ruler and skilled commander. As a young man, he distinguished himself as a commander in the war against the Syrian commander Kendebey, whom he defeated. There is a tradition to which Gretz and some others attach historical significance that John received the nickname G. for this victory. When his father, Simon McCaway, was killed in Jericho by his son-in-law Ptolemy, John managed to hide from those sent by Ptolemy to kill him as well. From Gadara, where he lived at that time, G. hastened to Jerusalem, and there the people joyfully accepted him as the successor to Simon (in 135). He never accepted the title of king, content with the high priest.

The beginning of his reign was not happy. He failed to take revenge on the murderer of his father, since Ptolemy, whom he locked in the fortress of Dagone, subjected G.'s mother to cruel torture on the wall of the fortress every time his son tried to attack Dagon. G. therefore, after several months he lifted the siege, despite the fact that his mother suffered torment with heroic firmness and encouraged him to punish the killer. In the end, however, she was put to death, probably with her two sons in prison [according to I Mack., 16, 16, they were killed even earlier with their father Simon], while Ptolemy himself fled to Rabbot Ammon (Philadelphia; 135 BC). — Still great danger of Israel The besieged

suffered from a lack of food, besieged by a lack of water. G.was forced to commit apparent cruelty by expelling all those unable to carry weapons from the city. After an unsuccessful siege of the city throughout the summer, Antioch decided in view of the danger that threatened him from the east to enter into negotiations; the world. G. requested a ceasefire for seven days during the Kushchiy holiday, to which he received consent. Being in a very difficult situation, G. eagerly accepted the conditions of the world. Jews had to turn in their banners and pay tribute to Ioppa and some other cities that formally belonged to Syria. Instead of holding the Syrian garrison in Jerusalem, G. chose to give hostages (including his own brother) and pledged to pay 500 talents of silver, of which 300 were required immediately. They say that he took this amount from the treasury in the tomb of David. Under another condition, the teeth on the walls of Jerusalem were destroyed.In 130, G., as the vassal of the Syrian king, opposed the Parfyan. Antioch Sidet fell in battle or (according to Appian, De rebus syriacis, chap. 68) lost his life due to a shameful defeat in 129. His brother Demetrius II re-entered the throne, but stayed on it only for a short time. G. took advantage of the weakness of the Syrian kingdom to expand the borders of Judea to the limits that they had during their heyday. In order to drop the Syrian yoke and expand his possessions, he decided to enter into an alliance with the Romans. To this end, he followed the example of his predecessor and sent the embassy to Rome. However, there is complete confusion regarding this embassy and the Senate ruling on it. G., after which the Romans approved the possession of the important marine harbor by Ioppa, also subjugated many other Syrian cities, such as Bereu (Aleppo).He went against the Madaba fortress on the banks of the Jordan, always the former hostile to the Hasmonites, and took it after a six-month siege; he also conquered the city of Samaya (Samegu) on Lake Galilee, which is very important in its geographical location. Then G. went against the Samaryan, who always acted along with the enemies of the Jews. He conquered Shechem, one of the most important cities in Samaria, and destroyed the temple on Mount Gerizim (21st Kislev, December, around 120). Brilliantly ending the war with the Samaritans, he went to conquer the Edomites, who represented a constant danger to the southern parts of his possessions. With the help of the money that he, according to legend, took from the tomb of David, G. hired foreign troops, tore off the walls of Adora and Marissa, idumey fortresses, and forced the Edomites to accept the Jewish religion and circumcision.always a former hostile to the Hasmonites, and took her after a six-month siege; he also conquered the city of Samaya (Samega) on Lake Galilee, which is very important in its geographical location. Then G. went against the Samaryan, who always acted along with the enemies of the Jews. He conquered Shechem, one of the most important cities in Samaria, and destroyed the temple on Mount Gerizim (21st Kislev, December, around 120). Brilliantly ending the war with the Samaritans, he went to conquer the Edomites, who represented a constant danger to the southern parts of his possessions. With the help of the money that he, according to legend, took from the tomb of David, G. hired foreign troops, tore off the walls of Adora and Marissa, idumey fortresses, and forced the Edomites to accept the Jewish religion and circumcision.always hostile to the Hasmonites, and took it after a six-month siege; he also conquered the city of Samaya (Samegu) on Lake Galilee, which is very important in its geographical location. Then G. went against the Samaryan, who

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This is the first example of forced treatment in Jewish history. In this case, the zeal of G. forced him to take a step; which he subsequently had to regret, since the house of Herodian belonged to the Edomites, who put an end to the Hasmonae dynasty. The Samaritans, who retained their greatly fortified capital Samaria and part of Jezreel, remained hostile to the Jews. As a result, G. resumed attacks on them. He moved to Samaria at the head of a large army, but since his presence in Jerusalem was necessary, he granted a siege to his first sons Aristobul and Antigone. The war suddenly dragged on thanks to the intervention of the Syrian king Antioch IX, and after his defeat by Aristobul, the Egyptian prince Lafir, the son of Ptolemy Fiscon, was called to help the Syrians. Aristobul and Antigon not only

subjugated the entire plain of Jezreel,especially the important city of Betsan (Skifopol), in June 110 or 111 years, but after 5 months (25 Heshwan — November) they also took the fortress of Samaria. The latter was completely destroyed, and ditches were built in the city, along which water flowed from mountain streams, so the city completely failed. G. restored the Jerusalem walls, retained the independence of Judea and placed it in the same conditions with neighboring states. In his reign, various religious sects — Pharisees, Sadducees and Essei — finally strengthened in the country. G., a former Pharisee student, remained their faithful supporter for a long time, although he had friends among the Sadducees. Many of G.'s religious decrees reveal his sympathy for the Pharisees; for example, he ordered that Psalm XLIV be excluded from worship in the church because his anthropomorphic expressions might be misunderstood;then he ordered that animals destined for the altar not be injured before the sacrifice itself. But after G. took away all religious power from the Pharisees, the love that he used was replaced by hatred, which now began to manifest itself openly. On a great holiday, to which he invited the leaders of the Pharisees and Sadducees, he asked the Pharisees in a friendly manner whether they were satisfied with his behavior and whether they had anything against him; this is a certain Eleazar asked him to confine himself to secular power and lay down the diadem of the high priest, since the mother of G. as if she were a captive of Antioch Epifan and therefore G. XIII, 10, 5) [according to the Talmudic source, the name of this impudent Pharisee, who so deeply insulted G., was Yehuda b.-Gedidim, and Eliezer b.-Poera — the name of the Sadducee who excited G. against the Pharisees and who at Flavius bears the name of Jonathan (Kid., 66a); in addition, it should be noted that G. in this case is named Yannai, in the name by which the Talmudists often call all the rulers from the house of Khasmoneev]. G. appointed the investigation and the statement regarding his mother turned out to be incorrect. Then he demanded that the Sanhedrin execute the slanderer, but the Sanhedrin decided to confine himself to scourging. After that, G. joined the Sadducees, without chasing, however, the Pharisees, according to some. He repealed the Pharisee laws and made the establishment of the Sadducees decisive for the interpretation of the law. — Girkan, who, according to Joseph, received three golden gifts — secular power, high priesthood and the gift of prophecy — died after thirty years of rule. His death put an end to the power of the young Jewish kingdom.

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17) Deborah — judge and prophetess of the era of Judges, inspirer and leader of the war against the Canaan king Yavin, who ruled in Khatsor (approx. 1200 – 1125 BC); considered the author of Songi Deborah. Both in the story of historical events and in Song Deborah Deborah appears as a folk leader, «Israeli judge » and «mother in Israel ».

The war against Yavin was apparently the last campaign of Israeli tribes against the Canaanites. According to the biblical narrative, the army of Yavin under the command of Sisra included 900 chariots – a tool that the Jews did not have and which provided the

Canaanites with control over the plains; relying on military power «900 iron chariots », Yavin «brutally oppressed the sons of Israel 20 4: 3). Calling Barak bin Avino‘am to him, see Deborah ordered him to gather a ten thousandth army from the tribes of Naftali and Ovolun and to oppose the Canaanites; at the insistence of Barak, Deborah herself also joined the army. The Jewish army is located on Mount Tavor; Sisra, at the head of the chariots and foot troops, moved to the valley of the Kishon River. Despite the fact that the enemy army was at a considerable distance (about 25 km),Deborah ordered Barak to immediately attack the Canaanites, hoping that the spilled Kishon would interfere with the actions of the chariots. The battle occurred in T‘anah, near the waters of Megiddo; the calculation turned out to be correct: the chariots of Sisra were bogged down in marshy soil, and the Canaan army was completely defeated. Sisra himself fled from the battlefield, leaving the chariot, and, persecuted by the Israelis, tried to hide in the tent of Hever’s kenite, where he was killed by Hever’s wife Y‘el.

The victory of the Israelites broke the power of King Yavin, who threatened Israeli tribes; not being able to more effectively resist, the Khatsor kingdom subsequently fell under the relentless military pressure of the Israelis.

Deborah's song is a hymn to the victory of Deborah and Barak and the blessing of Y‘el. According to researchers, Deborah's Song is one of the earliest examples of Jewish heroic poetry. The presence in the Song of Deborah of many female images speaks in favor of the fact that her author was a woman. In the synagogue ritual, the Song of Deborah is read as a haftar in conclusion to the section of the Be-Shallah containing the Moses Song of the Sea, which in spirit, style and content has much in common with the Song of Deborah. The influence of the Deborah Song is visible in Psalm 68.

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18) Hezekiah, martyr (Zelot) — identified by some scholars with Khizkiya b.-Garon Talmuda (see Hizkiya Zelot). He fought for the freedom of the Jews and in the name of the Eur. the law at a time when Herod was the ruler of Galilee (47 BC). After King Aristobul, captured by the Romans, was poisoned by the adherents of Pompey, Hezekiah gathered the remnants of the Aristobul army in the mountains of Galilee and at their head began a guerrilla war with the Romans and Syrians, waiting for the opportunity to take a more serious indignation against Rome. The pious inhabitants of Galilee saw in E. the avenger for the honor and freedom of the motherland. To serve the Romans, Herod, not authorized by King Girkan, opposed E. and, taking him prisoner, beheaded him without trial; however, he also killed many adherents E. This act aroused the indignation of all patriots, and E.with his comrades were recognized as martyrs who died in the struggle for the freedom of Judea.

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19) Zenovia Septimia Augustus (Zenobia, Bat Zabbai) — Queen Palmyra (267 – 73), wife of King Palmyra Odenat.

In 267 – 268, after her husband was killed, the young son of Zenobia – Waballat was declared king and even Roman emperor, and she – regent.

In fact, she ruled the country, especially since she was not at all inferior to military talents to her husband, who was accompanied in all his campaigns. She inherited power from Odenat over a large part of the Roman East and made a plan to seize the western half of the empire and subjugate Rome; these plans also found support among her associates, between whom was the famous critic Longin. At the same time, she tried in every possible way to show her loyalty to Rome.

Zinobia accepted the title of Augustus and founded the city of her name at a distance of 3 days from the city of Kirkezia, near the Euphrates.

One of her first exploits was a complete victory over the detachment of the Roman army sent by Emperor Gallien to the East. Taking advantage of the fact that the successor of Gallien, Claudius, was busy with the war with the Goths, she (and commander Zabdas) captured Arabia and Egypt, including Alexandria (269). Moreover, her troops threatened Halkedon, separated from Byzantium by a strait.

In 270, Aurelian became emperor. Having finished with alemannas, Goths, vandals, he 273 went against Palmyra and captured Apamey, Larissa and Arefus. The Zenobia army, which reached 70 thousand people, retreated and in a bloody battle with Emess Zenobia managed to turn the Roman cavalry into flight, but the legions still won.

Zenobia, hiding behind the walls of Palmyra. Aurelian invited her to give up in exchange for life, but Zenobia replied that she would prefer, like Cleopatra, to commit suicide to captivity. In addition, she threatened a joint coalition of Persians, Arabs and Armenians who were going to help her. But she was mistaken: in different ways, Aurelian bowed the Armenians and Arabs to his side. When all the supplies in the city were depleted, Zenobia on a camel ran to the Euphrates to save herself to Persia.

At that moment, when she boarded the ship, she was captured by the cavalry of Avrelian and solemnly taken to the camp. Palmyra surrendered, and Zenobia, along with her treasures, was taken to Rome. The captive queen adorned the triumph of Aurelian and soon died in Tibur, in the estate donated to her by the emperor.

Zenobia spoke Latin, Greek, Egyptian and Syrian, knew the history of the East, surrounded herself with philosophers, scientists and artists. She was distinguished by beauty and wisdom exalted by modern Roman writers.

The descendants of Zenobia in Italy were famous.

Christian sources claim that Zenobia was Jewish. There are fragmentary reports in Jer about the close relations of Zinobia with the Jews. Ter., VIII, 46b. Jews were not favored by the Palmyra government (cf. Heb., 16b, 17a; Kid., 72b), because her husband Odenat was an anti-Semitic butcher: Jewish sources (Sherira, "Little Chronicle", "Seder Tannaim") attribute the destruction of Nagardei Papa bar-Natsor, – in 259 Zenovia defended the Jews: she restored the destroyed synagogue in Egypt, and according to the inscription from Lower Egypt, the queen and the king (according to Mommzen, Zenovia and her son Waballat) ordered the resumption of the old inscription, the main content of which was that King Ptolemy Everget declared the synagogue inviolable, that is, guaranteed her the right of asylum.

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20) Yehoshua bin Nun (Jesus Navin) — leader of Israeli tribes during the conquest of Canaan. Yehoshua bin Nun was the closest associate of Moses: he accompanied Moses when he ascended Mount Sinai, guarded the tabernacle in the absence of Moses, and also led the Israelites in the battle with the Amalekites at Rephidim. Being one of the 12 spies sent to inspect Canaan, Yehoshua bin Nun, along with Kalev bin Iefunne, objected to the other 10, frightened enemy forces; for firmness and faith in victory, only Yehoshua bin Nun and Kalev from the whole generation were honored to enter Canaan, the promised land. Moses appointed Yehoshua bin Nun as his successor, entrusting him with the obligation to conquer the promised Earth and divide it between the tribes of Israel.

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21) Joseph Flavius (Joseph bin Mattiahu; approx. 38 – after 100) — Jewish historian and one of the main representatives of Jewish-Ellinist literature, commander.

When the Jewish War I (66) broke out, Joseph Flavius was sent by the Jerusalem authorities to lead the rebel forces in Galilee — the most important site in the first stage of the war. Local leaders, primarily Johanan Gischalsky, did not want to obey the Jerusalem Emissary, and conflicts between them continued until the arrival of Vespasian (in 67).

The rebels, taken aback by the outbreak of hostilities, failed to take the initiative into their own hands: the Galilean cities, strengthened by Joseph Flavius, could only defend themselves without forming a single defensive system operating according to the general plan. Resistance in Galilee was finally suppressed when, after a six-week siege of 1 Tamuz 67, Iotapata (Jodfat) fell. Joseph Flavius, who led the defense of the city, took refuge in a

cave with 40 other rebels. According to the story of Joseph Flavius himself, when the rebels decided to kill each other so as not to be captured by the Romans, he, skillfully casting lots, managed to be one of the last two survivors by cunning, and then convinced his ally to leave the cave and surrender to the mercy of the winner. Vespasian enclosed Joseph Flavius in shackles, but saved his life, obviouslyintending to execute the rebel leader at the end of the campaign during his triumph in Rome.
In an effort to preserve life and gain freedom, Joseph Flavius used the Messianic prophecies that were widespread in Judea and the East and not unknown to the Romans, that the lord of the world would leave Judea, and addressed the meaning of this prophecy to Vespasian. When Vespasian's legions, after the death of Nero, began to speak out about the candidacy of the emperor, Joseph Flavius, speaking with his «prophecy », provided Vespasian with a huge propaganda service, which he did not forget about later. After the proclamation of Vespasian as emperor in Caesarea, shackles were removed from Joseph Flavius. When Titus succeeded his father, who was serving in Rome as commander in chief, Joseph Flavius joined him and, during the siege of Jerusalem, repeatedly appealed to the defenders of the city with a proposal to lay down their arms; during one of these appeals to the rebels, he was wounded.After the capture of Jerusalem, Titus allowed Joseph Flavius to save what he wanted from the ruins of the city, and Joseph Flavius saved the scroll of the Torah.

Instead of the estate confiscated by the Romans near Jerusalem, Joseph Flavius received land from Titus in the Jezreel Valley. After the war ended, Joseph Flavius settled in Rome, where he was granted Roman citizenship, granted money and the right to live at the court of the emperor; he never visited his homeland again. Joseph Flavius's relationship with the Jews was extremely tense: hating Joseph Flavius for betrayal during the uprising, the Jews took every opportunity to harm him and undermine his position at court.

Joseph Flavius – author of the most valuable historical works: «Jewish War », «Jewish Antiquities », «Against Appion », «Life ».

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22) Joab (Joab) — Jewish commander. The son of Cerui, the half sister of David. First mentioned as the leader of the Jewish army during the war with Ish Boshet and Abner. It is very likely that Joab joined David even at the time when Saul pursued the latter; as a relative of David, he fled to him from the persecution of Saul. His brother Abishai is indeed mentioned very early as an associate of David. In this struggle with Abner, Joab achieved great success, which later had very important consequences, namely — the accession of ten tribes to the Judin and Benjamin tribes and the emergence of the All-Israeli kingdom.

In this war, Joab insidiously killed Colonel Abner, partly taking revenge on him for the

death of Brother Asael, and also seeing in his person a competitor to take up the post of commander in chief under the army of David. This murder aroused great anger in David's soul, and he cursed Joab and his entire family.

According to I Khron., 11, 6 Joab received for the outstanding courage shown by him during the capture of the fortress of the Jebusites, the lifelong rank of commander in chief of all the troops of David. He is repeatedly mentioned as David's closest associate and associate. As such, he is waging a successful war with ammonites and Syrians, taking on heavy duties and dangerous tasks, fulfilling only the desire to deliver glory to his king and master. For this reason, he calls on David to take the capital of the Ammonites with an attack, so that the victory does not belong to him, but to David.

Later, he is an intermediary between the king and his son Absalom when he returned from exile, resorting to some cunning for this. However, when Absalom raises the banner of rebellion against his father, Joab firmly takes the side of David. In a big and decisive battle with Absalom, he commands one of the 3 armies sent to persecute the rebellious prince. Neglecting David’s command to spare his beloved son, he, however, kills him with ruthlessness, because the case was about protecting David’s power from a dangerous challenger. And for this reason, Joab severely condemns David for surrendering so much sadness to the murdered son of the — Abesealom rebel.

Joab killed his relative Amas, whom David ordered to suppress the dangerous uprising raised by Benjamin Sheba bin Bihri. Seeing that Amas did not return from the expedition, David sent Abishai with the soldiers for him; apparently, among the latter was Joab himself. Considering the delay of Amasa for treason to the king, Joab lured him to himself and treacherously pierced him with a sword.

Finally, Joab supported Adonia's attempt to secure a throne. In view of the fact that Joab, although he was betrayed to David, he went much further in his actions than the king — allowed him to kill, for example, innocent people like Abner and Amasu — David, without personally punishing him, laid it on his son: "Since he spilled swear blood in peacetime, then let the world go down." Joab was indeed killed, by a special order of Solomon, at the altar where he hid, hoping that the killer’s hand would not rise here. He was buried "in his house, in the desert."

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23) Johanan Gishalsky (Johanan, son of Levi from Gush Halava, John Giskalsky) — one of the leaders of the anti-Roman uprising 66 – 70 years. e. and one of the 2 main leaders of the defense of Jerusalem during the siege of the city of Titus in 70 Information about Johanan Gischalsky is contained in the writings of Joseph Flavius, who, being sent to Galilee in 66 to prepare for the reflection of the Roman invasion, came into conflict with Johanan Gishal. However, Joseph notes the courage of Johanan Gischalsky and his activity

in the defense of Galilee.

Before the uprising, Johanan Gishal was engaged in the production of olive oil.

He repeatedly organized punitive expeditions against the Syrians who robbed Jewish villages in Galilee. So when his hometown of Giskala was taken by attack and burned by gadarenas, baragans and Tyrians, he called his fellow citizens, armed them, defeated the conquerors and rebuilt Giskalu (Gush Halav) again, so the city became much more beautiful than it was before.

With the beginning of the uprising, Johanan Gishalsky surrounded Gush-Khalav with powerful fortifications, which, however, could not prevent the capture of the city by the Romans (67 g.).

400 fugitives from the Thira region (the capital of Phoenician, now the territory of Lebanon) gathered around Johanan; their number quickly increased to 4500 – 5000 people .. He raised a lot of money by selling Jewish merchants his oil in Caesarea Filippova, and used this money to pay salaries to his soldiers. He asked Joseph Flavius (see below), at that time the former viceroy of Galilee, for permission to seize bread from the supplies of the emperor; and when Joseph, not wanting to break with Rome, refused him, he took bread with the permission of Joseph's fellow delegates and, thus providing the army with food, immediately built the walls of Giskala. These legates, outstanding people and patriots, trusted Johanan, and from that began the feud between Johanan and Joseph, which all grew and became more serious.

The gap between Joseph and Johanan occurred after the first case with the youths of Daberat, who robbed the wife of the royal official Ptolemy; etc. Joseph Flavius took looted things to himself, then the young men spread a rumor about him that he wants to pass Galilee into the hands of the Romans; Johanan was the first to suspect him. Because Joseph was in the absence at that time, Johanan took the opportunity to convince the population of Tiberias to fall away from Rome; Joseph's sudden return alarmed him very much.

Joseph began to persuade the people to his side; but when he heard that Johanan had already chosen several of the 1000 people who were with him to kill him, Joseph immediately fled to Tarihei. Johanan, seeing that he was working in vain, returned to Giskal and wrote a letter to Joseph, in which he assured him that he had not incited the population to rebel.

Now Johanan began campaigning against Joseph in Jerusalem itself. He sent his brother Simeon and Jonathan bin Sisen, with 100 armed men to Jerusalem, to ask for the removal of Joseph. Simeon bin Gamliel, who headed the Pharisees, was a friend of Johanan; Joseph was supported by high priestly families. However, the priests decided to recall Joseph. At

this time, Joseph intercepted letters in which Johanan tried to bring the population of Galilee against him. Johanan and the Jerusalem Commissioners gathered in Tiberias; they hoped to capture Joseph, but they failed, and a few times later Johanan returned to Giskal.

According to Joseph, the Galileans wanted to seize Johanan and extradite him to the enemy; but Joseph refused this, fearing a civil war. Meanwhile, Joseph was in great danger, as Johanan went to him in Tiberias with an army and forced him to flee to Tarihei a second time, after which Johanan returned to Giscal. The latter, however, managed to raise the population of Tiberias against Joseph.

Joseph was forced to oppose Tiberias with armed force, 4,000 or 3,000 followers of Johanan surrendered to him, he himself remained with only 1,500 or 2,000 people.

Since that time, he has remained in Giskal. Johanan proved to be a true patriot and hero in the open struggle with the Romans much more than in this small clash with Joseph.

When Joseph Flavius was defeated and all Galilee was in the hands of the Romans, Giscala held heroically. Titus, on behalf of his father Vespasian, besieged the city with 1000 horsemen. Johanan did not dare to enter the battle, because on his side were only his fellow citizens, peaceful farmers. Under the pretext of approaching Saturday, he asked for a one-day truce, which was given by Titus. But Johanan secretly left the city at night, and the next day the citizens opened the gate. Titus was so indignant at this that he sent several people after him; but Johanan took refuge in Jerusalem.

With the fall of Gush Halava, the conquest of Galilee by the Romans ended, and Johanan of Gishal fled to Jerusalem, with the leaders of the rebels in which he had a long-standing relationship. Following Johanan Gischalsky, many of his fighters and thousands of Galilee residents arrived in Jerusalem, of which Johanan Gishal formed a militia devoted to him.

Johanan urged the people that it was better to reflect the Romans because of the fortified walls than to die aimlessly in the small cities of Galilee. His like-minded people, numbering several thousand, entered Jerusalem under the name "galleys"; they were distinguished by uncontrollable courage; in the city there were more than 2000 from one Tiberias. Joseph accuses them of robbery and robbery. Johanan. became the first person in Jerusalem, which then broke up in the party, and to the end remained the first in the war. His main apartment was first on Ophel, and from this position he made the Zealots return to the temple. He connected with the Idumians who remained in Jerusalem.

At the very beginning of the uprising, Johanan Gishal held relatively moderate views, however, already in Jerusalem, he began to lean toward the radical wing, eventually joining the Zelots, implacable fighters for the independence of Judea. The Zealots, among which was Johanan Gischalsky, focused on the Temple Mount, where they were besieged by opponents belonging to the temperate wing. The siege was lifted with the help of the

Edomites, and the Zealots, led by Johanan Gischalsky, having executed a number of leaders of their enemies, took possession of Jerusalem.

However, the rivalry between Johanan Gishal and the other leader of the Zelots, El‘azar bin Shim‘on, and then Shim‘on Bar-Giora, led to bloody clashes in the Zelot camp. The Jerusalem Party of the World called on the city of Shim‘on Bar-Giora with the army; but it was death for them, because now, instead of one tyrant, two have disposed of them. At this time, another party rebelled. El‘azar bin Shim‘on, fell away from Johanan and occupied the courtyard of the Temple. This failure greatly weakened the power of Johanan, especially because the Idumites called to help them were no longer in the city. The latter killed high priest Anan bin Anan.

Three parts of Jerusalem have now attacked one another. Johanan fought with Bar Giora and with El‘azar. He reflected the accomplices of the first from the colonnade of the temple, and the shells that El‘azar supporters threw from the Temple, he stopped using devices for the construction of which he used a forest intended for the needs of the Temple. On the occasion of the last Easter, which the Jews always celebrated in the Temple, El‘azar let the people gathered there; but Johanan’s followers made their way there and attacked Al‘azar’s accomplices. Johanan took possession of the Temple. Now he had 8,400 accomplices, including 2,400 Zealots in this number. They burned part of the city lying between the troops of Johanan and Shim‘on, so that it would be more convenient to fight; both Johanan and Shim‘on bar-Giora did not unite at all times, while the Romans stood at the gates of the city. Then they so distributed their forcesthat Johanan’s accomplices defended part of the wall near Anthony and the northern part of the Temple, while Shim‘on’s accomplices defended most of the city. When the siege machines were brought in, Johanan from the inside led the horseshoe under the space located against the tower of Anthony and under the most besieged cars; a collapse occurred, and Roman structures fell into failure.

In the spring of 70, when the siege of Jerusalem by the Romans began and famine raged in the city, Johanan Gischalsky, who controlled the Temple Mount and the fortress of Anthony adjacent to it, ordered the distribution of temple oil to the starving. For the needs of defense, he also used the treasures of the Temple.

After the fall of Jerusalem, captured Johanan of Gischalsky was held among other captives in the triumphal procession of Titus in Rome and, apparently, died in custody.

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24) Johanan — one of the military leaders of the Jews under King Jehovahhafat; under his superiors there were 280,000 people. (basic figure); it is believed that he was the father of the commander Ismail (see), mentioned in the II Khron., 23, 1.

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25) Johanan — Jewish commander, friend of Gedalia (see), who offered Gedalia his services to end Ismail (see) in order to prevent the cause of the national association begun by Gedalia from being killed, but the latter rejected this offer. When, however, his forebodings came true and Gedaliah fell at the hands of the insidious Ismail, he gathered several Jewish military leaders with their troops and chased after the runaway Ismail. I. overtook the latter from Gibeon and took the captives from him, but he himself could not capture him. I. was among those military leaders who turned to the prophet Jeremiah for advice whether to stay in Judea or to move to Egypt.

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26) Herod I the Great (approx. 73 – 74 BC) — King of Judea (40 – 4 BC).

In 47 BC the father of Herod I, Antipatr II, as the ruler of Judea appointed his son ruler of Galilee. Herod I, having suppressed an uprising against Antipatra II there, executed the rebels without trial, for which he was brought to trial by the Sanhedrin. He tried to intimidate the judges by appearing in front of them surrounded by armed bodyguards, but to no avail, and fled from the threat of a death sentence to Syria, where the Roman governor appointed him ruler of Kelesiriya (a region east of the Jordan River) with a residence in the city of Shomron. This allowed Herod I, as a Roman official, to fearlessly return to Jerusalem, and Antipatra II was struggling to keep his son from revenge on judges.

After the murder of Caesar in 44 BC. e. Herod I joined Cassia, whose forces controlled the eastern regions of the empire, and showed zeal in collecting the tax by which Cassius overlaid the population of Judea. At 43 BC Antipath II was poisoned by Malikh, one of the close associates of Girkan II, possibly with his knowledge. Herod I and his brother Ptsael (Fazail) appealed to Cassia with a complaint against Malikha, and the latter was killed. In the same year, the nephew of Girkan II, Antigon II, who claimed the throne of Judea, invaded Galilee, but Herod I managed to defeat him. Girkan II, who feared the revenge of his nephew, now saw his savior in Iroda I.

In 41 BC e. Mark Anthony, who arrived in the East, despite the protests of the opponents of Herod I, appointed him and Ptsael as the tetrarchs of Judea under Girkan II. The following year, Antigon II, with the help of the Parthians, invaded the country, captured Jerusalem and besieged the Khasmoneev Palace, where Herod I, Ptsael and Girkan II took refuge. Girkan II and Ptsael were cunningly captured. Ptsael committed suicide (or was killed), and Girkan II was taken to Babylon. Herod I and his family managed to escape to Masada. Leaving his family in the fortress under the protection of his brother Joseph, he went to Rome, where, at the request of Mark Anthony and Octavian, the Senate declared him king of Judea and promised support against Antigon P. Having recruited hired troops,

Herod I unsuccessfully tried to capture Galilee. After passing the coast in Ed, he threw away parts of Antigone II that besieged Masada. The war lasted two years with varying success, and Herod I,not hoping to take possession of Jerusalem on his own, he turned to Mark Anthony for help, who, due to the end of the Parthian War, was able to send significant forces to Judea. In the spring of 37 BC e. after a five-month siege, the combined army of the Romans and Herod I took Jerusalem. Antigon II was captured and later (apparently, on the advice of Herod I) executed by the Romans. In the same year, Herod I married the granddaughter of Girkan II Mariamne, hoping that kinship with the Khasmoneev house would change the attitude of the Jews towards him as a stranger, the son of an Edomite. In the same year, Herod I married the granddaughter of Girkan II Mariamne, hoping that kinship with the Khasmoneev house would change the attitude of the Jews towards him as a stranger, the son of an Edomite. In the same year, Herod I married the granddaughter of Girkan II Mariamne, hoping that kinship with the Khasmoneev house would change the attitude of the Jews towards him as a stranger, the son of an Edomite.

Having established control over the country, Herod I executed 45 members of the Sanhedrin, supporters of the Hasmoneev party, thus undermining the political power of the Sanhedrin and turning it only into a religious court, which apparently did not have any influence on practical legislation. Herod I arrogated to himself the right to appoint high priests, putting and removing them by their own will.

Herod I remained faithful to Anthony until Octavian Augustus defeated him, and then managed to gain the location of the latter and reached the pinnacle of his power in his reign. The kingdom of Herod I included all the territories of the Hasmonean kingdom (except for some cities of Decapolis), as well as the areas of Kelesiriya adjacent to the northeast borders. Being politically dependent on Rome, Herod I, however, had full autonomy in matters of domestic policy. Following the model of the Eastern Hellenistic monarchies, Herod I established an advisory council, which, like the highest administrative posts, appointed Hellenized Jews and even strangers. The Herod I army was predominantly hired, recruited from Thracians and Gauls. In contrast to the Hasmonean kings, who relied on traditional folk institutions, Herod I abolished these autonomous institutions,which actually meant a break with the authority of the Torah as the basis of the social structure of the country's life. Encouraging Greek elements and Hellenistic circles in the country, Herod I sought to include the kingdom in the orbit of Roman Hellenistic culture and thereby strengthen political ties with Rome.

In addition to political reasons, Hellinization was dictated by the king’s personal friendliness to Greek culture. Herod I founded a theater and a hippodrome in Jerusalem, and also built magnificent public buildings (portics, theaters, aqueducts, etc.) as a gift to Greek policies in Syria, Asia Minor, on the islands of the Aegean Sea. Herod I provided monetary support to the Gymnasiums in Greece, and his donations to host the Olympic Games brought him the honorary title of their lifelong chairman. In the eastern provinces

of the empire, Herod I was considered one of the powerful rulers, and the flattering Greek writers gave it the title «the Great ». Herod I carried out extensive construction work in areas subject to it. However, the construction of settlements for foreign mercenaries of the tsarist army intensified the influence of Hellenistic ethnic elements in the country.Herod I rebuilt Shomron and gave him the new name Sebastian (Greek equivalent of the Latin Augustus) in honor of Emperor Augustus. A small settlement on the sea coast was turned by Herod I into a luxuriously rebuilt Greek city with extensive harbor, named after the Roman emperor Caesarea. To strengthen internal power and protect against invasions from the outside, Herod I restored or built a number of fortresses: Anthony, Herodion, Kipros near Jericho, Masadu, as well as Mihvar and Herodion in Zaiordan. By order of Herod I, royal palaces were erected in Jerusalem and other cities of the country. The apogea of the construction activities of Herod I achieved in the reconstruction and expansion of the Temple in Jerusalem, which from a relatively modest structure turned into one of the most magnificent monumental structures of the Ancient East.At the same time, watering on the facade of the Temple of the Roman Eagle was an insult to religious feelings, which was never blotted out of folk memory. For trying to bring down a hated image, 42 people paid with their lives. Herod I carried out construction in the form of community service, which gave a source of food to numerous workers. His settlement activities contributed to solving the problem of landless villagers. On the hungry 25 BC Herod I distributed food, clothing and seeds among those in need, and also halved taxes. His settlement activities contributed to solving the problem of landless villagers. On the hungry 25 BC Herod I distributed food, clothing and seeds among those in need, and also halved taxes. His settlement activities contributed to solving the problem of landless villagers. On the hungry 25 BC Herod I distributed food, clothing, and seeds among those in need, and also halved taxes.

Despite all this, the attitude of the people towards the king was hostile, or even directly hostile. A significant role in this was played by the morals of the Hellenized court of Herod I, typical of Eastern Hellenistic despotions with their endless dynastic intrigues. A frequent change of wives (Herod I had 15 children from 10 wives), the machinations of concubines and eunuchs created an atmosphere in which the courtiers easily used the suspicion and cruelty of the king soon for reprisal for personal gain. Having completely strengthened his power, Herod I exterminated all the members of the House of Hasmonites: the high priest of Aristobul III, Girkan II, his granddaughter (his wife) Mariamnu and her sons (Alexandra and Aristobula), as well as her mother Alexandra for trying to seize power. Herod I, already terminally ill, betrayed the execution of his firstborn and heir to Antipatra, the son of Doris, the first wife,convicted of conspiracy against the king. Approving this sentence, Augustus said: «Being a pig of such a person is better than being his son! » In Iroda I, the people saw not only a foreign protege and destroyer of traditional institutions, but also a murderer usurper. The Talmud, listing some of the atrocities of Herod I, calls him «a slave to the Hasmoneev house ». As a reaction to oppression and the arbitrariness of its reign, the ideology of the future movement of the Zealots began to emerge. As a reaction to oppression and the arbitrariness of its reign, the ideology of the future movement of the Zealots began to emerge. As a reaction to oppression and the arbitrariness of its reign, the

ideology of the future movement of the Zealots began to emerge.

4 days before his death, Herod I bequeathed the throne to Archel and appointed Herod Antipus and Herod Philip I as tetrarchs (died 34 AD). The petition of the Jews of Judea for their removal from power and the accession of the kingdom to the province of Syria was rejected by Rome, but Augustus appointed Archel as an etnarch, and two other tetrarchs, which meant the elimination of the throne.

The house of Herod I stopped with the death of childless Agrippa II. The material monuments of the reign of Herod I are the remains of structures (including the Western Wall and parts of the citadel in Jerusalem, the ruins of Caesarea and Masada, etc.), several inscriptions and coins. The main information about Herod I is contained in Joseph Flavius' book «Jewish War » and «Jewish Antiquities », fragmented — in the works of the Greek historian 1st century. e. and adviser Herod I, Nikolai Damascus.

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27) Ismail bin Jehovahanan — Jewish military leader ("complice"), who took part in the rebellion raised by Jehovah (II Khron., 23, 1), a Jewish high priest who lived in the reign of Ahaziah, Atalia and Jehovah.

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28) Ismail bin Netaniy bin Elisham — military leader, murderer of Gedaliah, the governor of Judea appointed to this post by Nebuchadnezzar, after the last Jewish king Zidkiah was taken prisoner by him. Coming from the family of David, I. could not reconcile with the fact that power over Judea is not in the hands of David the descendant; he very much hated the Babylonians, who caused so much grief to his people, and with them the Jews who demolished the Babylonian yoke or as leaders were proteges of the Chaldeans. I. was a military leader until the fall of Jerusalem, and now, in order to retain this title, he, together with his people, joined Gedalia, expressing humility to him and the Babylonians, and in his soul with a desire to avenge him for not rightfully occupying the throne the governor and faithful to the Babylonians. I. especially the Ammonite king Baalis incited this crime,from whom he hid after his flight from Jerusalem and who unfriendlyly looked at the rebirth of Judea. Some military leaders learned about the intention of I. and reported to Gedalia about this, but he did not pay attention to that. Once I., accompanied by ten other conspirators, appeared in Mitzpa at a feast arranged by Gedalia; there they first killed Gedalia, then other participants in the feast, as well as the Babylonian garrison located in Mitzpa. In order not to make public the perpetrator, I. established supervision of all other residents of the city. Upon learning that the next day eighty people from Shechem, Shilo and Samaria should arrive in Mitzpa for the holiday, I. went out to meet them, killed seventy of them, and left the rest alive only because they promised him to give out the food hidden by them. — He ordered the corpses to be thrown into the well,dug in the

vicinity of Mitzpa back in the time of King Asa. I. captured the entire population of Mitzpa, including the daughters of King Zidkai, and headed to Jordan to transfer to the possession of the Ammonites and here hide from the persecution of Nebuchadnezzar, who would not delay him to avenge the murder of Gedalia and the Chaldean garrison of Mitzpa. But not far from the Jordan, near the Gibeon pond, he was overtaken by Jewish military leaders. I. had to retreat, having lost two people. The captives immediately joined their delivers, and I. crossed the Jordan and disappeared with his people in the land of Ammon. Nothing is known about the end of his life.who would not slow him to avenge the murder of Gedalia and the Chaldean garrison of Mitzpa. But not far from the Jordan, near the Gibeon pond, he was overtaken by Jewish military leaders. I. had to retreat, having lost two people. The captives immediately joined their delivers, and I. crossed the Jordan and disappeared with his people in the land of Ammon. Nothing is known about the end of his life.who would not slow him to avenge the murder of Gedalia and the Chaldean garrison of Mitzpa. But not far from the Jordan, near the Gibeon pond, he was overtaken by Jewish military leaders. I. had to retreat, having lost two people. The captives immediately joined their delivers, and I. crossed the Jordan and disappeared with his people in the land of Ammon. Nothing is known about the end of his life.

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29) Judas the Galilean — leader of the popular uprising against the Romans during the production of the first qualification in Judea; in this uprising he died, and his followers were scattered; Born in Gamal in Gavlonitida. Son of Hizkiya, see In the 6th or 7th year, when Quirin arrived in Judea to assess the property, Judas, along with Pharisee Tsadok, became the head of a large number of Zealots and showed him serious resistance. I. declared the Jewish state a republic that recognizes only God as king and ruler, and considers His laws supreme. The uprising continued to spread, and major clashes took place in several places. — Even after Judas died, his spirit continued to inspire his like-minded people. His two sons, Jacob and Simon, were crucified by Tiberius Alexander; another son, Menachem,became the leader of the Sikarii and temporarily had great power; in the end, he was killed by supporters of the high priestly party and the Shurer identified I.-G. with Judah, the son of Ezekiel Zelot, who, according to Flavius, led the uprising during the time of Quintilla Vara. He took possession of the arsenal of Sepforis, armed his accomplices, who were very many, and soon confused the Romans.

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30) Hizkiya (d., Apparently, at 46 BC) — the head of the detachment that raided Greek cities on the Syrian border during the initial period of Roman rule over Judea, Zelot, identified by some lawyers with Xizkiya bin Garon, referred to in Talmud. He fought for the freedom of the Jews and for the authority of Jewish law at a time when Herod was the ruler of Galilee (47 BC).

Hizkius was the father of Judah of Galilee.

Hezkia was apparently a supporter of the Hasmonites and his actions were rebel. This assumption is based on the fact that Joseph Flavius Khizkiya is called the archistes, that is, the `main thug" (the term of the stairs — the bandit — serves Joseph Flavius to designate the rebels fighting for the independence of the country) and its origin. Hizkiya belonged to a famous family, from which several scientists came out, as well as the head of the defenders of Masada El‘azar bin Yair.

When the Jewish king Aristobul, captured by the Romans, was poisoned by the adherents of Pompey, Xizkiya gathered the remnants of the royal army in the mountains of Galilee and waged a successful guerrilla war against the Romans and the Syrians, hoping to provoke a general uprising against Rome.

Pious people looked at him as an intercessor for the honor and freedom of the Jews. But Antipatra, who at that time was the ruler of Judea, and his sons, who considered themselves representatives of the Roman authorities, of course, treated this patriotic movement differently. In order to acquire the location of the Romans, Herod personally, without taking permission from King Girkan, opposed Xizkiya, captured him and executed him without any trial — along with many adherents. This lawless act of Herod caused a storm of indignation among the patriots. The memory of the martyrdom of the patriot lived for a long time among the people.

The son of Hizkiya, Yehuda bin Hizkiya, who became one of the heads of the radical anti-Roman movement, is called by Joseph Flavius Sofistes, that is, a scientist.

Herod I, appointed by the Romans as the ruler of Galilee, captured Hizkiya with his people and executed him without trial. This event provoked indignation in Galilee, as well as in the feared political ambitions of Herod circles of the Jerusalem aristocracy and the Sanhedrin, who demanded to judge and punish Khizki in accordance with the law.

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31) Menachem bin Yair — leader of the Sikarians, grandson of Judah from Galilee, founder of the party of zilots. He knew how to hold in his hands the unbridled Sikarians; he attacked them at 66 in hr. Era on the Masadu mountain fortress, took possession of it and interrupted its Roman garrison. He then occupied Anthony, whose garrison was forced to retreat in front of Eleazar bin Hanania and his zilots. Success turned Menachem's head, he began to harass the supremacy in the party of zilots, dream of being recognized by the Messiah. Understanding the danger to the state that the Sikarians are facing, Eleazar bin Hanania excited zilots against Menachem; the latter fled to Ofla, but was captured and executed. The Sykarians recognized his brother Eleazar as his successor to him.

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32) El‘azar bin Yair (I c.) — one of the leaders of the anti-Roman uprising in the 66 – 73 years, during the I Jewish War, the head of the Sikarii.

When the Romans took possession of all Judea, El‘azar bin Yair defended himself in the fortress of Masada and headed the Jewish garrison from the beginning of the siege of the fortress by the Romans until its fall in 73.

According to the «Jewish War » Joseph Flavius, El‘azar bin Yair was a descendant of Yehuda the Galilean. Although the author is very disapproving of the Sicaries, describing Masada’s siege and its fall, he speaks of El‘azar bin Yair with praise. Joseph tells that when the Romans managed to break a gap in the wall of the fortress, El‘azar bin Yair appealed to the defenders of Masada and their families to kill each other so as not to fall into the hands of the Romans.

Information about this speech by El‘azar bin Yair may be based on the testimony of one of the two surviving women, which belonged to the El‘azar bin Yair family and was saved from death due to the fact that she and five of her young children managed to hide in the catchment channel. Probably, the description of the heroic speeches of historical characters is a literary technique characteristic of ancient historiography. The story of Joseph Flavius is the only source in which El‘azar bin Yair is mentioned. However, during the excavations of Masada, a ostracon with the inscription «Ben Yair » was discovered.

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33) Mattiyahu (Mattafiya) Hasmoney (Makkavei) — kochen from the Khasmoneev clan, initiator and first leader of the beginning in 167 BC. uprising caused by persecution of the ruler of the Selewkidic Syria Antioch IV Epifan.

The 1st book of Maccabees and Joseph Flavius contains – with minor discrepancies – the same version of events. Syrian officials arrived in the Modi‘in settlement (near Jerusalem) to monitor residents' compliance with the royal ban on sending a Jewish religious cult. Mattiyahu, who enjoyed great authority among the villagers, was ordered to sacrifice the altar of the pagan deity, but he refused. Moreover, Mattiahu killed a apostate who volunteered to obey the order, and one of the officials. Together with 5 sons and a group of like-minded people, Mattiahu fled to the Jewish desert. After a group of rebels (about 1000 people) was destroyed without resisting the enemy because of the impossibility of violating the holiness of the Sabbath, Mattiyahu allowed to defend himself with weapons in his hands on that day,based on the principle of the value of human life.

Mattiyahu led the uprising for only a year and before his death transferred the leadership to

his two sons – Yehude Mackaway and Shim‘on Hasmonay. The youngest son of Mattitahu, Jonathan Hasmonay, became the high priest in the Jerusalem temple, and the descendants of Shim‘on — the kings of the new Hasmonaeus dynasty.

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34) Yehuda Mackaway (d. In 161 BC) — the third son of Mattiahu Hasmonei, who accepted, according to the dying will of his father, the leadership of the Jewish uprising against Antioch Epifan.

At the initial stage of the uprising, Yehuda Mackaway followed the tactics of constantly delivering unexpected ambushes to the enemy, avoiding a decisive battle.

Already at the very beginning, Yehude Mackaway managed to defeat a small detachment of Syrians under the command of Apollonia; of great importance was his success in the battle of Beth-Horon (northwest of Jerusalem), in which Yehuda Mackaway defeated the unit of the Syrian military commander Seron. The choice of the battlefield and the skillful deployment of the forces that the rebels had, discovered the brilliant commander-in-chief talent of Yehuda Mackaway.

To an even greater extent, the military abilities of Yehuda Makkavei manifested themselves in a battle in which significant regular forces of the Syrians took part under the leadership of an experienced military leader, Gorgius. Thanks to the quick night transition, Yehuda Mackaway slipped away from Gorgia, who intended to capture the enemy in his camp, and then, while Gorgius was looking for rebels in the mountains, unexpectedly attacked the Syrian camp near Emmaus (southern Beth-Horon); Gorgy, with the remnants of his troops, was forced to retreat to the coastal plain.

The defeat of Gorgia made it obvious to the Syrians that we are talking about a serious and protracted war.

The royal governor Lisiy spoke out against Yehuda Makkavei at the head of significant military forces. In the battle of Beth Tsur (south of Jerusalem), Yehude Mackaway managed to break the numerically superior enemy forces and open the way to Jerusalem. Entering the city, he cleansed the desecrated Temple, in which then, after a three-year break, the traditional service was restored. In honor of this, the Hanukkah holiday is celebrated.

The news of the attacks on Jewish settlements in Gil‘ad (Zaiordan) and Galilee forced Yehud Makkavei to perform north. He sent his brother Shim‘on to Galilee, and he, together with his other brother, Jonathan, went to Gil‘ad, where he defeated the Arabian nomads who besieged the fortified cities of the Jews. Then, moving south, Yehuda Mackaway defeated the Edomites, after which he took Hebron and, going down to the sea,

headed for Jerusalem. There he besieged the Syrian garrison in the Akra city fortress. Lisius and the young king Antioch Evpator, who succeeded the deceased Antioch Epifan, brought a strong army to help the besieged; Syrian forces entered Judea from the south and besieged Beth-Tour. Yehuda Mackaway addressed the enemy, but, having been defeated near Beth Zhariah, returned to Jerusalem. Taking Beth-Tour,Syrians approached Jerusalem and besieged Yehud Makkavei on Temple Mount.

The situation of the besieged was extremely difficult, but the situation suddenly changed: the Syrian camp heard that Philip, the former commander in chief of Antioch Epifan, intends to seize power in Syria. Lisiy offered Yehuda Mackaway a compromise that he agreed to: the edits of Antioch Epifan, aimed at Hellenizing Jewish religious life, were canceled and the religious freedom of the Jews was restored.

However, the completion of the struggle for religious freedom did not bring the country of the inner world: after the conclusion of the agreement, a struggle began in the country between advocates of religious orthodoxy, led by Yehuda Mackaway and pro-ellinistic circles. The strengthening of the former forced the Hellenistic party to seek patronage from the new king of Syria, Demetrius I.

Demetrius sent troops to Judea led by Bakhid. Syrian troops took possession of Jerusalem. The ruler of Judea was appointed a prominent military leader, Nicanor.
Despite military successes, the Syrians were ready to compromise, but Yehuda Mackaway decided to continue the struggle.

Military operations resumed, and in 161 BC. e. (13 adar) in the battle of Adasa (9 km north of Jerusalem) Yehuda Mackaway defeated the forces of Nicanor and again occupied Jerusalem. In memory of this victory, the annual celebration of «Nicanor Day » was established.

Seeking to achieve full political independence, Yehuda Mackaway sent ambassadors to Rome. In 161 BC e. an agreement was concluded between Judea and the Roman Republic, according to which Rome maintained friendly neutrality with Judea, and therefore recognized Judea as a sovereign state.

A few months after the defeat of Nicanor, Demetrius sent new forces to Judea under the command of Bakhid. This time, the Syrian forces were so numerically superior to the troops of Yehuda Makkavei that most of his soldiers left the battlefield, inviting Yehuda Mackaway to follow their example and postpone the battle to a more favorable situation.

However, Yehuda Mackaway decided to accept the battle that happened near Elasa (near Beth-Horon), where Yehuda Mackaway and the soldiers who remained faithful to him fell in battle.

The body of Yehuda McQavea was taken away from the battlefield by his brothers and buried in Modi‘in.

One of the greatest Jewish commanders, Yehuda Mackaway became a symbol of the hero leader who gave his life for the freedom of his people in the fight against the foreign yoke. The source of information about the life of Yehuda Makkavei are the Books of Maccabees and Joseph Flavius.

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35) Jonathan Hasmonei (d. In 143 BC) — the youngest son of Mattiyahu. Together with his father and brother Yehuda Maccavei participated in hostilities against the Greek-Syrian forces from the very beginning of the Hasmonay uprising. After the death of Yehuda continued to lead the uprising with his brother Shim‘on and managed to inflict significant losses on the enemy. Having become the actual leader of the uprising, Jonathan Hasmonay took advantage of internal strife in the Seleucid monarchy and in the struggle for the Syrian throne between Alexander Balas and Demetrius I supported the latter, for which he withdrew the Greek-Syrian forces from Jerusalem. Entering the winner in Jerusalem, Jonathan Hasmonei immediately set about strengthening the city. Following this, Jonathan Hasmonei began supporting the enemy Demetrius, Alexander Balas, in appreciation of which he appointed Jonathan Hasmonei as high priest,which meant the recognition of Jonathan Hasmonei as the legal head of the Jews. In Sukkot 152 BC e. Jonathan Hasmonei began to serve as high priest, thereby laying the foundation for the high priest dynasty of the Hasmonites, which held office for 115 years. Later, Alexander Balas approved Jonathan Hasmonei as the civilian and military ruler of Judea, and also gave him the city of Ekron with its surroundings in his personal possession.

With the invasion of Syria by the son of Demetrius I, Demetrius II (147 BC), Jonathan Hasmonei provided Alexander Balas with active military support. However, having emerged as a winner from the struggle for the throne, Demetrius II protected Jonathan Hasmonay from his status as high priest and head of Judea, and also approved the annexation by Judea of areas inhabited mainly by Jews in southern Samaria. When the struggle for the throne broke out again in Syria, this time between Demetrius II and Trifon, acting on behalf of the young son of Alexander Balas, Jonathan Hasmone at first supported Demetrius, but soon sided with Trifon because of Demetrius' refusal to give him the fortress Akko, as was promised earlier. As a reward, Trifon appointed Brother Jonathan Hasmonei, Shim‘on, ruler of the coastal strip Eretz-Israel,stretching from Rosh ha Nikra in the north to the Egyptian border in the south.

Not content with the military-political successes, expressed, in particular, in expanding the borders of the country, Jonathan Hasmonei began to strengthen Jerusalem and other strategic centers, and also renewed his alliance with Rome and established friendly relations with Sparta. Trifon regarded the strengthening of Judea as a threat to his power; knowing that the victory over Jonathan Hasmonay in an open battle is doubtful, Trifon

cunningly captured Jonathan Hasmonei during the latter's visit to Acre. After an unsuccessful attempt to take possession of Jerusalem, when the Jewish forces under the command of Shim‘on were no less combat-ready than under the command of Jonathan Hasmonei, Trifon in a rage ordered the execution of Jonathan Hasmonei.

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46) Shim‘on Hasmonei (d. In 134 BC) — commander and statesman, ruler of Judea in 143 – 134 BC e. The youngest son of Mattiahu.

With the start of the uprising under the leadership of Mattiyahu (167 BC) Shim‘on Hasmonei became one of the leaders of the rebels. Leading the detachment sent by Yehuda McQavei (the elder brother of Shim‘on Hasmonei) to help the Jews of Galilee, he entered the battle with the Selewkid military commander Nicanor and was defeated. After the death of Yehuda (161 BC), the role of Shim‘on Hasmonei increased: as the closest assistant to Jonathan Hasmonei, he took an active part in the fight against the Seleucids, who tried to restore their power over Judea, in particular, forced military commander Bakhid to lift the siege from the fortress Batbashi.

Around 145, the entire coastal strip of Eretz Yisrael — from the Tyr ladder to the border with Egypt was transferred to Shim‘on Hasmonei, and when Jonathan made a trip to Galilee, Shim‘on Hasmonei actually became the ruler of Judea; during this period, he conquered Beth Zur.

In 143 Jonathan was treacherously captivated by the Trifon, one of the candidates for the Selewkid throne, and Shim‘on Hasmonei took command of all the armed forces of Judea; strengthening Jerusalem and Jaffa, he thwarted Trifon's attempts to invade the country. At the same time, Shim‘on Hasmonei did not leave an attempt to redeem his brother; when Trifon, retreating from Eretz-Israel, executed Jonathan, Shim‘on Hasmone buried him in Modi‘in and erected a magnificent monument on his grave.

Supporting Demetrius II, the rival of Trifon, Shim‘on Hasmonei in 142 obtained from him recognition of his sole authority over Judea and permission not to pay tribute; as a result, the Jewish state gained full independence.

Shim‘on Hasmonei conquered Gezer (where all goi and supporters of Hellenization were evicted), expelled the Selewkid garrison from the fortress of Acre that dominated Jerusalem, and resumed relations with Rome and Sparta. In 140, the people's assembly assigned Shim‘on Hasmonay and his descendants the posts of high priest, etnarch and commander in chief; t.o. the Hasmonee dynasty was founded, which remained in power in Judea until 63 BC. e. (formally — until 37 BC) The tablets with the text of this decision were installed in the courtyard of the Temple.

Antioch VII The seat, replacing Demetrius II on the Selewkid throne, initially recognized Shim‘on Hasmonei as an etnarh, agreed to leave all the conquered cities behind him and allowed him to mint his own coin. However, several years later, the Selewkid army again invaded Judea; she was defeated by the sons of Shim‘on Hasmonei Shim‘on, Yehuda and Johanan. In 134, the son-in-law of Shim‘on Hasmonei Ptolemy treacherously killed him and his two sons, Shim‘on and Yehud, in Jericho (possibly at the instigation of Antioch VII). The ruler of Judea was the third son of Shim‘on Hasmonei, Johanan, known as Girkan I Johanan, see

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37) Lukuas (Luka) — leader of the rebellious Jews in Kiren (now Libya in Africa) at the end of the reign of Traian in that name. II Jewish War (113 – 115 AD). Dion Cassius speaks of the leader of the revolutionaries under the name Andreas. Some historians attribute both names to one person, symbolically explaining them (Lucuas — bringing light, Andreas — brave), but it is unlikely that the sources would pass over such an explanation in silence. In addition, Eusebius and Dion Cassius speak of different periods of rebellion. According to Abul-Faraj, Luke sought refuge in «Palestine », where Marcius Turbo was defeated.

According to Eusebius, Luke was proclaimed king of the Jews.

The Second Jewish War began during trips to the East by Emperor Traian.

The uprising swept the space from Cyrenaica to Babylon (Iraq), where there were significant Jewish states (Adiabena, Kumagen) and cities inhabited by tens of thousands of Jews (Nisibin, Ktesifon, Nekhardea, Pumbedita, etc.). The uprising in Cyrenaik especially grew, where it took on the size of a real war between Jews and gays. At the head of the revolutionaries there stood Andreas, or Lukuas (Luca), in Cyprus Jews were led by Artemion.

Uh Gibbon wrote: «In Kiren, they (Jews. – A.Z.) killed 220 thousand Greeks, in Cyprus – 240 thousand, in Egypt – a huge number of inhabitants. Many of these unfortunate victims were sawn in two according to a precedent authorized by the example of David. The victorious Jews devoured the meat of the unfortunate, licked their blood and girded their waist with their insides ».

"So Traian left that place, and some time after that, his health began to deteriorate. At that very hour, the Jews of Cyrene made a certain Andrei their head and began to destroy the Romans and Greeks: they ate their meat, girded them with intestines like belts, smeared themselves with their blood, put on their skin, and cut many from head toe. They threw some of them at the mercy of wild beasts, while others were forced to fight each other (like gladiators). Thus, a total of 220 thousand people died. They did similar things in Egypt and

Cyprus, where they were led by a man named Artemion. There killed 240 thousand people. Therefore, it was forbidden for Jews to step on the land of the island, and if any of them did not get there of their own free will, into a storm, then he was executed. Many commanders fought with the Jews and defeated them,among them was Lucius, sent by Traian "(Dion of Cassius, Epitomy, 68,32,1/3).

Eusebius in Church History (4: 2) writes: "In the eighteenth year of the reign of the emperor [Trayan], a rebellion of the Jews broke out again, which led to the death of many of them. In Alexandria, other parts of Egypt and in Cyrenaica, Jews attacked their Greek neighbors, as if covering their terrible evil spirit. The next year, after their uprising took on enormous proportions, they began a big war (Lupus then served as the governor of Egypt). During their first clash with the Greeks, victory remained with them. The latter fled to Alexandria, captured Jews living in the city, and put them to death. The Jews of Cyrenaiki, although they lost their support, continued to rob Egyptian land under the leadership of Luke and ruin its areas. Emperor Mark Turbon sent against them with infantry and navy, as well as with cavalry.The latter waged a protracted brutal war against them with polynomial battles and killed tens of thousands of Jews in Cyrena, as well as from among the Jews of Egypt, who supported their king Luke. The emperor also feared that the Jews of Mesopotamia might attack their neighbors, and therefore ordered Lucia Quiet to etch them from this province. The latter prepared for war and killed many of them there. Since he thus led to the correction of the situation, he appointed his emperor as a governor in Judea. "Since he thus led to the correction of the situation, he appointed his emperor as a governor in Judea. "Since he thus led to the correction of the situation, he appointed his emperor as a governor in Judea. "

Eurosy (Anti-Thesic History, 7:12): "After this, Jews with incomprehensible dust rebelled simultaneously in various countries, as if their madness had swept. Throughout Libyan land, they are great brutal wars against local residents. This country was completely devastated by the death of its farmers, and if Emperor Adrian had not subsequently founded colonies in it, whose inhabitants were gathered from different places, she would have remained completely desolate, since its inhabitants died. Throughout Egypt, in Cyren and Tabai, their bloody uprising led to a panic. However, a battle took place in Alexandria, during which they were defeated. On the orders of the emperor, war against the rebels was also fought in Mesopotamia. Many thousands of them were destroyed during the brutal massacre. They also destroyed Salamis, the city of Cyprus, afterhow they killed all its inhabitants. "

The fact that the war ran along Alexandria, and not just in Antioch, Cyrenaic, Cyprus and Babylon, is confirmed by historian Appian, a native of Alexandria, telling how he barely survived, fleeing Jews to Pelusia. The Armenian and Latin translation of Eusebius speaks of the restoration of Alexandria destroyed by the Jews.

In 115, Jews led by Lukuas-Andreas rebelled in Kiren. The Roman troops deported against

them were defeated and fled to Alexandria, where they produced a massive Jewish pogrom. In response, Lukuas devastated the territory of Egypt, cracking down on all the elements that represented the pillar of the Roman government. To suppress the uprising, one of the best Roman commanders of the legate Marcius Turbon was sent with large naval and land forces, including cavalry. After a series of long and fierce battles, having lost 20 thousand killed, the enemies of culture of the Romans crushed the uprising and staged a mass extermination of the Jews (117). Thanks to this war, Libya was so depopulated that a few years later it was possible to send new settlers here (Evevius, Khronika [from Armenian] in the 14th year of Adrian's rule). Italianswho owned Libya, found in 1916 when laying a new street 2 Roman inscriptions relating to 118 – 119, that is, by the time of Emperor Trayan, one of which reads: "The road (the street) has been fixed, which was destroyed and rendered unusable during the Jewish uprising." According to another, Traian "ordered the city of Cyrene to repair the bathhouse with galleries and ballroom and with everything that fits – everything that was destroyed and burned during the Jewish uprising."ordered the city of Cyrene to repair the bathhouse with galleries and ballroom and with everything that fits – everything that was destroyed and burned during the Jewish uprising. "ordered the city of Cyrene to repair the bathhouse with galleries and ballroom and with everything that fits – everything that was destroyed and burned during the Jewish uprising. "

Mesopotamian Jews showed strong resistance to Traian; the inhabitants of Nizibis fought harder than others, which was taken only after a long siege. The commander Traian Lucius Qietus covered the ruins of Nizibis and Edessa with the corpses of the Jews.

The uprising of the Cyrene, Cypriot and Egyptian Jews of recent years of the reign of Traian was not yet finally suppressed when Adrian became emperor in 118. The theater of war was moved to «Palestine », where Jewish leader Luke was redeployed, and Mark Turbon pursued him. Turbon sentenced Julian and Pappus, 2 brothers who were the soul of the uprising, to death, but he himself was executed by special order from Rome; so both brothers were saved. Lucius Quiet, winner of Mesopotamian Jews, was appointed head of the Roman army in «Palestine ». He began to besiege Lidda, where the Jews gathered. The grief of the latter was so great that p. Gamliel II, lying on his deathbed, allowed to fast even in Hanukkah, although other tannai, for example, p. Eliezer and p. Joshua bin Hananya condemned this measure. Soon, Lidda was taken, and many Jews were killed; "killed in Lidd"often mentioned by the Talmud in expressions of respectful reverence. Pappus and Julian were also killed that year.

So the Second Jewish War ended, but the Romans celebrated the victory early – only 16 years passed (far from peaceful), as the III Jewish War flared up, even more terrible than the previous ones.

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38) Onias and Dosifay — Egyptian generals. Ptolemy VI and his wife Cleopatra "gave the whole state into the hands of the Jews, and the main commanders of the army were two Jews, Onias and Dosifay" (Joseph Flavius "Against Apion", II, 5). Their daughter Cleopatra during the war she waged against her son Ptolemy Latir also appointed two Jews, Helkius and Hananiah, the sons of the high priest Onia, who built the Leontopol temple (Joseph Flavius "Drevn.", XIII, 10 § 4; 13, § 1). [Cr. the inscription of this Helkiah or his son Onia, who was in 102 (?) a strategist of heliopolitan (?) noma].

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39) Sibbehai — commander of David, defeated the Philistine giant Sippai (Safa). S. mentioned in I Khron., 11, 29 and 27, 11 among the 30 valiant military leaders of David. He is probably identical with Mebunnai in II Sam., 23, 27.

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40) The strength of the army of Agrippa II, originally from Adiabena, who fled to the Jews at the very beginning of the war, fought next to Monobaz, Sedevs and Nigr from the princely house of Adiabenites. C. distinguished himself in the battles with Cestius Gall. He was one of the leaders of the unsuccessful expedition of the Jews against Ascalon, where he found death.

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41) Hares (Haret). — zelot; one of the leaders, distinguished by the siege of the Romans of Gamala.

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42) Eleazar Zelot — one of the leaders of the Zealots in the war against Vespasian and Titus came from a noble priestly family. After the defeat, Cestia E. took possession of the temple treasury and, having defeated the party of the world, brought the Edomites to Jerusalem. When Johanan Giskala arrived in Jerusalem, E., not wanting to obey him, locked himself in a temple courtyard. During Easter, the soldiers of E. opened the gates of the temple courtyard for the worshipers, which was used by the adherents of Johanan and removed from there E.

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43) Eleazar bin Dinai (nicknamed Tekhin bin Farish) — one of the Zelotsk leaders during the last war of Jews with the Romans. Mishna reports that since the number of robbers has increased, the rite of offering atonement for the murdered and unopened killer has become completely impossible. "It has been since Eliezer b.-Dinai appeared, and he was called b.-T before. Farisha, but later they began to call Ben ga-razhon "(i.e. the son of a robber). Obviously, Eliezer b.-Dina and T. b.-F. — the same face.

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44) Justus Tiberias — historian and politician during the last war of Jews with the Romans. Information; his life has to be scooped mainly by his opponent Joseph Flavius (see). Yu. received a Greek education. Yu. convinced the inhabitants of Tiberias to rebel against Rome. He burned villages near Gadara and Hippos, whose inhabitants were hostile to Jews. When Flavius arrived in Tiberias as the ruler of Galilee, he convinced Yu. and other prominent representatives of the city to destroy the palace of tetrarch Herod. Subsequently, Yu. and Flavius, out of fear of the Romans, denied their participation in this case and blamed one another. When the war broke out, Yu. wanted to pester John from Giscala, but Joseph prevented him. Agrippa was friendly to Yu. and even invited him to his service as secretary, but removed him,when he was convinced of his dishonesty. Yu. wrote his "History" in Greek. Eusebius, Jerome and Svida mention her. Ho you need to think what they know; Yu. only according to the works of Flavius. Jerome mentions more; J.'s comments on the Bible. The Byzantine chronicles consider Yu. the author of Khronika Eur. the people from Moses to the death of Agrippa II, as if serving as a source for the later chronicles. It is possible that he spent the last years of his life in Rome.that he spent the last years of his life in Rome.that he spent the last years of his life in Rome.

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45) David — the second king of Israel, the youngest son of the landowner Ishai (Jesseus) from Beth Leham. He reigned for 40 years (apparently in 1004 – 965 BC): 7 years and 6 months was the king of Judea (with the capital in Hebron), then 33 years — the king of the United Kingdom of Israel and Judea (with the capital in Jerusalem). In the historical consciousness of the Jewish people, David — is an ideal ruler from whose clan the Messiah will come out.

Samuel’s book contains various (to some extent conflicting) versions of how David became king of Israel. According to the prevailing biblical tradition, formed in the circles of adherents of the house of David, the story of David's coming to power is as follows. During the reign of Saul, the prophet Samuel secretly anointed the youth of David into the kingdom. David was accepted into the royal service — according to one version (I Sam.

16:14 – 23) thanks to a skilled game on the harp, according to another (I Sam. 17; 18: 2) — after he won martial arts with the Philistine hero Goliath, thereby determining the outcome of the battle in favor of the Jews. The feat and victories in the wars with the Philistines brought David the position of commander and the honor of becoming the son-in-law of the king — the husband of the daughter of Saul Michal. However, David's popular popularity aroused envy and suspicion among Saul,that David seeks to seize the throne. Saul intended to kill David; the intercession of the eldest son of Saul, Jonathan, a faithful friend of David, did not produce results. Forced to flee and hide from persecution, David wandered in the border areas of Judea, where «all oppressed ... and saddened by the soul » (I Himself. 22: 2). Saul's attempt to capture David and his squad forced David to seek refuge from the neighbors of — Israeli enemies: with a detachment of 600 soldiers, he entered the service of Ahish, king of the Philistine city of Gat. Ahish granted David the city of Tsiklag, hoping that David would raid Israeli villages from there; David, however, attacked only nomads hostile to the Israelis, and from the captured booty sent gifts to the elders of Judea, seeking to enlist their support in the fight against Saul. Saul intended to kill David; the intercession of the eldest son of Saul, Jonathan, a faithful friend of David, did not produce results. Forced to flee and hide from persecution, David wandered in the border areas of Judea, where «all oppressed ... and saddened by the soul » began to flock to him. 22: 2). Saul's attempt to capture David and his squad forced David to seek refuge from the neighbors of — Israeli enemies: with a detachment of 600 soldiers, he entered the service of Ahish, king of the Philistine city of Gat. Ahish granted David the city of Tsiklag, hoping that David would raid Israeli villages from there; David, however, attacked only nomads hostile to the Israelis, and from captured booty sent gifts to the elders of Judea, seeking to enlist their support in the fight against Saul. Saul intended to kill David; the intercession of the eldest son of Saul, Jonathan, a faithful friend of David, did not produce results. Forced to flee and hide from persecution, David wandered in the border areas of Judea, where «all oppressed ... and saddened by the soul » began to flock to him. 22: 2). Saul's attempt to capture David and his squad forced David to seek refuge from the neighbors of — Israeli enemies: with a detachment of 600 soldiers, he entered the service of Ahish, king of the Philistine city of Gat. Ahish granted David the city of Tsiklag, hoping that David would raid Israeli villages from there; David, however, attacked only nomads hostile to the Israelis, and from captured booty sent gifts to the elders of Judea, seeking to enlist their support in the fight against Saul. David's faithful friend, did not produce results. Forced to flee and hide from persecution, David wandered in the border areas of Judea, where «all oppressed ... and saddened by the soul » (I Himself. 22: 2). Saul's attempt to capture David and his squad forced David to seek refuge from the neighbors of — Israeli enemies: with a detachment of 600 soldiers, he entered the service of Ahish, king of the Philistine city of Gat. Ahish granted David the city of Tsiklag, hoping that David would raid Israeli villages from there; David, however, attacked only nomads hostile to the Israelis, and from the captured booty sent gifts to the elders of Judea, seeking to enlist their support in the fight against Saul. David's faithful friend, did not produce results. Forced to flee and hide from persecution, David wandered in the border areas of Judea, where «all oppressed ... and saddened by the soul » (I Himself. 22: 2). Saul's attempt to capture David

and his squad forced David to seek refuge from the neighbors of — Israeli enemies: with a detachment of 600 soldiers, he entered the service of Ahish, king of the Philistine city of Gat. Ahish granted David the city of Tsiklag, hoping that David would raid Israeli villages from there; David, however, attacked only nomads hostile to the Israelis, and from captured booty sent gifts to the elders of Judea, seeking to enlist their support in the fight against Saul. where they began to flock to him «all oppressed ... and upset by the soul » (I Himself. 22: 2). Saul's attempt to capture David and his squad forced David to seek refuge from the neighbors of — Israeli enemies: with a detachment of 600 soldiers, he entered the service of Ahish, king of the Philistine city of Gat. Ahish granted David the city of Tsiklag, hoping that David would raid Israeli villages from there; David, however, attacked only nomads hostile to the Israelis, and from captured booty sent gifts to the elders of Judea, seeking to enlist their support in the fight against Saul. where they began to flock to him «all oppressed ... and upset by the soul » (I Himself. 22: 2). Saul's attempt to capture David and his squad forced David to seek refuge from the neighbors of — Israeli enemies: with a detachment of 600 soldiers, he entered the service of Ahish, king of the Philistine city of Gat. Ahish granted David the city of Tsiklag, hoping that David would raid Israeli villages from there; David, however, attacked only nomads hostile to the Israelis, and from captured booty sent gifts to the elders of Judea, seeking to enlist their support in the fight against Saul. that David will raid Israeli villages from there; David, however, attacked only the nomads hostile to the Israelis, and from the captured booty sent gifts to the elders of Judea, seeking to enlist their support in the fight against Saul. that David will raid Israeli villages from there; David, however, attacked only the nomads hostile to the Israelis, and from the captured booty sent gifts to the elders of Judea, seeking to enlist their support in the fight against Saul.

After the death of Saul and his three sons on Mount Gilboa in a battle with the Philistines, David and his adherents went to Hebron, where he was proclaimed king of Judea. Having made Hebron his capital, David tried to attract the rest of the Israeli tribes to his side, but failed, as Avner hastily proclaimed the heir to Saul — his son Ish-Boshet as king. David began the struggle with the Saul dynasty, apparently not without the help of the Philistines. After the death of Avner and Ish-Boshet, the elders of Israel arrived in Hebron and offered David to reign over all of Israel, since David, who had already shown himself as a talented military leader, was the only leader who could unite the people in the face of the Philistine threat.

Having taken power over Israel, David showed brilliant political intuition, realizing that the capital of the king of all Israel cannot remain in Hebron, one of the cities of the tribe of Yehuda. Therefore, immediately after his reign, David conquered the lands of the Jebusites (the small autochthonous ethnic group of Canaan), who separated the tribe of Yehuda from the allotments of the rest of the tribes, and made the city of Jebus (later Jerusalem) the capital of the United Kingdom, calling it the ir David (`city of David`). The unification of all the tribes of Israel into a single kingdom and the elimination of the Jebusite enclave in the center of the country undermined the Philistine hegemony over the territory of Canaan.

The Philistine troops moved inland and captured Beth-Leham, but David inflicted two heavy defeats on them in the Rephaim Valley and pushed them to Gezer;the third battle already took place on the territory of the Philistines and brought the Israelites a final victory.

After the defeat of the Philistines, David got the opportunity to conduct military operations against neighbors in the east, beyond the Jordan River. War against the Moabites (see Moab) ended in defeat (II Himself. 8: 2). Following this, David entered the struggle with the Arames for control of Zaiordan and «the royal road », linking Syria and Egypt. Ammonites supported by the Arames spoke out against David. In two battles, David and his commander Joab defeated the Ammonites and their allies; King Ammon became the vassal of David. David's victories in Zaiordan stopped the military expansion of the Arames in southern Syria; David's power has now spread far beyond the borders of the territory of the tribes of Israel, — possibly down to the Euphrates River; Aram Dammesek was included in the kingdom of David, while other Aramaic states were in vassal dependence on Israel.In an effort to secure the southern border of the kingdom, David began a war with Edom, as a result of which the kingdom of Edoma ceased to exist, and the garrison of David was placed there. The creation of a vast kingdom, the borders of which, according to biblical sources (cf. I C. 5: 1, 4; II Cr. 9:26), reached the Euphrates, contributed to the decline experienced during this period by Egypt, Assyria and Babylon, as well as the diplomatic actions of David (union with the New Hittite kingdom, who was at war with the Arames, and with the king of the Phoenician Tire Hiram, with whom the kingdom of Israel had common economic interests). contributed to the decline experienced during this period by Egypt, Assyria and Babylon, as well as the diplomatic actions of David (union with the New Hittite kingdom, who was at war with the Arames, and with the king of the Phoenician Tire Hiram, with whom the kingdom of Israel had common economic interests). contributed to the decline experienced during this period by Egypt, Assyria and Babylon, as well as the diplomatic actions of David (union with the New Hittite kingdom, who was at war with the Arames, and with the king of the Phoenician Tire Hiram, with whom the kingdom of Israel had common economic interests).

David was faced with the task of uniting the unstable union of the tribes of Israel into lasting unity and the creation of a powerful state. Having made Jerusalem its capital, which was outside the traditional limits of the territory of any of the Israeli tribes, David ruled the country with the help of the administrative apparatus created by him, directly subordinate to the royal court and not associated with any institutions of individual tribes. David created a regular army (the basis of which was laid by Saul), consisting of regular units of mercenaries (mainly the Philistines — Creti, Pleti, Gittim), a kind of royal guard, and a popular militia, the systematic mobilization of which was carried out in the event of war. Some scientists believe that the division of the country into 12 districts carried out under Solomon that did not coincide with the inheritance of the tribes (I C. 4: 7),goes back to David's time. The maintenance of the court, army and administration was provided with a tribute from the royal possessions and taxes. During the reforms, David took over some

elements of the administrative structure of the ancient Canaan cities-states: for example, among David's officials, a sofa (`pisets`; II Sam. 8:17) and a mazkir (`deprecator`, that is, a chronicle; II Sam. 8:16), apparently performing the duties of the royal <TTA not known in Israel before). David conducted a census of — an innovation that is in the Bible (II Himself. 24: 1 – 17; I Cr. 21: 1 – 17) is charged to him in grave sin. David transferred the Ark of the Covenant to Jerusalem and built an altar, thereby turning the new capital from purely political also into the religious center of the country. According to a later tradition,preserved in the book Chronicle (see Chronicle book), David made preparations for the construction of the Temple and established the order of the temple service, attracted the estate of the Levites (see Levy) to the public service, thereby making it dependent on the royal court (I Khr. 22: 2 – 5, 14 – 16; 23 – 26; 28:11 – 19).

David's administrative reforms, carried out in a short time, provoked opposition from the adherents of the patriarchal system, in particular the elders of the Israeli tribes, whose traditional power and authority were undermined by these reforms. In some tribes (especially Benjamin and Ephraim), acute discontent arose, resulting in two uprisings: the rebellion of David Abshalom's son and the uprising under the leadership of Sheva, the son of Bihri, from the tribe of Benjamin, under the slogan: «There is no part in David and shares in the son of Jesse <: all according to his tents 20: 1). At the cost of tremendous efforts, David managed to suppress the uprising and avoid the collapse of the kingdom (II Himself. 16 – 20).

The main problem of the last years of David's reign was the appointment of a throne heir. The Bible tells of court intrigues in the struggle of heirs for power. Adonius, the son of David from Huggit, who was the eldest of the royal sons after the death of Abshalom and Amnon, claimed royal power; however, David transferred the throne to Solomon, his son from Bat Sheva.

According to the Bible (I C. 2:10), David is buried in «the city of David ». For centuries, folk traditions have pointed to various places as the tomb of David. Nowadays, the place of burial of David among the people is considered to be Mount Zion; on the Shavu'ot holiday (according to tradition, the date of David's death) religious Jews — immigrants from eastern communities make a pilgrimage here.

At the court of David, an idea arose (finally formed with his closest successors) «of the unbreakable covenant of Zion »: God concluded an agreement with David according to which the dynasty of David will rule the people of Israel forever, and the capital of David — Jerusalem — will forever be a holy city, the only abode of God himself (Ps. 89: 4 – 5, 29 – 30, 34 – 38; 132:13 – 14, 17). The covenant of Zion — the oath given by God to David, and the inextricable link between the house of David and Jerusalem — became the basis of messianism: the righteous king-giver will reign in Jerusalem and will belong to the house of David (see Is. 11 – 12). Even Jeremiah, ruthlessly denouncing the last kings of the dynasty of David and portending the defeat of the kingdom and the destruction of the

Temple, did not imagine the restoration of the kingdom and the Temple without restoring the house of David (Jer. 33:15 – 18).
David — is one of the greatest personalities of Jewish history. He completed the work begun by Saul to unite the disparate Israeli tribes, bound only by common traditions, into a single people and turned the kingdom of Israel from an unstable union of tribes into a powerful state. The Bible tells of him in more detail than any other historical person, with the exception of Moses. In this story, a complex and powerful personality emerges, endowed with contradictory features: a modest but convinced in his great calling, gentle and cruel, shepherd and warrior, poet-psalmist and diplomat, harpist and commander, a sinner subject to passions and lusts and a deeply religious righteous, devoted to God and sincerely repent of his sins. The handsome and strong man, David in his early youth, kills lions and bears who carried sheep from his herd (I Himself. 17:34 – 36), and strikes with a stone from the sling of the beautifully armed Goliath (ibid., 17:49). Twice David had the opportunity to kill Saul who sought his death (I Himself. 24: 7 – 8; 26: 8 – 11), and twice he did not use it, despite the fact that Saul threw a spear at him, trying to nail him to the wall (I Himself. 18:11). David's sorrow is touching about Saul who fell in battle (II Sam. 1) and about his son Abshalom, who rebelled against his father (II Himself. 19: 1). The parable of the court prophet Nathan about the only sheep of the poor man stabbed by the rich man to treat the guest (II Sam. 12), and the angry reproach to the king, who sent his beloved Bat Sheva to death, lead David to repentance, and he humbly, like well-deserved retribution, accepts the death of a born Bat Sheva baby. David repeatedly shows cruelty, especially at the end of life, after the calamities that befell his kingdom;he gives out the seven sons of Saul to those who longed for revenge of the Gibeans (II Sam. 21: 2 – 9), in his will to Solomon, he develops in detail a plan of vengeance for those who have done harm to him in the past (I C. 2).

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46) Pappos and Lulianos — two brothers who were at the head of the Jewish revolutionary party, who rebelled during Emperor Traian. Both brothers were captured in Laodicea (in Syria), where they were sentenced to death; but due to Trayan’s death, execution was abolished. The tradition says that P. and Lulianos, by order of the Jewish governor, Lusius Quietus, already stood on the scaffold, ready to accept death. The viceroy scoffed at them, saying: "If you belong to the people to whom Hanania, Mishael and Azariah belonged, then let your God save you from my hands, as he saved those three from the hands of Nebuchadnezzar." The humble heroes replied: "The head of the head was a great king and was worthy of a miracle to happen before his eyes; you are a petty tyrant and such an honor is not worthy; in addition, we can seeThey obeyed Our God and deserved to die, if you do not kill us, there will be other executors of His will who kill us, but God has betrayed us into your hands, then to recover from you for our blood. " But before the preparations for the execution were completed, two envoys from Rome arrived on the

square with the order of the emperor to remove Quiet from office (117 — 118); in the same year he was executed by order of Adrian. The Day of Saving the Brothers (12 Adar) was declared a holiday called "Trayanov Day", on this day fasting or mourning was banned (Megilat-Taanit, chap. 12). According to Midrash, P. and Lulianos also stood at the head of the national movement in the early years of Adrian's reign, when the latter, wishing to pacify the Jews, gave permission to restore the destroyed temple in Jerusalem. The Talmud says both brothers were executed,as a result of which Trayanov Day was canceled (Jer. Taan., II, 66a). In another place, it is said that “Trayanov Day” was canceled on the occasion of the death of the other two martyrs, “Shemaiah and Ahiya” (Taanit, 18b).

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47) Saul (Shaul, literally `requested [of God]`) — the first king of Israel (about 1029 – 1005 BC), the son of Kish from the tribe of Benjamin (I Himself. 9: 1, 21). Saul's place of residence was in Gibe (I Sam. 10:26), which he made his capital.

Saul's reign was the result of the inability of the traditional tribal leadership — «judges » — to withstand the growing pressure from neighboring peoples, especially the Philistines (I Himself. 8:20; 9:16). The biblical story of Saul's reign is the result of a compilation of several different versions. According to I Himself. 9: 1 – 10:16, Saul — the most beautiful youth among the Israelis — went in search of the missing father's donkeys. God announced to the prophet Samuel that a young man from the tribe of Benjamin, who will come tomorrow, should be anointed to the kingdom in Israel (I Himself. 9:16). After Samuel anointed Saul, he went home, but on the way he met the «host of the prophets »; the spirit of God descended upon him, and «he prophesied among them » (I Himself. 10:10). Version I Sam. 10:17 – 27 tells otherwise: Samuel gathered the people in Mitzpa and cast lots,who pointed to Saul, who was proclaimed king, and «all the people exclaimed and said: Let the king live! » (I myself. 10:24). Finally, in I Sam. 11 it is said that Saul was proclaimed king in Gilgal after he defeated the Ammonites who tried to enslave the inhabitants of Yaves-Gil‘ad, the soul mate of Benjamin. In this story, Saul appears as a typical «judge » — tribal head sent to save Israel from an alien threat. Common to these versions of Saul's reign is his chosen God and the anointing of Samuel. In this story, Saul appears as a typical «judge » — tribal head sent to save Israel from an alien threat. Common to these versions of Saul's reign is his chosen God and the anointing of Samuel. In this story, Saul appears as a typical «judge » — tribal head sent to save Israel from an alien threat. Common to these versions of Saul's reign is his chosen God and the anointing of Samuel.

Throughout the years of his reign, Saul waged continuous wars with the enemies of Israel

— Moab, Ammon, Edom and others, especially «there was a stubborn war against the Philistines all the time Saulovo » (I Himself. 14:52). During these wars, Saul created regular military units led by experienced military leaders, among whom was his son Jonathan. The kingdom of Saul included the inheritance of Yehuda and Ephraim, Galilee and the regions in Zaiordan. Apparently, he did not try to extend his power beyond the territories inhabited by Israelis. He also did not carry out reforms aimed at replacing the traditional tribal leadership with a centralized administrative apparatus subordinate to the king.

The history of Saul's relationship with Samuel reflects the difficulties associated with the establishment of monarchical power. According to one of the traditions included in the biblical narrative, the friction between Saul and Samuel began after the king, who gathered the army in Gilgal to enter the battle with the Philistines, himself made sacrifices to God without waiting for Samuel to come (I Himself. 13: 8 – 14). Apparently, Samuel saw in this the king's attempt on priestly prerogatives; he announced to Saul that his reign would not be long-lasting in punishment for the act. The final gap occurred when Saul did not comply with Samuel's instructions — to completely exterminate the Amalekites (I Himself. 15:14 – 35; 28:18).

With the advent of David Saul in the royal court, he began to realize that the people favored David (I Himself 18:16), whose victories over the Philistines aroused the envy of Saul, who converted into blind hatred, sometimes obscuring his mind, — in bouts of crazy anger, he encroached on the life of his own son Jonathan (I Sam.) 22:12 – 19). Saul's suspicion forced him to see a conspiracy everywhere and encouraged him to kill David (I Himself. 18:20 – 29; 19: 1,4 – 7,9 – 10).

All this time, Saul continued to wage war with the Philistines. When the Philistine forces gathered in the Jezreel Valley, Saul opposed them and defeated the camp at the foot of Gilboa Mountain, apparently near Ein Harod (I Himself. 28: 4; 29: 1). In the battle, three sons of Saul fell — Jonathan, Amminadav and Malki Shua. Surrounded by the Philistine archers and wounded by their arrows, Saul rushed at his sword (I Himself. 31: 4). The next day, the Philistines discovered the body of Saul among the fallen Israelites, they cut off his head «and sent the Philistines throughout the land to proclaim the seed in their temples and the people » (I Himself. 31: 8 – 9). Saul's weapons were donated to the Temple of Astarta, and his body was hung on the wall of Beth Shean. The inhabitants of Yaves-Gil'ad, who remembered how Saul saved them from the Ammonites, removed the body from the wall and buried it in their city (I Himself. 31:10 – 13),from where subsequently the bones of Saul were transferred to the tomb of his father in the area of Tsel, apparently, near Giv'a (II Sam. 21:14).

Based on Book I Himself. we can conclude that in the time of Saul, an orderly administrative system has not yet developed. Saul's energy was mainly aimed at consolidating the monarchy. Apparently, a significant part of the nascent administration was made up of members of the Saul family. So, his son Jonathan was at the head of one of the contingents of the permanent army, Avner bin Ner, also a relative of Saul, was the head of the royal army; most of the military leaders were members of the Binyamin tribe, who received land plots and vineyards from the king. At the time of Saul, the tribal organization had not yet ceased its existence — Saul was considered the head of the tribes of Israel, and monarchical institutions, similar to those existing in other countries of the ancient Middle East, had not yet formed. The symbol of the royal power of Saul was, apparently, his spear, as well aspossibly a crown and a bracelet (II Himself. 1:10). Under Saul, for the first time, a permanent army was created, numbering three thousand soldiers (I Sam. 13: 1 – 2), however, tribal militias continued to exist, making up the bulk of the troops mobilized by royal order.

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48) Jonathan — the eldest son of Saul, who became famous for the first time in the battle with the Philistines, as a courageous warrior. By order of Saul, he killed the Philistine governor in Geba and, thus, gave a signal for a general uprising (I Himself, 13, 3, etc.). Another time, he alone, accompanied only by a squire, with a danger to life, destroyed a military Philistine post of 20 people on a pointed rock in one gorge, which spread horror and confusion in the enemy camp (I Sam., 14, 4 — 18, 30). From now on, I. becomes a folk hero and favorite. When Jonathan’s life was in danger because he, out of ignorance, broke the vow made by his father, the people spoke at his defense (I Himself., 14, 45). Apparently, I. enjoyed the full confidence of his father, who personally did nothing, who did not consult with him (I Himself., 20, 2). However, this did not stop I.to fall in love with the self-sacrifice of David, the enemy of his father and the candidate for that particular throne, which rightfully had to go to I. Soon after the defeat of Goliath, he comes into close friendship with David (I Himself, 18, 1 and cf.). The noble soul of Jonathan was alien to a sense of envy, and he, along with others, sincerely admires the victories of his friend. Moreover, seeing how the people are more and more leaning towards David and that the tsarist power is rejected by the Saul clan, it not only does not get upset, but also supports energy in David (I book Himself., 23, 16 and sl.). This friendship was known to Saul, and while he himself was sympathetic to David, he endured it when he declared war last, he demanded that I. refuse all kinds of relations with the traitor. But I. did not obey his father, for which he once nearly died at the hand of Saul (I Himself, 20,32 and cf.). However, the forced not to see David, he let the learned signs know about the dangers. Apparently, David was betrayed to Jonathan, for, finally leaving the palace of Saul, he made a solemn promise to I. always be friendly to his offspring, which he really later fulfilled (II Himself, 4, 4). Jonathan fell with his brothers and father

in a bloody war with the Philistines in the Gilboa Mountains. David, deeply struck by the death of Saul and his sons, uttered a touching element on the fallen, devoting to his friend I. the following stanza: "The heart shrinks at the thought of you, my brother I .; you were a joy of my life. Your love was higher than the love of women for me "(II Sam., 1, 18, 26).and David was betrayed to Jonathan, for, finally leaving the palace of Saul, he made a solemn promise to I. always be friendly to his offspring, which he really later fulfilled (II Himself., 4, 4). Jonathan fell with his brothers and father in a bloody war with the Philistines in the Gilboa Mountains. David, deeply struck by the death of Saul and his sons, uttered a touching element on the fallen, devoting to his friend I. the following stanza: "The heart shrinks at the thought of you, my brother I .; you were a joy of my life. Your love was higher than the love of women for me "(II Sam., 1, 18, 26).and David was betrayed to Jonathan, for, finally leaving the palace of Saul, he made a solemn promise to I. always be friendly to his offspring, which he really later fulfilled (II Himself., 4, 4). Jonathan fell with his brothers and father in a bloody war with the Philistines in the Gilboa Mountains. David, deeply struck by the death of Saul and his sons, uttered a touching element on the fallen, devoting to his friend I. the following stanza: "The heart shrinks at the thought of you, my brother I .; you were a joy of my life. Your love was higher than the love of women for me "(II Sam., 1, 18, 26).Jonathan fell with his brothers and father in a bloody war with the Philistines in the Gilboa Mountains. David, deeply struck by the death of Saul and his sons, uttered a touching element on the fallen, devoting to his friend I. the following stanza: "The heart shrinks at the thought of you, my brother I .; you were a joy of my life. Your love was higher than the love of women for me "(II Sam., 1, 18, 26).Jonathan fell with his brothers and father in a bloody war with the Philistines in the Gilboa Mountains. David, deeply struck by the death of Saul and his sons, uttered a touching element on the fallen, devoting to his friend I. the following stanza: "The heart shrinks at the thought of you, my brother I .; you were a joy of my life. Your love was higher than the love of women for me "(II Sam., 1, 18, 26).

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49) Uzziyahu (Uzziyahu, Azariah and Azariyu) — King of Judea (in 785 – 769 BC. e. — formally co-government, in 769 – 734 BC. — king). When his father Amation (797 – 769) was killed by conspirators in Lahis (II C. 14:19 – 22; 15: 1 – 7; II Cr. 26), «all the people of Judea » chose the 16-year-old Uzzia as their king.

According to II Khr. 26:16 – 21, Uzziya was struck by leprosy for joining the Temple and trying to kindle incense on the altar of the God of Israel contrary to the warnings of the priests that the sacrifice of — the prerogative of the clergy. Joseph Flavius (Rev. 9: 223) gives the tradition of Uzzia's disease in more detail. On one of the holidays, the king dressed in priestly clothes and, despite the objections of the priests, was going to carry out the rite of sacrifice on the golden altar. When he was preparing for this, an earthquake

occurred, the ceiling of the Temple cracked and the ray of the sun burned the king's face, hitting him with leprosy. An attempt to sacrifice on the temple altar, an earthquake in Jerusalem (also known from other sources) and a king’s disease, — apparently historical facts. An inscription in Aramaic, found on Mount of Olives on the tombstone of the Second Temple,reads (translation into Russian from an English translation performed by U. Albright): «The bones of Uzzia, king of Judea, — did not open! » It follows that the remains of Uzzia were transferred from his first grave, contrary to the halachic tradition that forbade the transfer of the graves of the house of David. Therefore, the researchers conclude that Uzziya was not buried in the crypts of the house of David, but «on the burial field that belonged to the kings, for they said that he was — leper » (II Xr. 26:23). Since the Bible repeatedly states that, like Uzzia, the kings of Judea and Israel carried out a temple ritual (I Himself. 13: 9 – 10; II Sam. 6:14, 8:18; I C. 3:15 et al.), An attempt by priests to prevent Uzziya from kindling incense on the temple altar is interpreted by the researchers as a manifestation of the struggle between the monarchy and the lot for the prerogative to carry out a temple ritual. «The bones of Uzziah king of Judea were transferred here, — do not open! » It follows that the remains of Uzzia were transferred from his first grave, contrary to the halachic tradition that forbade the transfer of the graves of the house of David. Therefore, the researchers conclude that Uzziya was not buried in the crypts of the house of David, but «on the burial field that belonged to the kings, for they said that he was — leper » (II Xr. 26:23). Since the Bible repeatedly states that, like Uzzia, the kings of Judea and Israel carried out a temple ritual (I Himself. 13: 9 – 10; II Sam. 6:14, 8:18; I C. 3:15 et al.), An attempt by priests to prevent Uzziya from kindling incense on the temple altar is interpreted by the researchers as a manifestation of the struggle between the monarchy and the lot for the prerogative to carry out a temple ritual. «The bones of Uzziah king of Judea were transferred here, — do not open! » It follows that the remains of Uzzia were transferred from his first grave, contrary to the halachic tradition that forbade the transfer of the graves of the house of David. Therefore, the researchers conclude that Uzziya was not buried in the crypts of the house of David, but «on the burial field that belonged to the kings, for they said that he was — leper » (II Xr. 26:23). Since the Bible repeatedly states that, like Uzzia, the kings of Judea and Israel carried out a temple ritual (I Himself. 13: 9 – 10; II Sam. 6:14, 8:18; I C. 3:15 et al.), An attempt by priests to prevent Uzziya from kindling incense on the temple altar is interpreted by the researchers as a manifestation of the struggle between the monarchy and the lot for the prerogative to carry out a temple ritual. that the remains of Uzziah were transferred from his first grave, contrary to the halachic tradition that forbade the transfer of the graves of the house of David. Therefore, the researchers conclude that Uzziya was not buried in the crypts of the house of David, but «on the burial field that belonged to the kings, for they said that he was — leper » (II Xr. 26:23). Since the Bible repeatedly states that, like Uzzia, the kings of Judea and Israel carried out a temple ritual (I Himself. 13: 9 – 10; II Sam. 6:14, 8:18; I C. 3:15 et al.), An attempt by priests to prevent Uzziya from kindling incense on the temple altar is interpreted by the researchers as a manifestation of the struggle between the monarchy and the lot for the prerogative to carry out a temple ritual. that the remains of Uzziah were transferred from his first grave, contrary to the

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In the Bible, the rule of Uzziah seems to be one of the periods of the heyday of the kingdom of Judea. Uzzsia was an energetic and consistent ruler who achieved success in both domestic and foreign policy. He triumphantly fought with the Philistines, Arabs and meunites, who became his dandies (II Chronicles, 26, 6 — 8).

The king continued his father’s policy, seeking to expand and strengthen the domination of Judea over the southern regions of Eretz Yrael down to the Gulf of Eilat. Uzzsia conquered the important port city of Eilat (II C. 14:23) and built a chain of fortifications in Arava and Negev to protect routes from Jerusalem to Eilat and protect these cattle breeders from encroachment of nomads (II Khr. 26: 7).

Uzzsia took measures to develop arid areas in the south of the country, built towers and tanks in the walls ..

In the west, he waged successful wars with the Philistine cities — Gat, Yavne and Ashdod (II Khr. 26: 6) — in order to establish control over «by sea » (the trading army that

connected Egypt with Mesopotamia of several), and according to the biblical message G (II

Judea under Uzzia extended its power to the Ammonites.

The foreign policy successes of Uzzia were achieved thanks to the strengthening of the economic and military power of Judea. Uzzsia strengthened Jerusalem (II Khr. 26:13), reorganized the army (II Khr. 26:11 – 12), increased its strength and equipment (II Khr. 26:13). It is possible that Uzziya recaptured territories north of Jerusalem from the kingdom of Israel lost under Amation.

In Jerusalem, he built towers and other fortifications.

Uzzsia, according to Khronik, organized a huge army, which he supplied with all kinds of weapons and special throwing machines.

According to the Assyrian annals, Tiglatpalasar III defeated Uzziya in the Hamata region (Syria) between 743 and 738 BC. e. This defeat marks the beginning of the decline in the power of Judea, which finally ended with the invasion of the troops of Aram-Dammesek and Samaria and the siege of Jerusalem during the reign of the grandson of Uzzia, Ahaz (from 743 BC — co-government, in 733 – 727 years BC —

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Jews of the commander of the Middle Ages

Andrey Zelev

1) Abu Caribbean As‘ad — King Khimyara (Yemen), full title – «King Saba 'and zu-Raidan and Hadramaut and Yamanata and their Arabs in the mountains and on the plain » (390 – 420). The son of Malikkarib Yuh'min (378 — 390). Adopted Judaism in 391. He waged successful wars with Aksum, trying to regain control of Khimyar / Yemen.

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2) Aybat — Kagan Khazaria, son of the commander Kalgi, see .. Sharpened the son of the previous kagan Kaban Kuk-Kuyan into prison. The chronicle of Bakhshi Iman speaks of the marriage of Aybat with a Jew from Bukhara, while Z.A. Lviv drew attention to the fact that in a Tengrian environment, the marriage of noble Khazarin and, moreover, a kagan with a foreigner and a foreigner would be simply unacceptable. So, Aybat himself was already a Jew, and his father – is the very Jewish military leader whom Cambridge Anonymous speaks of. If the commander of Calga is comparable with the commander of the Cambridge Document, then his son Aybat can be identified with that nameless Khazar kagan who fought with the Arabs in the first third of the VIII century, since this kagan and Aybat had a son Barjil (see below). According to the Gazi Baraj annals,Aybat, who came to power after the death of Kaban in 690, dies at the hands of the son of Kaban Kuk-Kuyan, who was released from prison. And according to Arab sources, the death of the nameless Khazar kagan comparable to Aybat occurred shortly before 730/31, therefore Aybat ruled in 690 – 729.

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3) David Alroy — leader of the Messianic movement in Kurdistan. The available information about this movement and its instigators is contradictory and tendentious. It

began, apparently, among the mountain Jews of the northeast Caucasus until 1121, although some sources attribute its beginning to the second half of the 12th century. The movement was further developed as a result of the misfortunes and persecutions that fell upon the Jews of Kurdistan and the surrounding areas between the 1st and 2nd crusades, which seemed to be many blows of fate, foreshadowing the coming of the Messiah. One of the leaders of the movement was first the father of Alroi, Shlomo, who claimed to be the prophet Elijah. Young Alroi had great personal charm, was handsome, excelled in Yeshiva in Baghdad, was familiar with Muslim customs and Jewish mysticism, and was engaged in magic.The leaders of the movement proclaimed the Alroy Messiah, announcing in the message «to all Jews living near and away and in all surrounding countries » that «the time has come when the Almighty will gather all his people Israel from all over the world to the holy city of Jerusalem ». The rebellion was suppressed.

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4) Baba Raba — the head of the Samaritans. Translation in the middle of the 4th century. Legions stationed in Eretz-Israel on the borders of the Byzantine Empire to participate in the war created conditions that allowed the Samaritans to raise several uprisings, led by Baba Rab; this period was a time of the highest prosperity of the Samaritans, their culture and worship.

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5) In 788 Imam, Idris retreated from the Baghdad caliphate; Tunisian Jews joined his army, forming a separate unit led by Benjamin bin Yoshafat bin Abiezer. Soon the Jews refused to help him, because they had to fight their co-religionists, who remained faithful to the caliphate; then Idris himself's behavior towards the allies, or rather to their wives, was insulting. Idris was poisoned.

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6) Dahiya al-Kahina — Queen of the Berber-Jewish principality in North Africa during the Arab conquests.

Even in the time of Solomon, and even earlier, the Jewish development of western Africa and southern Spain began. Gradually, these colonies rallied around Carthage.

After the death of the Roman Empire, 9 Jewish principalities – Borion, Nafusa, Ores, Ludalib, Al-Kurdan, Shiva, Talmesan, Wad Draa, Tahir reappeared in these territories.

The cruel ruler of the principality of Ores (southeast Algeria) fell in love with one poor girl who lived in the same village – Dahiyaal-Kahina bint-Tabitu. Kakhina did not want him, but he began to terrorize her fellow villagers. In the end, the elders who had taken to extremes went with weeping to Kakhin and began to belittle her to save her native village and succumb to the harassment of the voluptuous prince. Dahiya lost, but on the first night after the wedding she killed her husband, inheriting his post.

By the time of the Arab invasion, Kakhin was already the leader of all 9 Judeo-Berber principalities, and when the head of the Berbers, Prince Kotsilla, died in 694, all Jewish and Berber principalities recognized her as the queen of the united Berber state – of the African kingdom.

In 698, angry Arabs sent a large army against the African kingdom under the command of commander Okba ibn Nafi. Kahina herself chose an ambush. Before the fight, she confused her warriors: "Lions of Africa and Judea! Show the Arabs that you will never let Islam enslave yourself! Our beloved Africa will remain free! Let our ancient call of the Zealots be our battle cry: "Freedom or death!"

The Okba army was ambushed, and was utterly defeated, its remnants in a panic retreated to Tunisia, persecuted by the volatile detachments of Kakhina.

The Arabs did not calm down, sending a new 40,000 army against the African kingdom under the command of one of their best commanders – Hassan ibn Numan. On the way, this army easily broke the Byzantine garrison from Karfagen.

Realizing that meeting face to face with such a power is fraught with defeat, Kakhina, avoiding the general battle, went to the Arabs in the rear and went up to the city of Bagia, held by the Byzantine garrison. The Byzantines and the Christian population of the city met the army of Dahiya as allies, opened the gate for them and let them into the city. Having received information that the army of the African kingdom hung over the communications of the Arabs, Hassan was forced to stop the offensive and turn back to Bagia, but when he, having set up a siege camp around the walls of the city, was already sure that now the capture of Kakhina is only a matter of time, it turned out that both Berbers and the Byzantine garrison, and all the townspeople left the city through the underground passage. Hassan's cavalry rushed in pursuit of the fugitives, but Kakhina provided for this:in Wadmini's rocky gorge, the vanguard of Hassan was ambushed and was pretty shabby. With great difficulty, he managed to hold out to the approach of the main forces, who caught up with their cavalry shortly before the sunset of the Sun, but here in the darkness descended on the exhausted by the long transition of the Arabs, the main forces of the Jewish queen – the Berber cavalry, the Byzantine infantry, and armed

citizens from Bagia collapsed.

The Arab army was completely defeated and fled in a panic. The African kingdom went into a counterattack, freeing the lands occupied by the Arabs, destroying the invaders. Carthage was released, which became the capital of the new state. Kakhin was met as a liberator and Berbers, and Jews and Christians. The bishop of the city of Bula Regia, meeting Dahiya, laid the ground with flowers in front of the hoofs of her battle horse.

The African kingdom began to gradually stabilize, turning from an amorphous conglomerate of nomadic and semi-nomadic tribes into a clearly structured organization with a state apparatus, cities, trade, and crafts. The Kakhina army went from victory to victory. Hassan ibn Numan left no thought of conquering the African kingdom. But now he preferred not to tempt fate in a direct clash with the Jewish-Berber armies, but to go for cunning. Hassan said the Arabs no longer cherish plans to conquer the African kingdom. He offered Cahin peace and alliance against the Westgot kingdom in Spain.

Hassan offered Kahina a seductive plan: the Arab and Berber armies jointly invade Spain and share it among themselves, and the Jews of the Arab part will be given full rights or the opportunity to move freely to Africa. The Berber kingdom was required to pass the 60,000 Arab army through its territory. Queen Kahina agreed. Soon, however, it turned out that the Arabs not only pass through the territory of the kingdom, but simply conquer it.

But now the Jews could still measure their strength with the Arabs – if not for betrayal. The young Arab aristocrat – Khalid ibn Iezid al-Qaisi, captured by the Berbers during the 1st Arab-Berber War, for the sake of appearance passed to their side, but secretly continued to remain true to Arab affairs. He managed to somehow rub in confidence in Kakhin and regularly informed Hassan about the plans of the Berbers.

At 703, in the area of the modern city of El Jern, the Berber and Arab armies met in the last desperate battle. Shortly before the battle, Khalid El Qaisi fled from the Berber camp and led one of the largest units of the Arab army. The Jewish queen understood that in this battle she would die, however, Kahina did not shy away from the battle "because giving her country to the invaders would be a shame for her people."

According to the Arab historian Ibn Nuvayri, the Jews and the Berbers fought with the courage of despair, and only overwhelming superiority allowed the Arabs to hold up. Dahiya al-Kahina fought with a sword in her hands at the head of her soldiers and died in battle. Her severed head was sent to Khalifa Abd al-Malik. The people of the African kingdom were asked to choose – to accept Islam or die. Among the many who accepted the Muslim faith were two adult sons of Dahiya – claim that before her death, she ordered her followers, in case of defeat, to accept Islam for the species in order to save the people from extermination. About 50 thousand people refused to change faith, and were killed.

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7) Calga — Khazar commander, possibly the kagan of Khazaria (third quarter of the VII century). Known from the annals of the Tatar author, Bakhshi Iman. Z.A. Lviv considers Kalga a Jew. Calga died in the battle on the Almys Khazar River with the son and heir of the Kagan of Great Bulgaria, Podniprovy Kuvrat Bat-Boyan (rules in 665 – 668?). The chronicle does not speak of Calgi's faith, but the Kagan-Tengrian Kaban, who replaced him on the throne, demonstrating his friendly disposition to Bat Boyan when concluding peace and union with him, emphasizes their religious and linguistic unity and thanks Bat Boyan for saving him from "hated Calga ", which possibly testifies to the Kalga Judaism and allows it to be compared with the Jewish military leader who came into power, whom the Cambridge Anonymous speaks of: "And they (Jews) related to the inhabitants of (that) country ...And they always went out with them to (war) and became one (with them) people. Only the circumcisions they held on and (some) of them kept the Sabbath. And there was no king in the country of Kazar, and the one who won victories in the war, they set themselves a military leader. (And this went on) until the very day the Jews went out to war with them as usual, and one Jew showed extraordinary power that day with a sword and put on the flight of enemies who attacked the Khazar. And the Khazar people set him up, according to their original custom, over themselves as a military leader. And they remained in this position for a long time until the Lord had mercy and aroused in the heart of (that) commander the desire to repent, and bowed his (this) wife, named Serakh, and she taught him to make himself useful ". The great grief of Kaban in connection with the death of Bat Boyan in 690 is also clear,after which he soon dies. After his death, probably the son of Kalga Aybat comes to power, imprisoning the son of Kaban Kuk-Kuyan.

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8) Kaula al-Jahudi (Kaulan al-Yahudi) — Arab commander appointed by Tarik to the post of commander. He took part in a decisive battle with the Visigoths at Jerez de la Frontera (711) and took part in Catalonia. The conquered cities of Cordoba and Seville were entrusted with the supervision of the Jews, and Seville, thanks to its significant Jewish population, became known as the "city of Jews" (villa de judios). After a long oppression under the rule of the Westgot kings, Jews began to enjoy complete religious freedom under the Moorish caliphs. They were given all civil rights, and the commonplace filing (dhimmah) was the only fiscal burden on them. In 718, Kaula rebelled at the head of the Berber tribe against the Spanish governor, the autocratic Algorra (Al-Hurr ibn-Abd al-Rahman), but he defeated and executed him.Jews also fought in the army of Kaulan. The uprising was crushed, and the Jews paid a lot for their participation in it. Jews in the Kaula army were hospitably greeted by co-religionists in Catalan cities.

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9) Mar Zutra II (496 – 520) — excilarch (leader of the Jewish diaspora) and politician. The son of Gouna, appointed by the Exilarch under the Persian king Firuse.

A long and serious dispute arose between Mar Zutra's father and his father-in-law Mar-Khanina, the head of the school, and Mar-Khanin refused to obey orders emanating from the Exilarch, and was punished accordingly for disobedience. Being humiliated and full of malice, Mar Khanina went to the synagogue one night, where he filled the whole vessel with bitter tears, and then fell asleep. And he dreamed that he was in a cedar forest and cut down all the trees, and when he reached the last tree, King David appeared to him and forbade the destruction of this last tree. Waking up, Mar-Khanina found out that the whole house of the Exilarch died and his only daughter remained, who was pregnant and somehow saved. Soon after, she gave birth to a son whom his grandfather called the name Mar Zutra, thinking even then to take care of his upbringing and training.During his childhood, Mar Zutra was his son-in-law Mar Para or Mar Pada with a temporary excilarch. This latter bribed King Cobad to remain forever in his post. But when Mar Zutr reached the age of fifteen, he was introduced to the king as the legal heir to the Exilarchate; then the king restored Mar Zutra to this position. Mar Pad rebelled against this, but died of a fly clogged in his nostril. Since then, the image of a fly has flaunted on the seals of the Eksilarchs. Since then, the image of a fly has flaunted on the seals of the Eksilarchs. Since then, the image of a fly has flaunted on the seals of the Eksilarchs.

At this time, the nobleman of King Kovad, the Babylonian Mazdak introduces communism and seizes power. He deposed Kovada (run to 496).

Mar Zutra used this to separate from the Persians. Mar Zutra campaigned against Persia and established an organization to oppose the introduction of communism, which reform enjoyed the favor of the Persian king. The immediate reason for his uprising, however, was the assassination of the head of Isaac's school, given the lack of accurate information about this.

Mar Zutra created a Jewish state (496 – 529) with a residence in the Babylonian city of Mahuz. Mar Zutra ruled as an independent king, imposing high taxes on the inhabitants of the goi. Despite his exemplary rule, the moral level of the people was then very low, lawlessness flourished.

For 7 years there was a war between Mar Zutra and the Persian Tsarevich Khosra Anushirvan. At the head of the army, consisting of only 400 Jewish soldiers, Mar Zutra opposed Persian forces.

In the subsequent battle between the Jews and the Persian king Mar Zutra and his grandfather Mar Khanin were captured and beheaded, and their corpses were crucified on a bridge near Mahuza (529).

Mazdakitov was buried alive. Executed and Mazdak.

Mazdakism also penetrated the Jewish environment: «zindiki sinned with them ... and found them that they did not drink Jewish wine and wander in the houses of the royal Persians ».

When Mar Zutra was executed in 529, local Jews fled to the Caucasus: «and all fled from the house of Davidov ».

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10) Nehemia bin Hushiel — Jewish commander of the time of the Persian invasion of Byzantium.

In 609 the Jews of Antioch rebelled. They killed the patriarch and so weakened the urban defense that the Persians captured the city almost without resistance the following year.

In 613, when the Persians entered Syria, «the Palestinian » Jews took advantage of this to restore their kingdom. A conspiracy was drawn up in Tire, according to which Jews from all «Palestine » had to gather to Tire and take possession of this fortress, and then move towards the conquest of Jerusalem. Tyrish Jews had already prepared a dig through which their army was to suddenly invade the city. But the conspiracy was opened, his culprits were captured, and when the Jewish troops approached the city, they were already waiting for them there.

In 614, the Persians and Jews captured Jerusalem and other «Palestinian » cities where they burned monasteries and churches, not forgetting about parishioners. The Jewish leader was commander Nehemiah bin Hushiel. Shahrabaz created something like a Jewish administration in Jerusalem. Nehemia even tried to restore sacrifice. "The oppressed people were flashed by the hope of getting rid of their – Byzantines – and returning their homeland to their former autonomy under the supremacy of Persia."

The oligarch Benjamin of Tiberias gave large sums of money for the armament of Jewish units.

Chronicles differ in reports of these major events. According to one Syrian source, Sharbarz, commander of Khosroya II, took possession of Damascus in 614, Galilee in 615, and Jerusalem in 616. Jews executed more than 90 thousand subhuman in him who refused

to accept Judaism: "Jews bought Christian prisoners for small money and angrily killed them," the monk George speaks even about the myriads of Christians killed by Jews, which is confirmed by Theophan. Moreover, it was forbidden to bury the corpses of the slain. Jews then did not spare the invaders, taking revenge on them for past humiliations and nourishing the hope of forcing the Persians to yield to them Jerusalem.

Soon, however, the Jews were disappointed in their allies, who not only did not intend to return Jerusalem to them, but treated them like losers; Jews were taxed, and dissatisfied were deported to Persia; according to a Syrian source, all Jews in Jerusalem and the surrounding area were sent there. The fact is that the Persians quickly realized that the union with the Jewish minority did not pay off the hostility of the Christian majority, especially since the last – sectarians, and always treated the Constantinople government in a separatist way. In 617, the Jewish administration of Jerusalem was abolished, and the Jews themselves were again forbidden to settle in the city. Then the Jewish patriots decided to join the Byzantine emperor of Armenian descent, Irakli, who, coping with difficulties in Europe, resumed the war with the Persians,promising Jews amnesty and improving civilian life in the event of a transition to his side. Benjamin Tiberias was accused of hostility towards Christians at a time when the Byzantine emperor Irakli arrived in Jerusalem on his way to Persia, with whom he waged war (628), hospitably received Irakli and took care of the proper reception of the emperor and his army. At the reproach of Heraclius for a hostile attitude towards Christians, Benjamin frankly exclaimed: "Indeed, Christians – enemies of my faith."At the reproach of Heraclius for hostility towards Christians, Benjamin frankly exclaimed: "Indeed, Christians – enemies of my faith."At the reproach of Heraclius for a hostile attitude towards Christians, Benjamin frankly exclaimed: "Indeed, Christians – enemies of my faith."

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11) Pats, Duarte de — marran (violently baptized Jew, secret Jew) from Portugal; died around 1541. Occupying various posts in military service, he distinguished himself during the African War. Thanks to the chores of P., Pope Clement VII canceled 1532 bull 1531, which introduced the Inquisition. Thus, while in secret correspondence with John III, whose interests he allegedly guarded as a diplomat, P. de facto worked for the Marranes all the time, receiving huge amounts from them. This double game was revealed, and when dad issued edict 1535 prohibiting the use of the Inquisition against the Marranes, John III sent the killers to P. The shell saved him from death, but P.'s role was over. In addition, the Marranes accused him of appropriating 4,000 ducats, and P. became an ardent enemy of his co-religionists. From Venice, he sent a denunciation to the king, and he advised dad to confiscate their property.Later, P. again converted to Judaism. P. ended his life in Turkey with a Muslim.

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12) Patricia — the head of the uprising of Jews against the Romans in the IV century, when, out of patience by the commander Ursitsin (351), they took up arms. Greek sources call the head of the uprising "Patricias", Jewish – Natron. The last name has a messianic meaning and is not its own name. At the very beginning of the uprising, the Jews managed to seize Sepforis (aka Diocaesarea) and the surrounding points, which, however, Ursicin again selected, with Lidda, Tiberias and Sephoris destroyed

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13) Sabriel (Bulan, Savriil) — the famous Khazar commander, political and religious figure. In 718 he captured Derbent from the Arabs. In 721 – 722 he made a campaign against Armenia and Azerbaijan, having won a number of major victories. So, in Armenia, he defeated the army of Muslims led by Zubight on-Nahrani.

After that, he, under the influence of his religious wife Serakh, decided to restore the Jewish religion, which was largely forgotten (before that, the Khazars were limited only to circumcision and celebration of Shabbat). He removed idolaters and fortunetellers. He also introduced among Khazar the study of «books of the law of Moses ». He conducted disputes with Christians and Muslims, from which he emerged victorious.

Proclaimed by the king of Khazar. Concluded a peace treaty with the Alans. This first Khazar written peace treaty that came to us was concluded with Alanya Sabriel in order to: "No matter how indignant the peoples are against the war of us and also not join our enemies."

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14) Samuel bin Alvalence — expelled from Spain by Ferdinand and Isabella and moved to the North African emirate of Fets Jew, in Fets he became the favorite of the ruler of Abu Said from the Merin dynasty and headed the thousands of regiments of the emir cavalry. In 1536, the Harifs (Moroccan slave blacks) rebelled against Merinov. Alvalence, connecting with some of the alkaldas loyal to the ruler, equipped the fleet and sailed from 400 people to Ceuta, which was then besieged by the rebels. Despite the numerical superiority of the enemy, who exposed 30 thousand people, he caused them heavy losses and forced the enemy to lift the siege and return to Fets. He showed similar courage in 1539, hastening to

help Safi.

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15) Ubeidallah (873 – 934) — founder of the Fatimidian caliphate. Jew, stepson of the famous doctor, philosopher and founder of Ismailism, Jew Abdullah ibn Maimun al-Kaddah.
Born in Syria, joined the Ismaili sect. Arrived in Tunisia, declared himself a descendant of Fatima, the daughter of Mohammed, rebelled the Berbers against the local governor. On January 15, 910, Mahdi declared himself a caliph and founded the Fatimid Caliphate.

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16) Fayzel bin David and Hanina bin Efraim — commanded the Jewish 17 thousandth corps formed by King Castile Alfons VI. Jewish warriors were different from the rest of the king's soldiers by black and yellow turbans. The Castilian chronicle reports that in the battle with the troops of the Moorish commander Yusuf ibn Teshufin, the Jewish corps fought with great heroism and the battlefield was literally dotted with the bodies of fallen soldiers in black and yellow turbans, which in the army of King Alfons VIII Castille (1166 – 1214) was . But even before him, the Castilian king Alfons VII appointed Yehuda ibn Ezra as the commandant of the fortress of Kalatrava. Alfons IX wrote to Pope Clement VI (July 25, 1342):«Because the city of Seville, because of its vastness, needs a population ... many Jews, as well as Saracens, were accepted in order to populate this city; we need Jews most of all, since they contribute a lot to meeting the needs of the city and more than once spoke shoulder to shoulder with Christians to protect the city from Saracen, and are not afraid to give our lives ».

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17) Shmuel ha-Nagid (993, Cordoba, – 1055 / or 1056 /, Granada) — poet, statesman, military leader, leader of Spanish Jewry, halachist and grammar.

According to Avraham ibn Daoud (XII century), in 1013, when the Berbers captured Cordoba, Shmuel ha-Nagid was forced to flee the city, settled in Malaga and engaged in spice trading. Ibn al-Arif, secretary of Abu al-Abbas, the vizier of Granada, hired Shmuel ha-Nagid as a compiler of business letters. Thanks to his studies, impeccable style and handwriting, the vizier recommended that Khalifa Habus, the Berber ruler of Granada,

accept Shmuel ha-Nagid to the service. He was appointed tax collector, then (after the death of Ibn al-Arif) became the secretary of the vizier, his personal assistant, and in 1027 he became a vizier, after which the Granada Jews elected him as their leader, and the gahon Hai bin Srira, the head of the Pumbedite Yeshiva, assigned him the title of nagid. After the death of Khalifa Habus (1038), 2 of his son, Badis and Bulujin, led the struggle for the throne.In the summer of 1041, Ha-Nagid helped Badis suppress the uprising raised by his cousin, the last Yadir. He, in alliance with 2 Andalusian aristocrats, attacked Aragon, they killed a city ruler and captured many fortresses in the district. Ha-Nagid stood at the head of the Badis army and defeated the rebels in a fierce battle, then caught the Yadir trying to escape to Cordoba and stabbed him to court. In gratitude for his loyalty, Ha-Nagid was appointed commander in chief of the royal army. Since Badis was almost not involved in public affairs, Shmuel was the actual ruler of Granada. then he caught trying to escape to Cordoba Yadir and stabbed him to court. In gratitude for his loyalty, Ha-Nagid was appointed commander in chief of the royal army. Since Badis was almost not involved in public affairs, Shmuel was the actual ruler of Granada. then he caught trying to escape to Cordoba Yadir and stabbed him to court. In gratitude for his loyalty, Ha-Nagid was appointed commander in chief of the royal army. Since Badis was almost not involved in public affairs, Shmuel was the actual ruler of Granada.

Under his leadership, the grenadian troops launched extensive offensive operations aimed at ensuring the caliphate of a dominant position in the south of the Iberian P-Ova.

Already in 1038 he defeated the ruler of Almeria Zugir, who wanted to destroy all Spanish Jewry, and in 1039 he won a difficult victory over Ismail ibn Abbad from Seville, one of the main rivals of Granada, who planned to immediately destroy the Jewish community of Granada. Elul 1039 Schmuel defeated himself. In 1045, Shmuel launched a campaign against Ronda, in 1047 his horsemen destroyed the city of Tascarnu (?) To the ground, in 1049 he was fighting against Malaga, in the 1st half of the 1050s he again fought with Seville.

From 1052 to 1054, Ha-Nagid led 3 military campaigns, this time against Seville and Rhond conspirators trying to capture the entire territory of Granada Caliphate – the area between Malaga, Ronda, Seville and Elisana. The conspirators entered into an alliance with the French and defeated the Granad army led by Schmuel, forcing him to hide in the walls of Elisana, which was besieged. However, Shmuel led the city militia west of the city and waited 5 days for an opportunity, and for 5 nights he suddenly hit and swept the entire western side of the siege, forcing the enemies to settle in the mountains and hills. Then, deploying an army, he flew over the French and Ibn Abu Amar standing from the east, fleeing them. But the enemies again entered into an agreement with the Berbers, the French, and with the personal enemies of Ha-Nagida, seizing in Seville and waiting. Between the allies, quarrels began,Seville's ruler even threw many of his former friends into prison. Then Ha-Nagid entered Seville with a strong army and crushed the riot. Of the more than 17 years of Schmuel's tenure as commander in chief, only 2 years were

peaceful.

The Arab historian Ibn Hayan (988 – 1076) wrote about him: "This villain was one of the most perfect people in his knowledge, wisdom, understanding, quick wits, fidelity, courage, cunning, ability to enrich himself and be generous with his people, be grateful with friends and please enemies, humble them

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18) Judith — the queen of the Falas.

After the baptism of Ethiopia, the Jews were expelled from the borders of the country. The exiles settled in Symen, Woager, Wallcayte, Last, where they began to be called phales, i.e. «wanderers », «wanderers ». They once arrived from Jerusalem to Aksum, then, expelled from Aksum, went to Symen and Wauger and eventually settled in Symen, a mountainous and inaccessible area, which was a natural fortress. There they gradually settled down, even chose King Gideuon for themselves.

The daughter of this Gideuon was the extraordinary beauty of the great Queen Judit (Ester, Esato-Gudit, Terdae-Gabac, Isat, Yeudit), nicknamed "Asagatu" ("flaming fire") which at the end of the X century. (or, more likely, the 9th century.) crushed the kingdom of Aksum.

This happened this way: a Christian lord from Bugyn (in Last) named Zera-Yaykob, seeing her, kindled with love for her. He took her as a wife, not knowing that she was a Falash. She entangled him with love spells, incl. he renounced Christianity, moved to Judaism and changed his name to Salomon.

Just at that time (about the 2nd quarter of X century), Tsar Aksum Degnazhen died, and his young son Anbes-Yddym inherited the throne. Upon learning of this, Judith gathered an army from the inhabitants of Symen and Lasta and went to conquer Aksum. The Aksum princes, wanting to save the royal descendant, fled from the Tiger to the Shoah, and the beautiful but cruel and hated Christians Judit took possession of the throne.

Thus, this queen from Semien expelled all the princes of the reigning house (leading the clan from Solomon), excluding one who was able to take refuge in the Shoah. Her bloody rule, during which churches were burned and axum monuments were destroyed, lasted 40 years. This victory of the Falash over Aksum should apparently be associated with the fact that the Arab caliphate deprived him of access to the Red Sea.

In «The stories of the Alexandrian patriarchs », in a letter from the Abissin king to the

Christian king of Nubia, the Ethiopian ruler asked the Nubians to help the Alexandrian patriarch send a new abune faster, because the queen of the people of Beni Hamuyah with sudden raids devastates the country, burns the church

After the death of Judith, her daughter – Judit (Jedith) II ascended the throne, who, like her mother, waged continuous wars and forcibly converted the vanquished to Judaism.

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19) Julian Tsabr (Julianus) — the leader of the Samaritans who rebelled, declared by them king in 529 in Shechem.

Angry about the defeat of the Jewish state of Khimyar (see below about Yusuf Zu-Nuwas) in Skifopol, the Samaritans attacked Christians and burned part of the city. In May, hundreds of armed Samaritans broke into Shekham and committed the beating of local Christians and their own, who changed their faith, compatriots. The Byzantine Emperor Justinian (527 – 65) accused the connivance of Archon Vass and executed him.

In the spring, 529 Jews, Gentiles and Manichaeans, under the leadership of Julian, declared king, began, defending themselves, to burn churches, cut into pieces «priests » (after which they burned them along with relics), including Bishop Sammon, and know, i.e. leaders of anti-Semites.

Julian destroyed all Christian temples in captured cities.

Arranging horse-drawers in Naples (in Syria) on the occasion of the victory, Julian cut off their head to the winner (by the way, he won the competition of Samaritans and Jews), which was roaming Nikiya when he found out that he was a Christian.

The Byzantines and Arabs, led by Sheikh Abu-Karib, crushed the uprising, killing 20 thousand people and the same amount of enslavement; Julian failed, retreating from Shechem to the Samaria mountains, to exude the enemy to the guerrilla war.

So John Malala says this:

«Palestinian Archonets and Duks Theodore Kurnosy immediately reported the tyrant's insolence to Vasilevsu Justinian, and rushed to dooks against [Juliana] with a large army, taking with them the Philarch of Palestine. Samaritan Julian, learning about this, fled from Naples. Dux and his army pursued him, and a battle broke out between them. The dooks hacked many Samaritans and captured the Samaritan Julian himself, as God turned away from him. Cutting off his head, he [dooks] sent her along with the diadem of Vasilev

Justinian. Soon after Vasilevsu became aware of the tyranny of the Samaritans and the unfortunate Julian, a message of the archonts and the [wasilevsu sent] tyrant's head came to Constantinople. Twenty thousand fell from the Samaritans. Some [Samaritans] fled to a mountain named Arparidza, others to Trakhon, to the so-called iron mountain. Filarch, Saracen of the Romans,captured from them twenty thousand young men and women, whom he sold in Persian and Indian fields.

Vasilevs, having learned that many of the estates of Palestine, the Samaritans burned immediately after the seizure of power, was angry at the Palestinian ducsa, because he did not oppose them as soon as he heard that they were gathering, and did not disperse them until they rushed to the villages and the city. Having removed this dox without honors, he ordered that he be detained for safety. Instead, [Vasilevs] sent the dooks of Irenaeus, an antioch. He, rushing against the Samaritans in the mountains, brutally avenged them, killing many ».

However, already in the 555 uprising repeated in Caesari «Palestinian », where the Samaritans and Jews, forming one party, attacked the Christians of this city and killed many of them, and destroyed the churches. When the archon of this city came to the aid of Christians, the Samaritans came and killed him in the praetorium, and all his property was looted. The wife of this archon Stefan, having arrived in Constantinople, turned to Vasilevs himself. Vasilevs, having heard that the Samaritans had committed, and, angry, ordered the then-Archon of the East, Amanty, to investigate what had happened, including and the murder of that Stefan. Having received a royal decree, Amanty went to Caesarea. Having searched for the perpetrators of the murder and conducted an investigation, he crucified some, beheaded others, cut off his right hand from the third, and confiscated property from some. «And there was great fear in all the eastern provinces of ».

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20) Justus (Ustas) — the leader of the Samaritans, proclaimed by them in the 484 king.

During the reign of the unpopular Emperor Zeno (474 – 91), another conflict occurred between the Roman / Byzantine authorities and the Samaritans. The leaders of the uprising did not experience a lack of courage and courage. The rebels were led by the leaders of the robber gangs operating in Samaria, and one of them, nicknamed the Wolf, became the leader of the hastily shelled troops. Later, proclaiming himself king of the Samaritans, he appropriated the Roman name Eustace.

Zeno was a frantic anti-Semite. The emperor’s significant words when he found out that in Antioch by the popes a trained party of circus fans of the “Green” set fire to the

synagogue, beat many Jews and threw their corpses into the fire: “They should be left alive in the fire.”

With him, the Samaritans rebelled, led by Eustus. The Samaritans strengthened themselves on Mount Grisim (484), which they consider a sacred place, because it was here, according to their traditions, that Isaac was sacrificed, and their temple was located; – then captured Syrian Naples and Caesarea, not knowing mercy to the invaders.

In general, at first, the Samaritans easily broke the resistance of a small Byzantine garrison in Scheme and captured the city. Eustace declared himself king and set about civil affairs. He created the Samaritan administration, divided his state into provinces and organized a kind of tax administration. He also joined Caesarea and destroyed the local church. The celebrations in Caesarea ended in horse racing at the hippodrome and bloody orgy, during which dozens of local Christians were killed.
But those, nevertheless, suppressed the rebellion (486), after which the property of the Samaritans was confiscated, and on Mount Grizim they built the Church of the Virgin Mary: the legions located in Judea and Syria united in Samaria, surrounded and indiscriminately defeated the irregular formations of the Samaritans. Justus was captured and executed, and his head was sent to Constantinople as material evidence of the success of the governor «Palestine ». The Persian shah did not help the rebels.

However, already with the heir Zenon Anastas, the crowd of Samaritans, led by the woman, gathered again and killed all the watchmen of the Church of the Virgin Mary on Mount Grizim. But this rebellion was also crushed.

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21) Yusuf Zu-Nuwas — King Khimyar / Yemen (approx. 517 – 25), had the title "King Saba, Zu-Raidin, Hadramaut, Yamanata and other Arabs."

In response to Byzantine anti-Semitism, Yusuf robbed and executed Byzantine merchants, because in «in Roman countries they oppress Jews ».

It is often said that Yusuf was the first Jew on the Himyar throne, that he was only a Jew by mother, a captive from Nishibina, and seized power by killing the heir, Christian Maadikarib. But the mass of data contained in Tabari, Masudi, Abu Ali ibn Mishavei, Abulfeda, Ibn-Haldun, John of Syria, Antioch John Malala (ed. de Bonn, 433), Callist, in a message from Bishop Simeon of Beth-Armamsky to Abbot Simeon of Gabul (Assib Orient., I, 364), Procopia (De bello persico, I, 20) and in the legendary collections (Arabic. "Kitab al-Aghani" and the legend of Christian martyrs) contradicts this. So, one of the Khimyarit kings is reported that he he he heeded "the wills of 2 Jewish habra priests ..."

and "set up ... a trial between the priests-pagans and the Habrami"; or: "arriving with the habrami in Yemen,Assad decided to make Judaism the official religion of the country. This caused dissatisfaction of the Himyarites; ... they killed him. " In such Judeo-Himyar inscriptions, for the first time in Arab territory, the idea of a sacred war against infidels is found, for the sake of spreading true faith.

Jewishness in Yemen is confirmed by Sabey and Chimyarit inscriptions belonging to a series of monotheistic inscriptions, for example from Cataban carved on a rock near Nizab, reporting on the great work done by the authors of the inscription and completed by indicating to help «the gracious master of heaven and earth » (line II). Words undoubtedly belong to the monotheist, as well as the inscription mentioning «the merciful » (Rahman). Another example: the construction, erected by Abdkulal «using the gracious » (line 3 of the inscription № 153), is marked with an inscription dated 573 g along the era of chimiarites (458 AD).

One of the first Jews on the Himyarite throne was Yasser Jokhnaam (d. 275), who converted to Judaism at 270. Then he moved his troops to the Ethiopian Aksum kingdom and entrenched for a while in East Africa. For courage and strength, this king received from the Yemenis the nickname Zul-Karnayn (Dvurogi, as Alexander the Great was told).

It is known that he turned to Judaism Abu Caribbean Assad (Abukarib Assad), king of Khimyara (385 – 420), son of Malikarib Yuhamina. Abu Karibu managed to expand the boundaries of the kingdom, he bore the title "King Saba and Zu-Raydin and Hadramaut and Yamanat and their Arabs in the mountains and on the plain." Numerous Bedouin tribes who lived in the vast territories of Central Arabia also obeyed him.

The son of Abu Kariba Assad, – Hassan ibn Assad, a relative of Yasir Dvrogogo, also received Judaism, and Hassan's wife was either Jewish or a past giyur, judging by her name – Balkis Makada: Queen of Savskaya, respectively, in the pan-Krean and Falash traditions. Yemenis believe that with the end of Hassan’s reign, the famous Marib Dam came to an end, after which the country's fertile lands turned into a desert.

In the table of the kings of Khimyar at Abu-l-Fida, Yusuf Zu-Nuwas takes 8th place after King Harit ibn Amru, mid-V century, who reigned as the nephew of his predecessor, «son of his sister », «and converted to the Jew Charit ». Harit's appeal did not go painlessly for the chemical state. After the reign of his successor, Morsid ibn Kelali «the kingdom of Khimyar » was divided after him.

Having killed the depraved usurper Kaniu Yanuf Du Shanatir, Yusuf (ruler than Yusuf) began to successfully promote Judaism in Yemen. Suspending Byzantine trade with India and Iran, he provoked a war with the pagan king Aydug. The Byzantine Emperor Justin I (518 – 27) and the Alexandrian patriarch Timofey began to incite Christian Abyssinia to

intervene against “a vile and illegal Jew ”. At 523 – 25, Byzantium provided ships for transporting Abyssinian troops to South Arabia.

Yusuf Zu-Nuwas sends ambassadors to Mundar in Hirtu, insisting that he destroy Christians in his state. Yusuf promised him to give „3 thousand dinars for the persecution. "

In 517, King Aksum (Ethiopia) Ella Asbakh, under the ridiculous pretext of protecting Arabian Christians, dropped off his military in Muhvan. Yusuf took advantage of the food shortages of the enemies and besieged the cities of Zafar and Najran that had flashed over them.
The rabble of the mountain crusaders locked itself in the fortress of Zafar. Yusuf besieged the city, and invited the Ethiopians to leave it, promising to let them go home, swearing «Adonay, the heavenly vault and the Torah ». The stupid invaders went out and were killed by an implacable fighter for Jewish affairs: he ordered some to be slaughtered, burned others in the church, in the place of which the synagogue was built. Taking Zafar, he killed all whom he could and sent out an order to Christians to accept Judaism. In 518, Yusuf captured the cities of Nagran and Muhwan, sending local Christians to Jesus, including the head of the city of Harita (Aretas) ibn Kaleb. He cleansed the whole country from churches and dragonfly Christians. The bishop and the entire church clergy were executed. For those who did not accept true faith, the righteous king personally broke bones and chopped off limbs, after which the infidels were given a slaughter,because the eradication of the wicked at all times is pleasing to the Lord.

In the inscription of one of the commanders of Yusuf, Sharahil, it is reported that the tsarist troops killed all the inhabitants in the coastal city of Mukhvan and burned the church. In total, according to the inscriptions of this time, more than 13 thousand Christians were killed.

The message of the victory over the Khimyarites, sent to the ally of Zu-Nuwas, the king of the neighboring Arab state, has survived: “ ... I reigned over the whole land of the Khimyarites ... I killed 280 priests whom I found ... and I made their church our synagogue. Then ... I went to Negran, a city in their state. I besieged him for several days and did not take it. Then I made an oath promise to them, believing that one should not be faithful to Christians, my enemies. I grabbed them so that they brought me their gold, silver and property. And they delivered it to me, and I took it. I asked about their bishop Paul; they told me that he died, but I did not believe them until they showed me his coffin. The remains of him died, and I burned them, as well as the church, the priests and everyone I found hiding in it. And I forced others to deny Christ and the cross,but they did not want to, for they confessed that he was God and the Son of the Blessed One, and they chose death for themselves for His sake ... and I ordered the killing of all their noble. Their wives brought us, and we told them to deny, seeing the death of their husbands for Christ, to spare their sons and daughters, but they did not want to. The daughters of the Covenant

(Monahini) sought to first kill them, but the wives of noble were angry with them and said: we should die after our husbands. And they were all killed by our order, except Romania, the wife of the one who was going to be king there. We ... convinced her to renounce Christ and stay alive, pitying her daughters, and that she would keep everything that she had if she became a Jew ... I convinced her to renounce Christ with all sorts of cunning, so that she only said that He is a man, not God, but she did not want to. One of the daughters chose us forthat we said that ... I ordered other Christians to intimidate, to spread them on the ground, and her daughters were beaten so that their blood went from their mouth. After that, her head ” was cut off. A witness to these events, a Himyarite Christian reported that in Negro “340 noble ” were killed who refused to go to Judaism. Ibn Ishaq writes: "Du Nuvas went against them with his armies and demanded that Judaism be accepted, giving them a choice between religion and death: they chose death. He dug trenches for them; some died in the fire, some were killed with a sword until he destroyed almost 20 thousand. " It is also reported that Yusuf demands that „wives of these rebels be brought to him, "his commander Zu Yazan brought 177 captured women to him.and her daughters were beaten so that their blood went from their mouth. After that, her head ” was cut off. A witness to these events, a Himyarite Christian reported that in Negro “340 noble ” were killed who refused to go to Judaism. Ibn Ishaq writes: "Du Nuvas went against them with his armies and demanded that Judaism be accepted, giving them a choice between religion and death: they chose death. He dug trenches for them; some died in the fire, some were killed with a sword until he destroyed almost 20 thousand. " It is also reported that Yusuf demands that „wives of these rebels be brought to him, "his commander Zu Yazan brought 177 captured women to him.and her daughters were beaten so that their blood went from their mouth. After that, her head ” was cut off. A witness to these events, a Himyarite Christian reported that in Negro “340 noble ” were killed who refused to go to Judaism. Ibn Ishaq writes: "Du Nuvas went against them with his armies and demanded that Judaism be accepted, giving them a choice between religion and death: they chose death. He dug trenches for them; some died in the fire, some were killed with a sword until he destroyed almost 20 thousand. " They also report that Yusuf demands that „wives of these rebels be brought to him, "his commander Zu Yazan brought 177 captured women to him.Ibn Ishaq writes: "Du Nuvas went against them with his armies and demanded that Judaism be accepted, giving them a choice between religion and death: they chose death. He dug trenches for them; some died in the fire, some were killed with a sword until he destroyed almost 20 thousand. " It is also reported that Yusuf demands that „wives of these rebels be brought to him, "his commander Zu Yazan brought 177 captured women to him.Ibn Ishaq writes: "Du Nuvas went against them with his armies and demanded that Judaism be accepted, giving them a choice between religion and death: they chose death. He dug trenches for them; some died in the fire, some were killed with a sword until he destroyed almost 20 thousand. " It is also reported that Yusuf demands that „wives of these rebels be brought to him, "his commander Zu Yazan brought 177 captured women to him.

The execution was led by his commander Zu Yazan. Persecution of Christians swept through other cities of Yemen: Hadramautu, Maribu, Hajaren. A certain Aumeiah went on

their behalf with a request for help to Abyssinia, and then to Byzantium.

The event in Nagran caused an oligophrenic thirst for revenge among Christians. Emperor Justinian prompted the king of Ethiopia, Elasbau, to go to war against the Jewish king. May 18, 524, on «holiday » Trinity, Ethiopians – 17 thousand soldiers and 70 ships – again invaded Yemen. Negrove was supported by the rebellious Yemeni nobility, led by the Yazanian Kaila Sumayf Ashva. Byzantium provided a fleet to Ethiopians. Yusuf tried to destroy the landing, the battle flared up even at sea (Christians said that part of their ships allegedly crashed on the way) and ended on land. The landing took place in 2 places, and when the main forces were transplanted into horse-drawn chemical boats led by Zu Nuvas tried to stop the landing, but Yusuf was betrayed by subjects of non-Jews, he was defeated and died in battle (being committed suicide by throwing himself from a cliff into the sea).The city of Zafar with the queen and the treasury went to the anti-Semites. Bloodthirsty Ethiopians brutally exterminated the Jews of South Arabia and destroyed the synagogues.

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Medieval Jewish State Khimyar

Andrey Zelev

Another state that defeated Judaism, which was ruled by the Jewish kings, was Khimyar / Khimyar (the territory of Yemen; in the south-west of the Arabian P-ov). Actually Khimyar – a mountainous region south of Habban in the southern part of the Arabian p-ov.

Khimyar State – ancient kingdom that existed around 110 BC. – 599 in southern Yemen. The first mention of chimyarites refers to approximately II – I BC. Pliny the Elder places the Khimyarit tribes between the kingdom of Saba and the sea. We are talking about a tribe or a small state with a center in Zafar (Dafar; Tafar) – one of the many possessions that South Arabia broke up at that time.

In I BC e. Chemarians seized most of the points of maritime trade on the southwestern coast of South Arabia. In the second half of the 1st century BC the Himyarite state managed to defeat and join the Sabey kingdom in its possessions. The Khimyarites also subjugated the Main and Cataban kingdom, and the western regions of the Hadramaut kingdom, which, however, retained its independence and was conquered by the Khimyarites only in the IV century. At the same time, chimyarites fell under strong Sabe cultural influence. All official chimyarite inscriptions were compiled only in the Sabe language. As their title, the Khimyarit kings took the title "King of Saba and Zu-Raidan", where the mention of their power over the Sabians was before the mention of their power over the chemicals themselves ("ridanites").

At the beginning of the II century Khimyar broke up from her separated the Sabey and the Kataban kingdom. Ethiopia, which occupied the Red Sea coast of Yemen, and Hadramaut, who occupied the eastern regions of the Empire, as well as conquered the Katarban kingdom a few decades after its separation from Khimyar, also took advantage of the weakening of Khimyar.

After the revival of the Sabey kingdom, the title "King of Saba and Zu-Raidan" was often used simultaneously by both Sabey and Khimyarit kings. So in the third century. The kings of Saba and Zu-Raidan considered themselves to be chemical Shamir Yuhar'ish and the saber Ilsharah Yahdub, who ruled with his brother Ya'zil Bayin.

In the III century. the Chemarians consistently subjugated the territory of Kataban (built before this by Hadramaut), Sabu, and in the IV century. – Hadramaut and began to call themselves the kings of Saba 'and zu-Raidan and Hadramaut and Yamanata, i.e. all of Yemen. In the IV century. here, apparently, there were troubles. Ethiopian kings intervened in the open, which approx. 340 invaded the country and captured part of the south of the Arabian P-Ova.

About 350 southern Arabia was subordinate to the axumites, i.e. Ethiopian state, the center of which was Aksum. The conquest of Ethiopians in the Arabian P-Ova was possible only after the Nabatean state, defeated by Rome in the early II century, ceased to exist. From Lake Coma, the Arabian harbor on the Red Sea, and to the southern cape of the peninsula, the coastal strip was captured by Ethiopians. The repeated onslaught was possible to be carried out by renewed vigor after the unification of the coastal state of Ethiopians, with a center in Adulis, with the Ethiopian state of the Aksumites. 5 The active policy of the Aksumites gave them the state, the center of which was Adulis, and led them to further strengthen their power in the Arabian P-ov. Ayzan, king of Aksum, put an end to the states of „the kings of Saba and Rydan, "as evidenced by the bilingual Greek-Sabey inscription of his time.The name of Aizan (Ezan) and his brother Sha'zan are attested by a letter from Emperor Constance 356, as Athanasius the Great says in his Apology.

From time to time, Ezan preserved inscriptions in which he announces his conquests and calls himself king of Aksum, Khimyar, Rydan, Saba etc. One of the inscriptions gives a monotheistic formula; acad. B.A. Turaev, as opposed to E. Litman, it was difficult to consider her Christian. Obviously, at that time, King Aksuma confessed Judaism.

These successes of the African state, which seized the sea route to India, led Byzantium to the need to convert Ethiopians to Christianity, which was the missionary work of the Phoenician Frumentius, who baptized Ethiopia.

Only around 375, when Malikkarib Yuhamin took power, the Khimyarites managed to put an end to Ethiopian influence. By the end of his reign, Khimyar was able to significantly expand and unite under his authority the entire territory of South Arabia.

King Khimyar Zuel was the first of the kings of Yemen to wage war with Rome. Ibn Khaldun claims that silk and brocade were first imported under the Khimyarit king Zouil. Chronologically, Zuel was one of the forerunners of Ahmad (Hamada), – contemporary of the Sasanid king Shapur II (309 – 379). Between them comes the reign of 4 kings, of which the time of 2 was together 14 years. In this case, the reign of Zuel can be attributed with a relative probability to the 2nd half of the III century. The message of Ibn Khaldun makes sense that the trade in silk through Ethiopians, bypassing the Persians (and, accordingly, Khimyar), was one of the intentions of the diplomacy of the time of Justinian. Zuel, t.o. violated Byzantine plans.

To the 4th century. include attempts by Sasanid Iran to subjugate the Himyarites who played a role in trade. The same Ibn Khaldun reports that Tsar Hamed (Ahmed) bar Bed'il waged a war with Shapur II.

Ethiopia (Aksum; Abyssinia; Kush), with the decline of Egypt, begins to strive for the Red Sea and is established on the Arabian coast, thus cutting off the Sabean states from the sea and subjugating them (from the 2nd century) to Abyssinian rule. The Khimyarit kings, however, managed to defend their independence for a short time under the banner of Judaism.

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Here is a list of the kings of Chimyar:

OK. 25 BC Ilsharab Yahdub (Ilasharah Yahdub)
Nishkarib Yuharib (Nasha-Kerib Yamin)
Watar Yuhamin (Vatar Yukhamin)
Yasser Yuhasdik (Yasir Yuhasdik)
Zamarlaya Yuhabir I (Damar Ali Juhabir I)
Fharan Yadub Yuhanim (Teran Yaubb Juhanim)
Zamarlaya Yuhabir II (Damar Ali Juhabir II)
Zamarlaya Bayin (Damar Ali Bayin)
Caribbean Watar Yuhanim (Kerib-il Watar)
Halkamar (Halk Amar)
Zamarlaya Zarih
OK. 200 Yadail Watar (Yada-il Watar)
OK. 245 Iladhadh Naufan Yuhasdik (il-Adhd Naufan Yuhasdik)
OK. 275 Yasser Yuhanim (Jasir Jokhnaam; Yasser Juhanim)
Shamir Yukharish (Shamir Yukharim)
Yarim Yarhab (Yarim Yarkhab)
approx. 340 – 378 Al Amida
OK. 378 – 385 Malikkarib Yuhamin (Melik-Kerib Yukhamin)
OK. 385 Abu Caribbean Assad

OK. 420 – 425 Dariamar Ayman (Varau-amar Ayman)
OK. 425 Sharakhbil Yafur (Sharah-bil Yafur)
Mayad Carib
OK. 458 Abdkilal (Abd-Kilal)
OK. 464 Sharakhbil Yakuf (Sharah-bil Yakuf)
Nafv (Nuf)
Madikarib
Lahayat Yanuf (Lahi-Atra Yanuf)
OK. 496 Marsadilan Yanuf (Martad-ilan Yanuf)
up to 515 Madikarib Yafur (Mayadi-Kerib Yafur)
515 – 525 Yusuf Ashar zu-Nuwas (Yusuf Zu-Nuwas)
525 – 533 Sumayf Ashva
533 – 570 Abraham
570 – 577 Yaksum
577 – 587 Saif Zu-Jazan
587 – 599 Masruk

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Khimyar becomes a Jewish state:

It is known that 42 years before the destruction of the First Temple in 586 by Nebuchadnezzar, 75 thousand (the figure is naturally fabulous) pious Jews, the Kogans, the Levites, members of the military and administrative estates and commoners confident in the close onset of the gloomy predictions of the prophet Jeremiah (21, 9), came forward The country in fertility did not yield «to Palestine »; they decided to settle in it and, having elected a king, formed an independent state, built a fortified city on Mount Nakos, established their own cult on their own, and even built 4 cities of refuge (where they were saved from blood feud), which have survived to this day.

When Ezra returned to Judea, he, according to this tradition, sent appeals to all Jews, including Yemenis, to return to their homeland; but Yemeni Jews, foreseeing the fragility of the Jewish state in «Palestine », refused to follow there; Ezra cursed them, in response to which they betrayed him anathema. Yemeni Jews have since begun internal strife, which ultimately led to the decline of their independence and the predominance of neighboring Arab states over them. Many families still originate from these Jewish immigrants.

Some cities in Yemen bear biblical names. So, Sana is identified with Uzal, Damara with Gadoram, etc.

The Bible speaks of the people who inhabited the center of Yemen’s civilization – the kingdom of Saba as a distant, rich, wise and enterprising people who concentrated in their hands the caravan trade in Seba gold (Ps., 72, 15), precious stones and incense goods (Isaiah, 60, 6; Ezek

Jewish troops under Herod the Great, together with the Romans, captured Arabia, and it is possible that after the defeat in Najran of the expeditionary corps of the Roman commander Mark Elia Gall, who invaded the Sabey kingdom (25 – 24 BC), the surviving soldiers of the Jewish detachment settled there (500 people from personal F. 15: 317).

Of the monotheistic inscriptions found, «Books of Chemarians » and tables of Arab historians Hamza Isfahansky and Abu l-afida know that some kings and part of the nobility in Khimyar accept Judaism.

Apparently, the Jews began to settle in Yemen since the time of Solomon, who married Queen Saba, which was related to trade: there was trade through the Red Sea with India, the Office (Office – this is possible southern Arabia – Yemen, Saba, and possibly the coast of Africa, maybe Madagascar) and Africa. At the end of Antiquity and in the early Middle Ages, Jews played a prominent role in this trade.

During the course of trade, the Jews founded the – colonies both on the islands of the Krsan Sea (see, for example, below Ioktab), and on the way to the land section of the road along Arabia – in the cities of Khijaz – Medina, Khaibar, Teima etc. In Taif, a large Jewish colony was associated with agricultural labor. Winemaking and selling wine were in the hands of the Jews.

Procopius of Caesarea noted the particularly great importance of trade relations in the Red Sea, noting the position of Jewish merchants on about. Iotabe and in the cities of Ail, Gaza, Peter.

Because Ioktab had a role in the death of the Jewish Khimyar state, it is worth a little to say about it: on the island of Tiran (near Sharm al-Sheikh, Sinai) in the V – VI centuries. AD there was the Jewish principality of Iotav / Iotvat, who for a long time defended his independence against Persia, Rome and Byzantium. The population was engaged in transit maritime trade, was associated with Jewish centers in Arabia, Ethiopia, possibly in Egypt. The Principality had a strong fleet. Under pressure from Byzantium, the inhabitants of Tirana converted to Christianity (which, apparently, should be associated with the fact that in the 5th century there was an imperial garrison, obviously Yotav was conquered and converted to Christianity), and in 525 they helped destroy the Jewish state of Khimyar by transporting Ethiopian troops on their ships, and putting 7 ships on this hike. At 535, Tiran was captured by Justinian;but as the Byzantine Empire weakened, he lost his significance since the 7th century, after the Arab invasion, he ceased to be mentioned in historical sources.

The Jews and Yemen colonized.

(It is worth saying that the Jews were also engaged in colonization, as did the Europeans in their time).

The colonization of the regions of Arabia lying along the caravan route along its western coast was closely related to the trade interests of «Palestine ». Along with the Nabatean colonies, Jewish from ancient times were known in Arabia. Jewish colonies had centuries of age, they extended to individual islands of the Persian Gulf and the Red Sea, such as, for example, about. Iotabu / Ioktab, see above.

Jewish colonies and Jewish merchants were known to the state of Saba, and traditional ties with them passed to the state of the Himyarites. A number of sources speak of the involvement of the Chemarians in Judaism, in which there can be no doubt. First of all, – these are Sabey and Chemarite inscriptions belonging to a series of monotheistic inscriptions.

Jews not only engaged in trade and colonization in Yemen, but also began to spread their religion – Judaism.

At first, the Jews entered the struggle against the astral cult of the ancient Sabees. They found hot adherents in the city commercial and industrial class. The latter, relying on Judea, gained a predominance over the landowning class, which gravitated to the ancient Sabey religion. The struggle ended with the victory of Judaism.

From those times, various inscriptions remained in Khimyar, clearly indicating the Jewish religion of their drafters. For example, from the 3rd century: «May the name of the Merciful Heaven and Israel, and the God of the Jews, who patronizes his minister Shagir and his mother (or uncle), be blessed and praised. AT M. and his bride Shamse, and his children Abushair and Meir and his whole house ».

Confirmation of Judaism in Yemen, Sabey and Khimyarit inscriptions belonging to a series of monotheistic inscriptions, e.g. from Cataban, carved on a rock near Nizab, reporting on the great work done by the authors of the inscription, and completed by pointing to the help of «the gracious master of heaven and earth » (line II). Also the inscription mentions «merciful » (Rahman). Another example: the construction, erected by Abdkulal «using the gracious » (line 3 of the inscription № 153), is marked with an inscription dated 573 g along the era of chimyarites (458 AD).

Known burial of the 3rd century. «Khimyar husbands » in the Beet She‘arim necropolis, as well as the opened in 1971 in the mosque of the village of Beit al-Hadir (7 km south – yu.-v. from Sana'a) a fragment of the text on Hebrew (between 3 in. and the beginning. got there from the destroyed synagogue of the neighboring village of Tan‘im near the ruins of the Khimyarit fortress.

There is no doubt about the Jewish nature of the inscription (№ 394 and 395) published by Glazer, in which Shahir gives thanks to «Rahman, who is in heaven and in Israel, their god, Mr. Judas (Jews) ».

Jewish community of Khimyar, who owned from the beginning of the 1st century BC ports of the southwestern coast of South Arabia and a significant part of Saba, and since the beginning of the 4th century AD – throughout Yemen, was very influential.

It is no coincidence that the mysterious monument Midrasch Bereschit – interpretation on the Book of Genesis (1030) – knows the capital of Khimyar Tafar.

In the middle of the 4th century. there were many Christian missions in Khimyar. The church author Philostorgios, who reported this, notes that Christian missionary work in Khimyar met with sharp opposition from local Jews.

The struggle began between Christians and adherents of Judaism who worship Rahman (« the Gracious »). At 425, Tsar Sharahbil Ia‘fur expelled Jews and mitraists from Khimyar, this country became Christian for the time being. But, there are 2 inscriptions related to the destruction of the dam in Mariba, first published by the Glazer who opened them. The 1st of the inscriptions (Glaser 554) is dated to 564 g of the Khimyarit era, which corresponds to 449/450 AD, reports that Tsarahbil Ia‘fur updated and restored the dam. The mention of «the gracious », with the blessing and help of which the work was carried out (p. 32), and its name «by God, in heaven and earth » (lines 81 and 82), indicate the Jewish monotheism of its compiler.

But the bestial anti-Semitism of Sharakhbil Ia‘fur was an exception. There was a general alignment of forces: in one block – Byzantium, Aksum and Christians of the monophysite of Arabia. In another block were Persia, Nestorians, Gentiles and Jews.

Judaism had to do so. now fight Christianity. The 1st and 2nd chapters of «The books of the Chemarians » are devoted to the issue of penetration into Khimyar Judaism and Christianity. These chapters did not reach us, but their table of contents remained: «1. A short story about the Jews and the evil of their faith ... 2. The story of the chimyarites, who they are and how they originally accepted the Jewry. 3. An explanation of how Christianity began to sown in the land of chimyarites ». Thus, the monument, which stands entirely on the Christian point of view, recognizes the initial distribution of Judaism in Khimyar.

Christianity has spread in the Najran region. He was introduced in Khimyar by a certain Femion from Syria and Hayan the Elder, the ancestor of the martyr Habs, a local rich man. Haian the Elder went on trade to Constantinople, returned to his homeland, then went to Iran and remained in Hirt Naamanova, where he revolved among Christians. In Constantinople, Hayan was «in the days of Yazdegerd », reigning since 399 – 420. The Christianization of the higher strata of the society of Nejran and other Khimyarit cities, such as, for example, Tafara, were associated with influence and trade with Byzantium and Ethiopians.

Haian, the father of Habs, from the family of Hayan the Elder, once burned a synagogue in Nejran.

The Persians connected themselves with Jewish colonies and supported their trade, as opposed to Christian Byzantine merchants. Under Khosrov Anoshervan, the Persians were able to capture the south of Arabia.

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Tsari Khimyara – Jews:

1) Yasser Jokhnaam (Juhanim) — one of the first famous Jews on the Himyarite throne (d. 275); moved to Judaism in 270. Then he moved his troops to the Ethiopian Aksum kingdom and entrenched for a while in East Africa. For courage and strength, this king received from the Yemenis the nickname Zul-Karnayn (Dvurogiy, as Alexander the Great was told).

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2) Abu-Karib Assad — King Khimyara (385 – 420), son of King Malikarib Yuhamin, who about 375 ended Ethiopian domination and restored the title of Sabey kings.

Abu Karibu managed to expand the borders of the kingdom, he bore the title "King Saba and zu-Raydin and Hadramaut and Yamanat and their Arabs in the mountains and on the plain." Numerous Bedouin tribes who lived in the vast territories of Central Arabia also obeyed him.

Abu-Karib Assad accepted Judaism during the siege of the Medina, under the "measions of 2 Jewish priests – hubrov ...", i.e. rabbis (Kaaba and Assad from the Banu-Kuraiz clan) and "set ... a court between Jewish priests and Habrami ";" This caused dissatisfaction of the Himyarites; ... they killed him. "

Ibn Hisham wrote: «Ibn Ishaq said: «Abu Malik ibn Sa'laba al-Kurazi told me (judging by the name – Jew from the Banu-Kuraiz clan. – A. Zelev). He said: «I heard Ibrahim ibn Muhammad ibn Talha ibn " Ubaidullah say that when Tubbaa approached Yemen to enter it, the chimyarites » prevented this. They said: «You do not enter it! You have departed from our faith ». And then Tubbaa called them to his faith. He said: «She is better than your faith ». They said: «Let the fire » judge us. He said: «Okay ». Al-Kurazi says: «According to the people of Yemen, there was a fire in Yemen that ruled them when they diverged in anything. The fire devoured the unjust and did not harm the victim. And the people of Yemen came out with their idols and all that they communed in their religion.And two Jewish priests came out with their scrolls worn on their neck, down by the fire, at its very exit. And fire came out to them. And when the fire went in their direction, they departed from him, were afraid of him. The people present here began to encourage them and demand to endure it. They remained in place until the fire reached them. The fire gobbled up idols and everything that was near them, as well as those of the chimyarites who carried all this. And two Jewish priests went out with scrolls on their neck, sweat rolled from their forehead. The fire did not hurt them.

Then the chimyarites agreed to accept his faith. From here and with this began the spread of Judaism in Yemen ».They remained in place until the fire reached them. The fire gobbled up idols and everything that was near them, as well as those of the chimyarites who carried all this. And two Jewish priests went out with scrolls on their neck, sweat rolled from their forehead. The fire did not hurt them. Then the chimyarites agreed to accept his faith. From here and with this began the spread of Judaism in Yemen ».They remained in place until the fire reached them. The fire gobbled up idols and everything that was near them, as well as those of the chimyarites who carried all this. And two Jewish priests went out with scrolls on their neck, sweat rolled from their forehead. The fire did not hurt them. Then the chimyarites agreed to accept his faith. From here and with this began the spread of Judaism in Yemen ».

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3) Hassan ibn Assad — King Khimyar, son of Abu Karib Assad, relative of Yasser Jokhnaam (Dvurohogo). Adopted Judaism. His wife was either Jewish or past giyur, judging by her name – Balkis Makada: Queen of Sav, respectively, in the common Jewish and Falash traditions. Yemenis believe that with the end of Hassan’s reign, the famous Marib Dam came to an end, after which the country's fertile lands turned into a desert.

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4) Harit ibn Amru — King Khimyara (about in the middle of the 5th century). He reigned as the nephew of his predecessor, «the son of his sister », «and converted to the Jews of Harit ». Harit's conversion to Judaism did not go painlessly for the kingdom of the Himyarites. After him, more precisely after the reign of his successor, Morsid ibn Kelali «the kingdom of Khimyar » was divided after him.

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Abdkulal — King Khimyar (approx. 458). His inscription speaks of his commitment to Judaism.

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Yusuf (Masruk) Zu-Nuwas (Du-Nuwas Asar Yusuf ibn-Tuban Asad Abu-Karib, aka Masruk)

— the last king of independent Khimyar; approx. 515? – 25. He had the title "King Saba, Zu-Raydina, Hadramaut, Yamanata and other Arabs."

„The History of the Nejran Martyrs "Pereira successfully refuted the skeptical provisions of Galevi, who believed that there was never a Jewish king in Chimyar, and that Simeon Betarshamsky invented it. Syrian „Book of Khimyaritov "written by a certain priest Sargsyan (apparently an Armenian?) and other monuments confirm Judaism of Yusuf Zu-Nuwas.

As can be seen from the inscriptions of the commander Yusuf, Sharahil Iakbul, the reign (second?) Yusuf was supposed to happen, obviously, in the fall or winter of 516, when the first anti-Christian unrest inspired by Zu-Nuwas broke out, and in Zafar (Dafar; Tafar) Pavel, Bishop of Najran, was stoned.

Tsar Masruk Zu-Nuwas, who displaced and killed Madikarib Zu Shanatira (Kania Yanuf Do-Chanatir), an Ethiopian protege, received Judaism, and called himself Yusuf / Yusuf. The chronicle of Seert, borrowing from the history of Bar Sahda, claims that Zu-Nuwas's mother was a captured Jew from Nishibin. On the paternal side, Masruk belonged to the Himyarite royal dynasty, whose descendants Zu Shanatir tried to destroy. Zu-Nuwas maintained relations with Jewish law teachers of Tiberia, who at that time was the main Jewish center in Eretz Yisrael. According to Arab sources, his subjects also accepted Judaism.

In 484, an uprising of the Samaritans broke out in Byzantium. It was suppressed, followed by the anti-Semitic laws of Emperor Zeno (474 – 91).

„The Book of Chemarians "says that under Masruk Zu Nuvas, the king-gonite, there were persons who were" TAG1 > Jewish priests from Tiberias «. These ties of the cities of Arabia with the center of the Jews after the destruction of Jerusalem by Tiberias were also marked by Simeon Betarshamsky. The latter complains that the „Jews who live in Tiberias send priests from year to year and from time to time and rebel against the Christian people of the Himyarites. "

The mockery of Jews committed in the damned God and the people of Byzantium caused deep indignation in the Jewish Khimyar state. Yusuf Zu-Nuwas robbed and executed Byzantine merchants in response to «that Jews are oppressed in Roman countries ».

In revenge for the murder of a Jewish Ethiopian merchant and the burning of a synagogue in Byzantium, Yusuf Zu-Nuwas generally blocked the trade of Aksum with Byzantium. The latter suffered heavy losses, since «romeanite merchants pass through the Chemarites to Aksum and to the internal states of the Indas ». «Romance merchants » traveled to Aksum «through chimyarites2 to trade. But Dimn (Yusuf Zu-Nuwas), the king of the Chemarians, killed them and took away everything that they had. These actions were repeated, «many were killed in this way, so they seized the horror of many and they abstained to travel, and the trade of the kingdoms of the inner Hindu and Kushite » ceased.

From these actions, competitors of Christian merchants – Jews and Persians benefited.

Suspending Byzantine trade with India and Iran, he provoked a war with King Aksum Elesba (Ella Asbakha; Aydug), which suffered tremendous losses due to the cessation of trade. Elesboa first sent «a note of protest » (« You did not do well that you killed the Christian merchants of the Romance, you stopped trading and delayed the duties of my kingdom and other kingdoms. You especially damaged my kingdom » – said King Aksum Yusuf), and then captured Khimyar and retired, leaving garrisons in the capital Zafar (Tafar) and, possibly, in the large trading city of Nejran. The Byzantine Emperor Justin I (518 – 27) and the Alexandrian patriarch Timofey incited Christian Axum to campaign against «the vile and illegal Jew ».

Thus, in the interval between July and September / October 517, King Aksum (Ethiopia) Ella Asbach, under the ridiculous pretext of protecting Arabian Christians, landed his troops in Muhvan.

Zu-Nuwas fled, gathered supporters and in the winter of 517 ?, when the arrival of reinforcements from Aksum was impossible, he approached with the army to Tafar (Zafar). Yusuf took advantage of the food shortages of the enemies and besieged the cities of Zafar and Najran that had flashed over them.

The rabble of the mountain crusaders locked itself in the fortress of Tafar (Zafar). The garrison fought desperately, and the Jews could not take the city by storm in battle. Then Yusuf invited the Ethiopians to leave Tafar, promising to let them go home, swearing by Adonai, the heavenly vault and the Torah. The letter was handed over by 2 Jewish priests from Tiberias and 2 Christian non-storian priests from Hirta Naamanova. 300 stupid warriors of the Ethiopian garrison with their head Eba Bavat went out of the walls, surrendered and were killed by an implacable fighter for Jewish affairs.

Taking Tafar, Yusuf burned the church with the remaining 280 Ethiopians, ordered the destruction of all Christians, interrupted all whom he could and sent out an order to Christians to accept Judaism.

After taking Zafar (Tafar), Yusuf captured Muhwan, sending local Christians to Jesus, including the head of the city of Harit (Aretas) ibn-Kaleb (518).

Then one part of Yusuf’s troops remained in the Muhvan region, where according to the inscription of Sharahil, they strengthened defenses on the coast in case of possible landing of axumites (Ethiopians), the other (at the end of 517 or the beginning of 518) made a raid on Najran.

He cleansed the whole country from churches and dragonfly Christians. The bishop and the entire church clergy were executed. For those who did not accept true faith, the righteous

king personally broke bones and chopped off limbs, after which the infidels were given a slaughter, because the eradication of lawlessness at all times is pleasant to the Lord.

In the inscription of one of the commanders of Yusuf, Sharahil Iakbul, it is reported that the troops of Yusuf killed all the inhabitants in the coastal city of Mukhvan and burned the church. In total, according to the inscriptions of this time, more than 13 thousand Christians were killed.

After conquering the coastal regions, the king in 518 captured Najran (Nayran; Negran), lying in the depths of P-ov, and repressed local Christians.
The Sharahil army only blocked the road leading from Najran to the north, and this time limited itself to demanding hostages who, after unsuccessful attempts to break through the blockade and were extradited by the guards. With the cessation of summer monsoons 518, when one could not expect the landing of Ethiopians, in November 518 Yusuf arrived in Najran with the whole army.
Zu-Nuwas first sent a message to the residents, reproaching them in rebellion against the legitimate ruler, and the etnarch of the city and the entire area of Harit (Arefa) brought all the combat-ready Christians to meet him (for the purpose of repentance and surrender), but hearing about the brutal reprisals in Tafar, the Neurans returned for the walls. The troops sent to Nairan could not take the city, Yusuf had to besiege him with all military leaders and the main army. He appeared unexpectedly, capturing the inhabitants of the predictions by surprise, interrupted the free, the slaves handed out to the supporters, burned the suburbs. But the multi-day siege with the use of siege weapons did not produce a result, and then Zu-Nuwas invited the townspeople to pay him a ransom of «on the elkade from the soul », which was fulfilled: 150 prominent citizens came to him, delivering 130 talents of gold. Yusuf accepted them without showing cruelty, but reproached them, saying:«Why did you rebel against me? And do you not know that I am your king? ». Soon, at the request of the masses, the gates of the city were opened and Najran surrendered. Yusuf completely destroyed the rich Christian clans that ruled the city (about 770 people).

The message of the victory of Yusuf, sent to his ally, the king of the neighboring Arab kingdom, has survived: «I reigned over the whole land of the Himyarites ... I killed 280 priests whom I found ... and I made their church our synagogue. Then ... I went to Negran, a city in their state. I besieged him for several days and did not take it. Then I made an oath promise to them, believing that one should not be faithful to Christians, my enemies. I grabbed them so that they brought me their gold, silver and property. And they delivered it to me, and I took it. I asked about their bishop Paul; they told me that he died, but I did not believe them until they showed me his coffin. The remains of him died, and I burned them, as well as the church, the priests and all those whom I found hiding in it. And I forced others to deny Christ and the cross, but they did not want to,for they confessed that he was God and the Son of the Blessed One, and they chose death for His sake ... and I ordered the killing of all their noble. Their wives brought us, and we told them to deny, seeing the death of their husbands for Christ, to spare their sons and daughters, but they did not want to. The daughters of the Covenant (Monahini) sought to first kill them, but the wives of noble were

angry with them and said: we should die after our husbands. And they were all killed by our order, except Romania, the wife of the one who was going to be king there. We ... convinced her to renounce Christ and stay alive, pitying her daughters, and that she would keep everything that she had if she became a Jew ... I convinced her to renounce Christ with all sorts of cunning, so that she only said that He is a man, not God, but she did not want to. One of the daughters chose us forthat we said that ... I ordered other Christians to be intimidated so that they would spread them on the ground, and her daughters would be beaten so that their blood went from their mouth. After that, her head » was cut off.

The representative of the top of the city was Harit (Arefa), – «one of the noble », i.e. the representative of the top of the city and the region that gravitated to it was; consisting apparently entirely of Christians. Yusuf destroyed not only the top of the city, but also Christian residents, clergy and monks, – both men and women. Some of those executed were burned alive in churches, others were executed outside the city.

The «Book of Chemarians » extensively describes the torture and executions undertaken during Masruk's stay there (chap. 9 – 24, 26 – 27), continued after the king left Nejran (chap. 33 – 36, 38). Part of these stories is repeated in «Aref's Martyrdom ». The first were the monks, deaconesses, clergy, then men from noble families and the upper cities and, finally, women with their children.

In Najran «340 noble » were killed who refused to go to Judaism.

Ibn Ishaq writes: «Du Nuwas went against them with his armies and demanded that Judaism be accepted, giving them a choice between religion and death: they chose death. He dug trenches for them; some died in the fire, some were killed with a sword until he destroyed almost 20 thousand ».

These events are also reflected in the Qur'an: «Death to those who dug a common grave, kindled a fire emitting sparks. So they sit with him and see what they do with believers. They take revenge on them only because they believe in Allah, great and laudable » (85: 4 – 8). However, the Prophet himself similarly kills the Jews of the Medina, imitating (as in many other ways, for the war for faith and letters calling for the adoption of Judaism were invented by Masruk) Yusuf Zu-Nuwasu.

Tabari claims that King Zu-Nuwas avenged the murder of a Jew in Nejran.

They also report that Yusuf demands that «wives of these rebels » be brought to him, his commander Zu Yazan brought 177 captured women to him.

The execution was led by the aforementioned commander Zu Yazan.

Persecution of Christians swept through other cities of Yemen: Hadramautu, Maribu, Hajaren. A certain Aumeiah went on their behalf with a request for help to Abyssinia, and

then to Byzantium.

«The book of chimyarites » knows the city of Hadramaut, in which the church was burned (chapters 29 and 30, from which only headlines are preserved), and 2 other cities in which there were persecutions and executions, – «Marib, the city of the land of chimyarites » and, probably only from Hajren.

Yusuf Zu-Nuwas sends ambassadors to the pagan prince Mundar bar Zakika (« the king of all the Persians, Arabs ») in Hirtu, insisting that he destroy Christians in his state. Yusuf promised him to give «3 thousand dinars » for the persecution. At this very time, with the opposite proposal of the union, the Justin I embassy arrived in Hirtu, headed by the Presbyter Abraham Bar Euporos, etnarh Arab Christians from the Iran-Byzantine border guard Aggei, and the non-storian bishop Sila from Persia appeared in support of the Judeo-chimiarites.

Byzantium had his own scores with Mundar, because he held captive 2 Byzantine military leaders – Timostrata and John, whom he released only for a large ransom. Masruk's letter to Mundar was read in the presence of various persons sent to his court, as The question of his policy was of interest to various states. Among them, in addition to the aforementioned Abraham, was the sent «from Persia » «king of the Persians » Simeon Betarshamsky, «the apocrisiary of Orthodox Christians of Persia », who reported in his «Message » details of these events. The Hypodiacon John (Mandin) was with him. There was also a «comet Aggei, the son of Zeta, who was a Christian ethnarch of the entire military camp ». There was also Strength, the bishop of Nestorian. There was also Bishop Rusafa Sargis, who may have been the author of „Book of Chemarians. "

At first, Mundar tended to eradicate Christianity in his country, apparently wanting to receive the money promised by Yusuf. „When we arrived there, – Simeon writes, – he [Mundar] gathered his army and read a message before him, and the ambassador told how Christians were killed and how they were persecuted by the Himyarites. " Mundar, after reading the letter, addressed the Christians of his power with the words: «So you heard what happened? Renounce now of Christ, because I am no better than the kings who persecute Christians ».

However, Mundar received an unexpected rebuff, – the soldiers answered him that «not in your years we became Christians ». The indignant Mundar replied: «Do you dare to speak in front of me? ». But that Christian was from a strong clan, and said: «Because of God's fear, I am not afraid to speak, for my sword is not shorter than [the swords] of others, and I am not afraid to fight to death ». The king of the Lahmids could not take measures against him «because of his genus », i.e. fearing a strong kind who would stand up for his representative, and also because he was «noble, famous and brave in battle ».

As a result, the Byzantine ambassador Abraham managed to make peace with Mundar.

Yusuf appealed to Persia proposing and destroy Christians there: «For the so-called second

pharaoh writes to the king of the Persians, asking him to destroy all the Christians there », as well as «as he did ».

Nestorians, who strengthened their position in Iran, persecuted in Byzantium, took the position of protecting the interests of Iran: Strength, Bishop of Nestorians, polemicized with the Orthodox, «wanting to please the Gentiles and Jews ». Characteristically, Yusuf, polemicizing with Arefoy (the leader of the rebellious Christians of Nejran) and demanding his submission, reproached him, saying: «you are no better than the Nestorians who are with us today ». T.o. Masruk indicated that they, as Christians, maintained a relationship with him, were with him „and to this day. "

The event in Nagran caused an oligophrenic thirst for revenge among Christians. Emperor Justin I prompted the king of Ethiopia, Elasbau, to go in war against the Jewish king.

In a letter to Elesboa (Caleb), Justin blamed Zu-Nuwas for turning to the Persians and the Arab-Lahmids, proposing to follow him, Yusuf, for example and support the direction of his policy. He urgently requested assistance to the Christians of Khimyar, speaking there by sea on ships or land. For his part, Justin promised to send many troops, which he wanted to send through the areas of the Copts, Bereniku, the port on the Red Sea, the Blemmies and nomadic tribes so that they reached the limits of Abyssinia and passed through it.

From Khimyar, he asked for help «the noble Aumeiah », who went to Abyssinia and «told the pious bishop Euprepia and Caleb, the believing king Kush, about everything that Masruk, the liberator, did with Christians ». Aumeiah brought with him a request emanating, apparently, from the Himyarite Christians. In support of the atrocities committed by Zu-Nuwas, the semi-burned Gospel was delivered to Ethiopians. The king of Abyssinia did not dare to speak without having a sufficient number of vessels, which he turned to Constantinople, having forwarded the charred Gospel there. Byzantium sent a fleet to support Ethiopian troops.

According to another tradition, the chemical Daus Zu Taalaban went to the king of the Romans and reported everything that happened in Khimyar. Caesar, not being able to send troops, he himself requested «to the Negus, Mr. Habesh », who sent an army to protect the Himyarites.

Elesboa (Caleb), going to war against the Khimyarites, promised to turn to Christianity.

Tabari used the traditions of Hisham and Ibn Ishaq, based on the Christian tradition. From their reports it is obvious that Ethiopia and Byzantium entered into an agreement to restore their interests in Khimyar. All this and especially the promised support of Byzantium prompted Caleb (Elesboa) to speak. Part of the troops arrived in Khimyar under the leadership of Caleb himself, «to wage war ». The other part was led by military leader Zaunas; upon arrival of «in the land of the Khimyarit » he addressed his troops with a

speech, the contents of which were not preserved. The fleet was of great power and was necessary for Ethiopians for their military operations. Ships gathered from various «harbors of Romance, Persian and Ethiopian and from Farsan Island ». Number of troops – 15 thousand.

The seaside city of Ethiopia, Adulis, had a harbor reported by the same source. «All ships gathered Elesboa in a certain harbor of Gabaz within the city of Adulis of Primorsky and ordered them to be pulled to the ground ».

May 18, 525, on the «holiday » Trinity, Ethiopians – 17 thousand soldiers and 70 ships – again invaded Yemen. Negrove was supported by the rebellious Yemeni nobility, led by the Yazanian Kaila Sumayf Ashva.

It is reported that part of the ships crashed, perhaps they were drowned by chimyarites?

The troops landed, apparently, in 2 places on the coast of Khimyar; Yusuf tried to destroy the landing, the battle flared up even in the sea because Ethiopian soldiers had to cross the shore from the ships to transfer to the boats, at that moment and used the troops of Masruk, trying to prevent the boat from the shore. When the main forces were transplanted into boats, horse-drawn chimyarites led by Yusuf tried to prevent the landing, but Yusuf was betrayed by subjects of non-Jews, he was defeated and died in battle (not wanting shame of captivity, he committed suicide by throwing himself from a cliff at sea).

Hisham (at Tabari) retained an interesting detail: on the attempt of Zu-Nuwas to unite and raise the Khimyarit „princes to fight, "for which he wrote to them, they refused to help him. This is repeated by another tradition, which states that Zu-Nuwas gathered at the approach of the Ethiopian troops of the Khimyarites and the genera and tribes of Yemen subordinate to him. They gathered for him, but among them there was a rabble and collapse, which could not contribute to successful military operations.

King Caleb moved after winning the naval battle further to the capital of Khimyar, where he was led by «a relative of the king of the Khimyarites », making sure that no resistance was possible, and who sided with the Ethiopians. Caleb reached Tafar, «captured him, and the queens, and many property ».

The troops remained for about 7 months «in the land of the Chemarians », where they «killed and robbed as they wanted ». They did this in the capital, in the city of Nejran and «in all other cities ». They took with them many captured chimyarites, among whom were 50 people of the nobility of the royal clan or «from the seed of the king ».

Caleb ordered the chimyarites to be baptized, «churches were restored in cities and regions of », and a clergy was set.

The city of Tafar / Zafar with the queen and the treasury went to anti-Semites. Bloodthirsty

Ethiopians brutally exterminated the Jews of South Arabia and destroyed the synagogues. Prokopius of Caesarea reports that after the victory Caleb placed «over these people » another king, a Christian, «himyarite », named Sumyfa (Esimfei).

In 1931, in the south of the Arabian P-ov, southeast of the city of Sana'a, a tomb was opened in which, according to scientists, the hero, the great king Yusuf Zu-Nuwas, was buried.

It is worth a little distraction from respect for the personality of Yusuf Zu-Nuwas. Apparently, his family did not cross the death in the battle with African savages. The famous Hassan al-Sabbah (al-Hasan ibn Ali ibn Muhammad al-Sabbah al-Khimyari) is the founder of the state of Assasinov, in honor of the Fedai of which the word «killer » sounds in European languages, etc. he trained his terrorists with drugs, then on his behalf – Hasan <TA Thus, «Elder of the Mountain » (Sheikh-Ul-Jebal) turns out to be some kind of relative of Yusuf Zu-Nuwas!

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Half a century after the defeat of Yusuf Zu-Nuwas, his relative – Saif Du Yazan (Sayf ibn Zu Yazan al-Khimyari; Maadi-Karib, his father was al-Fayad Abu al-Murra, the son-in-law of the Khimyar kyle Zu Jadan, who once led the anti-Ethiopian movement in occupied Khim that Abyssinia did not help her in the wars with Iran. However, Saif’s call was rejected because “you are – Jews, and Ethiopians – Christians ”.

The wife of Zu Yazan, Raikhan, was distinguished, according to legend, by special beauty.

According to Abul-Faraj al-Isfahani, Saif, like his father, vowed not to drink wine, nor to touch a woman until he took revenge on the Ethiopians for the suffering and shame " inflicted on his family and all the Jews of Yemen" (Mikhail Chernin).

Saif turned to the Persians, who about 575 gave him 800 criminals from prisons. On the way home, Saif's ships fell into a severe storm, and 2 of them, along with the entire crew, went to the bottom. Saif decided to land his landing off the coast of Hadramaut, in Masub, probably due to the fact that the Zu Yazanov clan lived in this area and Jewish-chimyar clans hostile to Ethiopians predominated. Immediately after the landing, Saif went around the neighborhood to gather his supporters and managed to bring impressive reinforcements to his camp. Soon, King Masruk, who pressed the people of Saif to the sea, appeared at the head of the huge army. With absolute numerical superiority, Masruk could not doubt his victory. However, the opponents concluded a temporary truce.

The day before the end of the ceasefire, Saif ordered the ships to be set on fire to cut off the path to retreat. The next morning, Wahriz and Saif built their small army with a rear to the sea. In service, the Persians had extraordinary weapons, completely unknown in Yemen, –

self-arrows (Arab. «al-banjakan »). The Ethiopian army, according to Tabari, «the end of » was not visible. However, an arrow hit Masruk, and Ethiopians and their allies, demoralized by the death of their leader, fled, and, according to Tabari, the people of Saif caused a terrible massacre among them.

After the victory at Masuba, Saif moved to Sana'a, where he was crowned. Saif Zu Yazan becomes king of Khimyar for 4 years, although he recognized himself as a vassal of Persians.

An embassy from Mecca arrived in Sana'a, which included the heads of the Kuraish tribe living there – Abd al-Muttalib ibn Hashim (the grandfather of the future Prophet Muhammad) and Umaya ibn Abd-Shams (the ancestor of the future Omeyad dynasty), in order to congratulate the new king with his victory. Saif called on Abd al-Muttalib and informed him that on the basis of the sacred books and secret knowledge available to him, Saifu, he learned that a prophet should be born in the family of Abd al-Muttalib, who will be destined to establish a new faith and eradicate idols. At the same time, Saif allegedly foresaw in advance that this prophet would be called Muhammad, that he would have a large birthmark on his back, that in early childhood he would lose his parents and grow up with his grandfather and that he was destined to rise, and then be buried in the city of Yasribe (Medina). Hearing these revelations of the king, Abd al-Muttalib informed himthat Muhammad was already born, that he is his own grandson, whose parents actually died. Then Saif asked Abd al-Muttalib to immediately notify him when his grandson receives «revelation ». He also advised the grandfather of the prophet to protect his grandson from the Jews.

Saif continued the war with the Ethiopians. However, they rebelled, and Saif himself was killed by conspirators. After that, Khimyar captured the Persians, who attributed to himself the early exploits of Saif.

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Judaism left indelible traces in Yemen, which served as an incentive for the development of the country's culture. Jews, concentrating in their hands trade with India, Byzantium and Persia, maintained living relations with the rest of the cultural world.

Mohammed sent an appeal to Yemeni Jews about the adoption of Islam. The Jewish refusal led him to indescribable rabies. After a long, desperate struggle, Mohammed brutally avenged them; most of the Jews were forced to accept a new faith (the Muslim population of many cities still belong to their descendants), and the rest were mostly exterminated. The future history of the Jews of Yemen represents a continuous chain of persecution.

From the materials of the Cairo Genesis, it is known about the existence of established trade relations between the Jews of Aden (the head of the port of Yemen) and India. Of the 250

thousand texts of this genius, more than 7 thousand are related to trade or other aspects of the economic, spiritual and private life of Jews in a vast space from Egypt to the Maghreb and Spain to the west, or to Mesopotamia, Yemen, India, Indonesia to the east. 400 texts relate to trade in the Indian Ocean basin. The language of all these documents is – Arabic, but they are written in Jewish letters, as was customary among the Jews of Yemen half a century ago.

The letters mention about 150 products. An important place in the Indian-Mediterranean trade XI – XIII centuries. occupied fabrics – canvas, linen, cotton, silk. The dye of indigo, South Arabian incense and spices, healing and aromatic herbs was appreciated. Soulful thyme, on the contrary, was delivered to Yemen from Greece.

Ships carried iron and copper, lead and tin, olive oil, wine, wax and honey, dates, raisins and other dried fruits, wine, sugar, soap, cheese. Top-quality paper was the best gift of a Jewish merchant from Aden to his trading partner in India. Hoping for profitable orders, Jewish silver masters sailed from Morocco through the Bab el-Mandeb Strait to Ceylon. Before settling in Yemen for a while, a Tunisian Jew Abraham bin Perahya founded a plant on the Malabar coast in India, where from 1132 to 1149 copper utensils for kitchens, laundries and baths were manufactured. Pre-recipient Jews were waiting for storms and shipwrecks, robbers of the sea and land, misfortunes and illnesses, many years of separation from loved ones, homesickness.

Here are excerpts from a letter sent by an unknown Jewish merchant in about 1204 from Aden to his wife in Cairo:

«Got your precious letters. I read and listed them, and I was happy to know that you are prosperous and in complete health .... In your letters, you reproach all the time, or offend me in the most harsh expressions. I didn't deserve anything like that. I swear by God that it's unlikely that anyone else who has separated from his wife has such a steepness in his heart all this time and all these years, from the very moment of our separation until the hour when I write this letter, constantly thinking and yearning for you ...

You reproach me for the [cloud] gray ambergris. Dear poor thing! If you knew how much adversity and waste I suffered to get this ambergris for you, you would say that it does not have equal in the whole world ... When I lost all my cargo, I borrowed and went to al-Mabar countries [in India] ... I summed up and paid one of our co-religionists that I was returning from al-Mabar to Aden, and from these funds he bought it for you ...

So I lived from the moment of our separation until I arrived in Aden and back from India again to Aden. Day and night, I constantly drank, and not out of the whim, but from longing. But he acted as he should, and if anyone taunted me and reproached me, I was furious and he fell silent ...

...If you really want a divorce, I don't feed you, because you have been waiting for me for so long ... If you want us to disperse, accept a certificate of rejection of marriage and you are

free ... All day I have a lonely heart and I suffer from our separation. I feel this pain even when I write these lines, but the choice is yours ...

I am sending you 7.5 manns [= 15 pounds] of nutmeg, the best of what can be found in Karim ..., and 2 woven feet for children ... »

(Karim – is an area of international trade southeast of Cairo, the main port of which from the 12th century to 1484 remained Aden. Those involved in this case, mostly Jews, were called – "Pupils of Karim", possibly by the name of the annual caravan of merchant ships, which had long been sailing in southern waters. "Futa" – now it is a male Yemeni skirt, in the manner of the Malay sarong or Scottish kilt, which everyone wore and wears in Yemen, not excluding Jews. In the past, the foot could also denote the measure of the fabric.)

To the 9th century refers to «expulsion from Yemen », mentioned by Saadia ibn-Danan. Gona resources reveal their full acquaintance with Yemen. Probably, many of the Jews there were among the students of the Babylonian academies. Benjamin Tudelsky reports that about 3,000 Jews lived in Yemen.

The close ties of the Jews of Yemen with the center of Jewish studies in Babylon that developed during the Persian rule (it is known that the Jews of Yemen were revered by Sa'adia Gahon from Babylon, 882 – 942) continued to exist after the Islamization of the country. The Jews of Yemen provided material support to the Yeshivans of the Babylonian Gauons. With the coming to power by the end of the 10th century Fatimidov in Egypt and Yemen, but mainly as a result of the conquest wars of the Seljuk in the Middle East (2nd half of the 11th century) and the crusades, the routes of international trade have changed and the importance of Yemen as a intermediary trade point on the road between Africa and Southeast Asia has increased .

Religious persecution, intensified by the end of the Fatimidus period and culminated in a decree of the local imam Abd al-Nabi ibn Mahdi on the forced conversion of Yemen Jews to Islam (1165), the growth of Shiite fanaticism in the country, as well as the sermons of a certain Jewish apostate caused the appearance of a false session (killed in about 1173) and messian This prompted the nagid of the Y‘akov bin Netan‘el al-Fayumi community to seek advice from Maimonid, who in response sent the Jews of Yemen «Iggeret Teiman » (« Yemeni message », approximately 1172), which played a significant role in shaping their subsequent spiritual life. The message was publicly read in all communities of Yemen.

The forced treatment and other forms of persecution of Jews was put to an end with the establishment of Ayyubid power over most of the country (1174 – 1228).

The existence of the Karaite community in Aden is known from the literary monument of the 12th century, in which Madmun bin Jafet (died 1151), the nagid of the communities of South Yemen, is praised for his diligence in suppressing the attempt of this sect to spread his teaching in Aden.

The appearance in 1495 in Hadramaut of the lezhemes again caused messianic fermentation. In 1618, at the instigation of the Turkish ruler, Jews of South Yemen were subjected to bloody persecution and forced conversion to Islam.

At the beginning of the 16th century, Ottoman Turks invaded Yemen (they managed to completely seize the country after years of war in 1538), and the Jewish community is the victim of friction between the conquerors and the Zeydite imams, who partially lost power. The Turks obliged the Jews of Yemen to wear black clothes and overlaid them with exorbitant serve. In 1618, at the instigation of the Turkish ruler, Jews of South Yemen were subjected to bloody persecution and forced conversion to Islam.

The anti-Ottoman uprising (beginning of the 17th century), the expulsion of Turkish troops from most of Yemen and the creation in 1633 of an independent Zeydite imamat, and in the southern regions of – small feudal principalities favorably affected the situation of Jewish communities. However, the extremely ecstatic sentiment among the Jews of Yemen, generated by the Sabbath Zvi movement, led to bloody persecution by the ruling Imam Ismail ibn Qasim al-Mutawakkil. In 1667 he was executed in front of the Arab crowd of the Jews of Yemen. Shlomo Jamail.

The situation of the Jews deteriorated further with the coming to power of the fanatical imam Ahmad ibn Hassan al-Mahdi (according to other sources Muhammad ibn Hussein al-Mahdi), who, relying on the hadith, attributed to Muhammad the opinion that there could be no more than one religion in Hijaz, transferred this postulate to Yemen and in 1676 banned the public prayers of the Jews and ordered In 1679, Imamata Jews were given the right to choose – to convert to Islam or go into exile in Mouse County (in the coastal salt marsh and desert lowland of Tiham), which was characterized by an unhealthy climate. The vast majority of Jews preferred exile. Killed about 2/3 of the deported Jews; community books were lost. The expulsion was avoided by Jews in the area of the city of Sa'ad (in northern Yemen), where local rulers were virtually autonomous and did not comply with the imam’s order.As a result of the expulsion, Yemen lost all artisans, and local rulers appealed to the central authorities with a request for the return of Jews.

In 1680, surviving exiles were returned, but they found their homes destroyed or occupied Muslims and were forced to settle outside the city walls in Sana'a and other cities. The expulsion led to sharp demographic and socio-economic changes among the Jewish population of Yemen (especially in the Sana'a community) and left an injury in his memory. Jewish chronicle dedicated to the events of 1717 – 26 in Yemen (S‘id Sa‘adi «Dophie ha-zman » – Time Gifts «or » Dappey ha-zman «» Thus, due to prolonged drought and famine, a significant number of Jews converted to Islam.

In 1761 Imam, Abbas forbade the Jews of Sana'a to build high houses (above Muslim houses) and destroyed 12 of the 14 synagogues of the capital. In 1806, along with other restrictive measures (prohibition of wearing good or new clothes, etc.), the Jewish

community of Sana'a was entrusted with a humiliating duty to export sewage (remained to 1950).

In 1839, Great Britain captured Aden and in the second half of the 19th century. – early 20th century. extended its dominance to the whole south of Yemen. Many Jews in Yemen (mainly youth), as well as Jews from Bombay (mainly Bnei Israel) and Baghdad, rushed to Aden, attracted by the civil equality of the entire population established by the British authorities and economic prosperity. The number of Jews here between 1839 and 1947 increased from approximately 250 to 4,750. (According to some reports, in 1948, about 8 thousand Jews lived in southern Yemen, controlled by the British, including Aden.)

In 1849, Turkey partially restored power over Northern Yemen (completely in 1872, when Yemen was declared the province of the Ottoman Empire). But this did not improve the situation of the Jews; the local population, who suspected the Jews of sympathizing with the Turkish authorities, treated them extremely hostilely.

In 1861 – 64, Yehuda bin Shalom's falsehood, nicknamed Shukr Kuhail (1840? – 64) united not only Jews, but also Muslims around him. Although he was killed at the instigation of the imam, unrest did not stop, as the people believed in Shukr's promise to resurrect. In 1868, an impostor appears, declaring himself resurrected by Shukr, marries his widow and sends messages to the communities of Yemen, Egypt and Eretz-Israel about his return to the world. Messenger Eretz-Israel Ya. Sapir in «Teiman ha-shenit » (« Second Yemeni Message »; 1873) warned Yemeni Jews against faith in this new falsehood.

In 1874, David Samuel Karasso, a Turkish traveler and writer, a Jew, went to Yemen on his return with Spagnol, the book "Zichron T; man; el Viage en el Jemen" (Constantinople, 1875). It describes in detail the lives of Yemeni Jews; by the way, Carasso claims that there is a Sada area in Yemen inhabited by Jewish warriors who are in good relations with the Bedouins.

In 1879, many Yemen Jews died from the fever epidemic.

In 1883 – 1892, the Austrian Arabist Eduard Glazer undertook four expeditions to Yemen. He, a Jew by birth, was provided with effective assistance by local Jews. Since that time, a systematic study of Yemeni antiquities and ethnography has essentially begun.

In 1893, another falsehood appeared in Yemen, – Yusuf ibn Abdallah.

One name "Jahudi" excites hatred in the Muslim population of Yemen more than in any other place in the East at the end of the 19th century. The residents of Sana'a are considered an aristocratic class among Yemeni Jews. The latter abhorned to marry other Jews. Inside the country there were Bedouin Jews who were no different from the Bedouins.

The uprising of Imam Yahya ibn Muhammad Hamid al-Din, which began in 1904 (rules in

1904 – 48) against Ottoman rule, forced the Turks in 1911 to give autonomy to the mountainous (zeidite) regions of Yemen and recognize the secular power of the imam over them. The uprising had dire consequences for the Jewish population of Yemen; for example, no more than 150 Jews survived the Imam siege of the city of Sana'a (1905). Similar losses were suffered by the Jewish population and other cities in the central and northern regions of the country. In 1919, Yahya proclaimed himself king of Yemen and thus finally broke off vassal relations with Turkey.

A young worker from «Palestine » Shmuel Yavnieli volunteered to go to South Arabia in order to raise the still cut off from the world and disparate Yemeni communities to their feet. For secrecy purposes, his mission was disguised as a Betsallele expedition for samples of traditional Jewish crafts. Another cover was a questionnaire compiled by Rabbi Abraham Yitzhak Ga-Kogen Cook to clarify a number of ritual issues among Yemeni rabbis. This disguise did not particularly help. Yavnieli, a layman in matters of Judaism, easily got off, expelled alive from the country as a Christian scout disguised as a Jew. But he managed to achieve a lot. So rare in those places were guests from the outside world that Muslims, including the clergy and the highest nobility, did not give him access, showing no less curiosity than Jews.They were interested in all the news from «the large land », while the Jews were worried only about the coming of the Messiah. The messenger of Ishuv honestly tried to present an objective picture of the situation in the Land of Israel, without hiding the difficulties, but emphasizing the importance of the material revival of the country that began. Someone declared him Mashiach bin Yosef, preceding the Son of David. The people began to withdraw from their places. In the town of Dali, all members of the community defiantly brought to the market all their property, ready to set off. The local ruler announced that he would not allow them to go out of the city walls. But they replied that they were not his slaves and had the right to go anywhere. Then the ruler ordered to cut bulls and sheep and arranged a luxurious banquet for the Jews, persuading them to stay. The poor fellow lost the best of his taxpayers! But they did not want to listen.An angry sheikh announced a cruel decree prohibiting Muslims from buying Jewish property. But even this did not stop them – they left empty-handed.

The special edict of the imam in 1921 was renewed by the law that existed from the 17th century. a law ordering conversion to Islam with the subsequent education in the Muslim spirit of all young Jewish orphans.

The UN decision to divide «Palestine » caused anti-Jewish unrest in Aden, which grew into a pogrom on December 2, 1947 (82 killed, 4 synagogues burned, 106 out of 170 Jewish shops and shops and 220 houses looted). In February 1948, Imam Yahya was killed, and the throne was occupied by his son Ahmad.

In May 1948, Yemen, like other Arab states, declared war on Israel. In December 1948, anti-Jewish riots broke out in Sana'a over the accusation of Jews killing 2 Arab girls; community leaders were arrested. Anti-Jewish riots broke out again in Aden in 1965, and during the Six Day War (1967), Arabs broke into the Jewish quarter, killing and robbing residents.

Since 1949, about 50 thousand Jews – so named moved from Yemen to Israel. operation «Saver » (in the Hebrew version – «On the wings of eagles »).

Created in November 1967, the NDRY, in contrast to the relatively moderate YAR, took an extremely extremist position with respect to the State of Israel and provided bases to terrorists of the Palestine Liberation Organization «». After the conclusion of peace between Egypt and Israel (1978), the NDRY entered the so-called Front for the Refusal (Front for Persistence and Confrontation) of extremist Arab states.

On June 10, 2002, it became known that all Jews were secretly expelled from Yemen with the help of a certain Yemeni businessman whose name was not called. Moreover, this is not precisely about forced deportation, but about a "secret agreement between the governments of Israel and Yemen and" some other "interested parties." Those. this is contrary to the official ban of the Yemeni authorities on the emigration of Jews to Israel and clearly in the interests of the Jews themselves, whose security in Yemen is at risk.

On January 22, 2007, a message appeared that «Al-Qaeda » ordered the Jews of Yemen to leave the country: one of the leaders of religious extremists Yemen, Hussein al-Din al-Husi, issued an appeal against the Jewish population of the country and demanded that Jews leave Yemen within 10 days. The Jewish community of Saada (north of Sana'a) took the threats seriously, and 45 people had already left their homes, temporarily settling in hotels. The Yemeni authorities tried to calm them down and convince them to stay in their homes, even issued a special fatwa (religious decree) glorifying good relations between Jews and Muslims, but in vain. Jews who received numerous threats against them left at home and left for the capital. The Jewish community appealed to the President of Yemen to intervene and take action against Islamic extremists,threatening their lives. They do not want to repatriate to Israel at present. The threatening messages that, as it became known, are distributed by students of religious Shiite leader Hussein Bader al-Din al-Khuti, say that Jews «are in the service of world Zionism, whose actions are aimed at the decomposition of the people in order to deprive them of their principles, values , morality and religion ». Islamists accuse Jews of selling alcoholic beverages, the drinking of which is prohibited by the Koran.whose actions are aimed at the decomposition of the people in order to deprive them of their principles, values, morality and religion ». Islamists accuse Jews of selling alcoholic beverages, the drinking of which is prohibited by the Koran.whose actions are aimed at the decomposition of the people in order to deprive them of their principles, values, morality and religion ». Islamists accuse Jews of selling alcoholic beverages, the drinking of which is prohibited by the Koran.

David Merhavi, a representative of the Jewish community of Yemen, said that Jews did not trade in wine, and all Islamist accusations are unfounded.

However, a message appeared on April 7, 2008, al-Khuti militants destroyed several houses in the northwestern province of Saada, owned by the local Jewish community. «Al-Khuti

supporters destroyed part of my house and looted property », – Rabbi Yehiya Yusuf, a resident of the capital of Yemen, said in an interview with Reuters – Sana'a. Fearing threats from militants, 67 members of the Jewish community left the city, says the rabbi.

According to Dr. Dov Levitan, who studies the history of Yemeni Jews at Bar Ilan University and Ashkelon Academic College, al-Khuti clans have chosen Jews as their target in order to undermine international government policies. The struggle of al-Khuti militants began in June 2004 and is directed against the government and its allies. Since the early 1990s, the Yemeni government has become «taking care of its international image », Levitan explains: «For him, this question is so important that Jews are protected by the state ». «Jews were taken on a government plane to Sana'a. There they received a small allowance and live in a settlement protected by state security forces. Even 15 years ago, you could not even think about it », – he says. Now about 400 Jews live in Sana'a.

Many support the decision of the Jews to stay in Yemen. Thus, the Satmar anti-Zionist religious movement has been propaganda against repatriation to Israel for many years in the Yemeni community. According to the satmar Hasidim, forced secularization and separation from national roots await them in Israel. «They give Jews money and holy books, carry them to New York and London – everything to keep them from moving to Israel », – says D. Levitan.

12/26/2007 there was a message that the Jews of Yemen were forcibly converted to Islam. The fact of the forcible conversion to Islam of the Jewish woman Attmal Rahman from the community of the village of Reida, north of Tsanna, became known. Al-Qaeda uses a video of an interview with Islam Attmal Rahman to influence the Jewish community of Yemen (consisting of 200 people).

The common accepted among Yemeni Jews are the codes of Maimonid and «Shulkhan Aruh » Joseph Caro.

The history of the Jews of Yemen, the country in which Jews have been living for 2600 years, and in which the Jews once had their own kingdoms, is so sadly coming to an end ... However, who knows ... the history of the Jews of Yemen is not over yet ...

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Famous / famous Yemeni Jews (in addition to those already named):

1) Marhab Khaybari — Jewish leader Khaybar, poet and warrior, died during the war with Magomed (628).

2) Ka‘b al-Ahbar (d. Between 652 and 655) — Muslim theologians.

3) Abdallah ibn Saba — founder of the Shiite sect in Islam (7th century).

4) Wahb ibn Munabbih (b. In 656 – mind. Between 732 and 738) — Kadi of the city of Sana'a, an early commentator of the Koran, who interpreted his obscure judges (heads), one of the creators of the Hadith genre (a legend based on Muhammad

5) Netan'el al-Fayumi (d. Apparently, in 1165) — author «Bustan al-' ukul » (« Intelligence Garden »). Tried to introduce into the Jewish thought the doctrines of the Shiite sect of Ismailis; his Jewish or Jewish-Arab grammar (in Arabic), which posed theoretical problems of the language, was soon replaced by poetic, liturgical and mystical works.

6) David bin Amram Adani (13th century) — the author of the most famous in Yemen was «Midrash ha-gadol » (« The Great Midrash »), which included passages of lost agagic and halachic midrashes of the Talmudic period, possibly serving as sources. Adani precedes each part of the work with an introduction written in expressive rhythmic prose.

7) Abu Mansour Al-Damari (Mansour al-Damari) — Jewish-Yemeni writer, probably 14th century. Compiled in Arabic the genus Midrash – «Siraj al- ' ukul » (« Um lamp ») – eczegistic, theological and philosophical commentary on Pyanizhiya.

8) David al-Adeni — lived in the first half of the 15th century, the father of Saadiyah, the author of the Arabic commentary on the Pentateuch. Adeni compiled Midrash in Arabic, i.e. a series of homiletic and eczegetic reasoning; the book seems to have enjoyed great fame, as other compilers quote it under the title "Midrash ha-Gedola", similar to Midrash attributed to Moses ha-Darshanu, referred to as "Midrash Rab

9) Saadia bin David al-Adeni — biblical commentator, philosophical writer and poet, son of David al-Adeni (see above), originally from Aden in Yemen, lived in Damascus and Safed between 1473 and 1485. Saadia wrote a comment on the Pentateuch in Arabic; commentary on some parts of the Maimonid code; philosophical anthems in Arabic and Jewish.

10) Shlomo bin Yeshua Adani (1567 – 1625) — rabbi. His father Yeshua also served as a rabbi, and his grandfather David was a teacher at one time. His book is "Melecheth Schlomoh" ("The Work of Solomon") and is currently one of the most important manuals in studying the text and content of the Mishna. Adani included in it everything that he could extract to explain Mishna not only from the printed works of rabbinical literature (comments, codes, reposses), published before 1624, but also from the manuscripts that he managed to obtain in «Palestine ». The huge value of his work lies in the fact that he used a lot of manuscripts, partly completely lost, and that he thus retained for posterity the options of Joseph Ashkenazi, who, according to Shimshon Bak, had an ancient manuscript of Mishna from the 8th century. and reading Bezalel Ashkenazi,noted on his copy of the Talmud many important corrections. In addition, Adani used the handwritten comment of Obadia Bartinoro and cited completely the places that were not in the print media, as well as the handwritten comments of other «Palestinian » scientists: Suleiman Ohna, Solomon Serillo and Eleazar Azkari (on Ierushalmi), Efraim Ashkenazi (greats of Solomon. Luria)

11) Meir — Yemeni poet.

12) Menachem — Yemeni poet.

13) Moshe bin Said — Yemeni poet.

14) Netan‘el bin Yesha (14th century) — author «Hyp az-zals » (« Light in darkness », in Arabic).

Apparently, he was mentioned in the pre-revolutionary Jewish encyclopedia as Netanel bin Isaiah – biblical exeget and poet in Yemen, lived in the XIV century. He wrote in 1328 – 29 a book containing Gomilia to the Pentateuch and is a very popular essay among Yemeni Jews. Of his 3 poetic works, 2 were published by Kogut in the monograph Light of Shade and lamp of Wisdom (New York, 1894). Assuming A. Garkavi, Netanel bin Isaiah – is also the author of the manuscript, which cites from the lost essay by Samuel Ibn-Hofni.

15) Solomon bin Abraham — Yemeni poet.

16) Solomon bin Shalom — Yemeni poet, whose works are imbued with mystical coloring and didactic tendencies.

17) Moshe bin Shlomo — Arab-Jewish poet in Yemen.

18) Said — a little-known Arab-Jewish poet in Yemen, who, however, was popular among Yemeni Jews, as indicated by a large number of lists of his poems that came to us.

19) Said — Jewish poet in Yemen, whose activity time is unknown. S.'s works are mainly imbued with didactic tendencies (even wedding and love songs).

20) Said bin Amram — Jewish Yemeni poet, author of 2 poems.

21) Said bin David ha Levy — Jewish Yemeni poet, author of several poems. There is another Said bin David ha Levy who wrote the poem.

22) Said bin Joseph — Jewish poet from Yemen, lived in Jerusalem.

23) Said ha-Cogen — Jewish Yemeni poet, author of one poem.

24) Said bin Mardah — Jewish Yemeni poet, author of one poem.

25) Said bin Shlomo — Jewish Yemeni poet, author of one poem.

26) Said bin Yakov — Jewish Yemeni poet, author of one poem.

27) Huac — name of 2 Arab-Jewish poets in Yemen.

28) Hassan — name of 2 Arab-Jewish poets in Yemen.

29) Halfon — Yemeni poet, author of one liturgical poem.

30) Shalom-Joseph — liturgical poet from Yemen, author of the poem on Purim.

31) al-Harir — Yemeni poet, author of 2 liturgical poems.

32) Hasdai — Yemeni liturgical poet.

33) Joseph Hatsri — Yemeni liturgical poet.

34) Yehuda bin Shlomo (Juda Tsadi) — Yemeni Arab-Jewish poet and Kabbalist hails from Sa‘ada (14th century), author «Kitab al-hakaik » (« Book of truths »).

35) Zion bin Saadiyah — Yemeni poet.

36) Zharia al-Dahiri (1519? – 89?) — author «Sefer ha-musar » (« Book of morality »), which includes folklore, fables, traditions, descriptions of travels to Jewish communities of the East and historical events in Yemen

37) Shemaiah — Yemeni liturgical poet, author of one poem.

38) Shet — Yemeni poet, author of one poem.

39) Elisha bin Samuel — Yemeni poet.

40) Jacob — Arab-Jewish poet from Yemen.

41) Shalem Shabazi (Mori Salim Shabazi Abo Sholem; 17th century) — Yemen's most significant Jewish poet. About 550 of his poetic works in Hebrew, Aramaic and Arabic have been preserved.

Shabazi comes from the al-Shebzi family, which has given many poets. The weaver by profession and the ardent mystic, the son of the poetess, Shabazi made extensive use of Yehuda Galevi, Israel Nagara and Arab poets. He is the patron saint of Yemeni Jews. His burial place at Taiz attracts pilgrims from all over Arabia. The surviving synagogue of his name enjoys great income, for all synagogues on holidays go to her cashier.

Living at a time when the Jews of Yemen were persecuted and embraced by Messianic aspirations, Shabazi expressed with deep confidence in his verses the suffering and hopes of

his people. The legends accompanying his name portray Shabazi as a poor man and wanderer, as well as a righteous and miracle worker; Jews and Muslims went to the grave of Shabazi in the city of Taiz and prayed for deliverance from disease or poverty.

The main topics of Shabazi's liturgical and mystical poetry are exile, deliverance, the connection between the Jewish people and God, the Torah and human wisdom. Some of his poems are dedicated to the glorious past of the Jewish people in the Promised Land, in which the poet draws strength and hope for his great future. A number of his poems are dedicated to the Sabbath and holidays, the wedding ceremony and the rite of circumcision. An important role in his work is played by Kabbalistic teaching.

Shabazi's poetic style is simple and easy, making his work very popular among the widest circles of Yemeni Jewry.

Known as the poet and son of Shabazi – Abu Yehuda Shim‘on al-Shebzi. Shim‘on is one of the main heroes of the tales of Yemeni Jews. His mystical lyre (in Arabic) is imbued with the desire to communicate with eternal Being.

42) Ihie bin Joseph Salih (1715? – 1805) — rabbinical authority, author of repos, comments, religious treatises, as well as labor on the history of Yemeni Jews (only fragments have been preserved).

43) Shalom Shar‘abi (1720, Sana'a, Yemen, – 1777, Jerusalem) — the largest Kabbalist from the Jews of Yemen. In Yemen, in the homeland of Shar‘abi, mysticism and the study of Kabbalah were widespread, which aroused great interest in him. Even in his youth, Shar‘abi moved to Jerusalem. He studied Kabbalah in the 1737 Yeshiva «Beth-El », where the liturgy was conducted in accordance with the mystical teachings of I. Luriya. Like all the Jerusalem Kabbalists of that time, Shar‘abi studied only the Lurian Kabbalah, as it was transmitted in the works of X. Vitala, a student and follower of Luria. Soon, Shar‘abi became widely known as a Kabbalah connoisseur and a person of rare piety. After the death of the founder and head of the yeshiva, Gdaliya Hayyun (d. 1751), Shar‘abi led the yeshiva. He was known as one of the greatest rabbis of Jerusalem,his signature appears on a number of surviving documents of this period.

Shar'abi's life was surrounded by a legend. He enjoyed the glory of a saint and a miracle worker. Legend connects his move to Eretz Israel with a miracle following the attempt of a rich Muslim woman to seduce young Shar‘abi. In Yeshiva «Beth-El » he first held the position of a servant, hiding his studies, and only as a result of a miracle his deep knowledge of the Kabbalah became known to the Kabbalists who immediately accepted him into their circle. According to legend, the prophet Elijah was a scientist, and Shar‘abi himself was reincarnated by Luria.

After the death of Shar‘abi, his grandson Shlomo Moshe Hai Gagin composed a poem praising his grandfather as a connoisseur of the books of Vital. Every year on the day of

Shar'abi's death, members of the Yeshiva «Beth-El » came to his grave on Mount of Olives to honor his memory.

Shar'abi was the author of several books, the most popular of which was the prayer book «Nekhar Shalom » (« Shaloma River »), containing a detailed description of the sacraments and mystical thoughts about prayers for all days of the year and the mitzvot. Shar'abi also commented on the Lurian Kabbalistic provisions and textual explanations for the composition of Chaima Vital «Etz ha-haim » (literally «Tree of Life »).

44) Elijah Adeni — liturgical poet hails from Aden (Yemen), the compiler of several piuts accepted as part of the synagogue ritual of Indian Jews in the city of Kohin on the holiday "Schemini Azereth".

45) Baruch bin Shmuel — Talmudist from Pinsk, sent to Yemen by 1831 rabbi from Safat, Israel (student Eliyahu bin Shlomo Zalman). Arriving in Sana'a, and having learned that the Imam (the owner of Yemen) was obsessed with a serious illness, he decided to cure him. All his references to his extraordinary knowledge in medicine did not persuade local Jews to allow him to Imam. However, the presented case, which actually discovered the wonderful art of the river. Baruch in this area, broke their perseverance. Indeed, p. Baruch cured the imam, for which he was elevated to the rank of his label medical and acquired the exclusive trust of his lord. The native Arabs watched with envy this "Jahudi", which became the arbiter of their destinies. In particular, they could not forgive him for violating his restrictive measures against Jews.The long hassle of the enemies were crowned with success due to the natural shortcomings of this shadar-sanitary – lack of measure and too familiar handling of imam. The ungrateful imam personally killed him in the garden of his palace. Then the population resumed the persecution of Jews. But the imam, who was overwhelmed by remorse in shedding the innocent blood of a man who saved his life, energetically stopped these atrocities.

46) Mansour Sa'adiyah bin Yehuda — author of the popular in the 19th century. among Jews of Yemen «Sefer ha-makhashawa » (« Book of Reflection »), written in a rhymed prose, in the form of a dialogue between patriarch Abraham and the author listing the troubles of Jews.

47) ephendi Amram Selim — Turkish politician; gained fame in Yemen as an agitator for Young Turks; in 1912 he was elected from Yemen to the Turkish parliament.

48) Ihier Kafah (1850 – 1932) — author of the transports that brought him recognition. Under the influence of contacts with Jewish public figures and travelers from Europe and Asia, he created the reformist movement of Yemeni Jews darda'im (from Hebrew dor dea, literally «generation of knowledge »). Rejecting Kabbalistic mysticism in the spiritual life of Yemeni Jews, members of the movement called for a return to the study of Talmudic and rabbinical literature. Ihier Kafah in 1910 founded the first beta midrash of a new type in Sana'a with more modern teaching methods. These innovations provoked resistance and

condemnation of most Yemeni rabbis led by Yitzhak ha-Levi Ihier (1866 – 1932; the last chief rabbi of Sana'a, since 1906), who in 1914 brought conflict to the imam court.Their anti-cabbalistic views, Ihya Kafah, outlined in the essay «Milhamot ha-Shem » (« War of the Lord », 1931).

49) Musa Aish al-Naari (Moshe Nagari) — Yemeni rabbi, leader of the Jewish community in Ride and activist of the Jewish organization Osek Bezarhei Tsibur, a satmar hacid who did not recognize the right of the state of Israel to exist. That is why he did not repatriate with his relatives to Israel. On December 11, 2008 he was shot by a Muslim fanatic (on the eve he was threatened by unknown persons: "Either accept Islam, or get out of here. Otherwise, we will kill you. ") The court persuaded the killer to ... pay a fine.

50) Yair Yais — Head of the US Federation of Yemeni Jews.

Etc., – poets alone – Yemeni Jews by the beginning of the 20th century. more than 200 are known.

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The folklore of Yemeni Jews had a significant impact on the formation of Israeli choreography and music, becoming one of the fundamental elements of the pop song (for example, composers M. Vilensky, M. Ze‘ira, N. Nardi et al.). The first performers of these songs were people from the Yemeni community – Esther Gamlielit (born 1919), Braha Zfira (1911 – 1990), Shoshanna Damari (1923 – 2006), Ahuva Tsadok; their traditions continued by young singers. Bashan, I. Cohen, Sh. Tavori, X. Moshe, B. Shar‘abi, Ophira Gluska, Gali Atari (born 1953), Ofra Haza (1957 – 2000), etc.

The jewelry art of Yemeni Jews was especially famous. On the market in Sana'a, an Arab seller, praising a dagger in silver sheaths, a bracelet or a necklace, will definitely say: «Jewish work! ».

Israel knows the Shani artel, led by Hadasa Calvary. The artel consisted mainly of Yemeni jeweler girls and embroiderers. Shani workshops in Kfar Shiloh in the 20s. provided food to 200 families from Yemen.

A milestone in the development of young Israeli choreography was the creation in 1949 of the ensemble «Inbal ». The organizer of the team, Sarah Levy-Tanai, who grew up in Jerusalem as a family of immigrants from Yemen, created a modern stage dance using dance folklore of Yemeni Jews, including so named. «Yemeni step » (daasa).

The stories of the writer Mordechai Tabib (1910 – 79), whose father, Abraham Tabib (1889, Havdan, Yemen, – 1950, Rishon-le-Zion), was one of the prominent public figures of Israel, are very successful.

The religious traditions and folklore of Yemeni Jews are dedicated to the study of Rabbi Joseph Kafah (1917, Sana'a, – 2000, Jerusalem).

Israeli singer Boaz Mauda.

Zohar Argov (Zohar) Orkabi; July 16, 1955 — November 6, 1987) — a popular Israeli singer.

Izhar Cohen (born March 13, 1951, Givataim) is an Israeli pop singer and actor.

Israeli singer Braha Zfira.

Gali (Avigail) Atari (approx. December 29, 1953, Rehovot) — Israeli singer, winner of the Eurovision song contest 1979.

The most popular Israeli singer, Khaza Ofra (November 19, 1957, Tel Aviv — February 23, 2000, Ramat Gan) is also from Yemeni Jews.

The immigrants from among the Yemeni Jews are Israel Yeshah ‘yahu (1910, Yemen, – 1979, Jerusalem) – Chairman of the Knesset in 1972 – 77, members of the Knesset and active politicians Geulla Cohen (born in 1925) and Miriam Ta‘a former in 1992 – 96 Minister of Transport, as well as a number of military leaders.

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Of the Yemeni Jews, the famous Chechen General Amir ibn al-Khattab also takes place (April 14, 1969 – March 20, 2002). He fought in Afghanistan, in Tajikistan and in Chechnya. Everywhere he showed himself as an outstanding commander. Khattab commanded the Peacekeeping Army of the Majlis of Muslims of Ichkeria and Dagestan, was one of the leaders of the Supreme Military Majlisul Shura, etc. About him I wrote a separate article – "Jew who fought for Ichkeria."

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There are generally many strange personalities in the history of Islam from Najran and Yemen, for example, the above-described Hassan al-Sabbah. The card founder of the heretical movement is also a Jew from Najar.

***

At the rumor level, the origin of the Yemeni Jews of Osama bin Laden himself. But most likely it is – dea.

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Normans in the military service of Khazaria

Andrey Zelev

In 1999, Khazar coins were found on Gotland, Sweden with the inscriptions of Moussa Rasul Alla (Moses - the prophet of God) and Ardar Khazar (the land of Khazar). These coins date 837 or 838 years.

Coins with the inscription Ardar Khazar (the land of Khazar) were also found in Estonia.

In the Middle Ages, the need for money was not the same as now, since people lived mainly in subsistence farming, and taxes were paid in the form of goods or labor.

There was a category of people who received a fee - these are mercenaries, coins were minted for them.

The inhabitants of Scandinavia during this period were called Normans or Rus (the hands before moving to the Slavic lands lived in Sweden), not without reason "The Tale of the Time Years" calls the stripes of the Varangians, whom it puts next to the Swedes.

In Sweden, traces of the arrival of Khazar were found in the port of Birka.

What is known about these Norman Rus?

The first mention of the Ros people appears in the Bertinsky annals and dates back to 839. It says:

"(The Byzantine emperor) also sent with them those who themselves, that is, their people called Ros, whom their king, with the name of the kagan, sent earlier so that they would declare friendship with him [Theophilus], asking through the letter mentioned, since they could [this] get the favor of the emperor, the opportunity to return, as well as help through all his power. He [Theophilus] did not want them to return in those [ways] and would be in great danger, because the paths they went to him in Constantinople, they made among the barbarians very cruel and terrible peoples. Having carefully examined the reason for their

arrival, the emperor [Louis] found out that they were from the people of the Sveons [Swedes], as it is believed, more scouts than the seekers of friendship of that kingdom and ours, he ordered them to be kept untilwhile I could truly open it. "

What does it mean?

Firstly, dew is the Swedes (which means Louis decided, the scouts are Norman), and secondly, they called a certain kagan as their ruler of dew.

This message coincides with the dating of Khazar coins in Sweden and with the approximate time of the first Rus attack on Byzantium, the enemy of Khazaria.

In 871, Louis II declared:

"But we call the sovereign avar, and not the Khazar or the Normans, a [government] the Bulgarians is called not the sovereign, but the king or master."

Thus, Louis II claims that the ruler of the Normans (with the strange clause "or Khazar") was a kagan.

What were the known Norman Rus in the 9th and early 10th centuries? On raids on the enemies of Khazaria (Byzantium, Muslim countries of the Caspian Sea, joint control with Khazars over the Slavs, raids on Europe, and the sale of captives by Jewish merchants).

Arab historian and geographer Mascudi writes:

"Ruses and sabers, which, as we have said, are Gentiles, also serve in the army of the Khazar king and are his servants."

Thus, Masudi bluntly says that the Rus (which he also calls the Urmans, that is, the Normans), as well as some Slavs (an extremely vague term) were in the military service of the Khazar king.

Mududi explains the reason for this. He says that the Khazar king had a hired army, but it consisted mainly of the Muslims of Al-Larisiya. Muslims could be sent to war with the Gentiles and Christians, but they refused to fight against Muslims.

Mududi even calls the conditions for hiring Rus to serve in Khazaria in the war against Muslims of the Caspian - half of the trophies. Rus and the Khazar king equally divided the captured trophies.

Comparing all these facts, you come to an interesting conclusion - the influence of the Khazar king extended far to the northwest, reaching Sweden. Here, Khazars hired Norman

Rus into their army, who were sent to fight with Byzantium, the Slavs, Muslims of the Caspian and on trips to Western Europe.

For example, the passage of Rus to Byzantium in 860 is known. According to the "Treight of the Temporary Years", at that time the Slavs paid more tribute to the Khazars, and from the Byzantine sources it is known that at the same time the Khazar army attacked the Byzantine cities in Crimea, and captured many prisoners. Consequently, the 860 campaign on Byzantium was a joint Khazaro-Norman action.

Ibn Ruste writes that the Rus "attack the Slavs, drive up to them on ships, land, take them prisoner, take them to Khazaran and Bulgar and sell them there." This can be compared with the Radziwill Chronicle, according to which the tribute to the Khazar Slavs was paid by slaves and slaves ("by the girl with smoke"). It can be assumed that the Khazars entrusted the Rus with collecting tribute from the Slavs. Gradually, these Rus, as you know, were assimilated by the Slavs.

No wonder the Persian «Collection of Stories » at the beginning of the XII century claimed that "Rus and Khazar were from one mother and father."

Khazar coins found in Sweden and Estonia were obviously paid to mercenaries.

Such a system lasted until 914, when a war broke out between the Rus and Khazars.

http://wikisfera.net/wiki/Норманны_и_Хазария

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If you say in a simple way, it’s honey, shit and bees .. and moreover, all together .. In Old Polish there is the word ruryk (which means falcon), it is closest to Rurik .. The Scandinavians have the closest Eric, that is, Ruryk and Eric, which is closer in sound. The Russians were never Scandinavians, and in the Varangian squads there were normal (Vikings) and Baltic Slavs, for example, bodyguards .. Better read the Chivilikhin novel "Memory". Scientists on

the skull of one of the descendants of Rurik planted the appearance and did not find the Nordic or Norman traits there. In the story of "Temporary Years", if you translate correctly from Old Slavonic, it is written and invited Rurik since there is no outfit in the country, that is, the headmaster, but the absence of a leader and order are different things ..

Vladimir Shevchenko 01/03/2025 08: 03 • Claim violation

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On the issue of the Etrusco-Carfagen union

Andrey Zelev

As you know from Herodotus (1), there was a union between Carthage and Etruscans against the Greeks. As a result, the Carthage and Etruscan fleet jointly defeated the fleet of the Thin-Fockeys at the Battle of Alaliyah, and expelled the Greeks from the island of Corsica (535 BC).

Aristotle also speaks of the union between Carthage and Etruscans. Trade relations of Carthaginians with Etruscans were regulated by special diplomatic acts, which Aristotle reports: 1) import and export agreements; 2) agreements on the prevention of injustices; 3) written agreements on military union (2).

However, at the same time, conflicts between Carthage and Etruscans are also mentioned.

So, Diodor Sicilian reports that Etruscan tried to colonize a certain island in the Atlantic, but the Carthaginians kicked them out of the island (3).

It is also known that the Etruscans owned Corsica, which then ended up in the hands of Carthage.

Etruscan assisted the Syracuse tyrant Agafokl during his war with Karfagen: Etruscan provided Agafokl with 18 ships to invade Carthage Africa (4).

An important cause of the conflict between the Etruscans and the Carthans was the rivalry for control over trade routes (5).

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So, we are in clear contradiction of sources. Some sources point to the union of Karfagen and Etruscan, while others speak of a war between them.

Apparently, the contradiction is easily removed by the fact that at some time there was indeed an alliance between Carthage and Etruscans, and at other times there was a war.

So, when about 535 BC e. the Greeks tried to capture Corsica, and the Etruscans and Carthaginians saw this as a threat to their interests, and decided to attack the Greeks.

However, then, after eliminating the Greek threat, the Etruscan and the Carthaginians obviously turned out to be rivals to each other.

Apparently, there was even a war, the echoes of which were legends preserved in the Jewish medieval «Chronicles of Jerahmeel » and «Sefer Josipon ». It vaguely talks about the mutual campaigns of the Carthaginians and Italian peoples against each other (6).

The ally of the Carthaginians was probably Rome, which freed the Etruan kings from the yoke, immediately in 509 BC. e. entered into an agreement with Carthage (7).

The details of this war are unknown, since the Carthage literature unfortunately died.

However, its result is obvious: the Carthaginians captured Corsica, did not allow the appearance of Etruscan colonies in Africa and Spain, as well as on the Atlantic coast.

Jewish «Chronicle of Jerahmeel » hints that the Carthaginians could temporarily occupy part of Italy (apparently, some kind of pirate raids are meant?).

Treaty of Rome and Carthage from 509 BC. e. apparently confirms the Jewish chronicle - the Romans fear the raids of the Carthaginians, forbidding them to seize the cities allied to Rome.

One way or another, the Carthaginians could not gain a foothold in Italy.

Thus, it seems that the role of Carthage is greatly underestimated in the fall of Etruria and the creation of a powerful Roman republic. It seems that Rome has long been a strategic ally of Carthage, not without reason Carthage and Rome conducted joint actions against Pyrr, and then the Carthage fleet helped the Romans capture Tarent.

From here we can conclude that subsequently, Roman historians "cleaned out" the role of Carthage in the formation of the Roman power. Partly therefore, perhaps, we did not receive information about the Etrusco-Carfagen war.

Sources:

1) Herodotus, I, 166
2) Aristot., Polit. III, 5, 10 — 11, p. 1280a, 33.
3) Diodor Sicilian. Historical library. 5, 19, 3.
4) Diodor, XIX, 106, 2, XX, 11, 1; 61, 6 — 7; 64, 2, XXI, 3, 1 — 2, cf. ABOUT. Meltzer,

Geschichte der Karthager.
5) Zalessky N.N. Etruscan and Carthage.
6) http://www.sacred-texts.com/bib/coj/coj044.htm Chronicles of Jerahmeel
7) Polybius III, 22

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Reviews

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Carthage was a trading city of the state as Genoa, fought with the help of mercenaries. Carthage must be destroyed. And his story, presumably preserved. No, she died so dead. The winner writes history, probably in the literal sense. And Rome is not sewn with a spike.

Dmitry Tagirov 01/03/2013 15:06 • Claim violation

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> why "should be destroyed"?
> the city of Carthage itself exists now.
>
> Andrey Zelev 01/03/2013 18:35 Claim violation

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On the theory of Lviv that the Jewish rulers of Khazar were ka

Andrey Zelev

Z.A. Lviv, on the basis of the new source of – the Tatar annals of Bakhshi Iman, put forward the version that the Jewish dynasty to which Joseph belonged, corresponded with the Spanish Jew by official Hisday ibn Shaprut, was not a squirrel, that is, a king, but a kagan.

Kagan was only the sacred leader of the Khazar, the real power belonged to the Becks.

The conclusions of Lviv are controversial for several reasons at once.

First, Muslim historians unequivocally point out that the Khazar ruler – is a Jew.

This is also proved by the persecution of religions other than Judaism in the Khazar Kaganat, for example, the execution of muejins and the destruction of the minaret, the expulsion of the Khazar-Muslim, etc.

Secondly, the term «kagan » obviously went from Khazar to Russia, but there is no hint that

the kagan of Russia was only a sacred ruler.

Joseph's letter does not indicate that he or his ancestors would obey anyone else.

It is also worth paying attention to the fact that the concept of Lviv is already a contradiction internally – since describing the violent treatment of the peoples of the Khazar Kaganat in Judaism, Lviv should have agreed that this could not have happened if a ruler had a higher rank in Khazaria than a Jewish ruler.

In fact, the powerless Kagan, a Jew (the fact that the Kagan of Khazariai, along with the aristocracy, accepted Judaism was written by Fotslan, Madudi, etc.) who decided to force Judaism to be imposed on his subordinates, naturally could not have done it without an omnipotent run.

But since Bakhshi Iman himself (which is confirmed by Konstantin Bagryanorodny) shows that the civil war – and the very brutal – was still waged, and it was the reason for its violent Judaization with the felling of sacred pagan trees, the murders of those who refused to accept the Jewish religion, etc. – all this speaks precisely about the vocabulary

Joseph and his ancestors could be kagans – but there is no sign that the non-Jews ruled Khazaria.

The answer to the question of who the ancestors of Joseph were (sacred, unproperly kagans or bek kings) can be found in the Khazar-Jewish correspondence.

Already starting with the descriptions of Bulan and other early Jews – the leaders of Khazaria, you can see that both Bulan and others – were full-fledged leaders of the Khazar.

Bulan, as described in the Khazar-Jewish correspondence, although he acts clearly looking back at others and customs, nevertheless, is clearly not subordinate to anyone, in particular, he accepts Judaism (or strengthens it) without receiving permission from anyone . The only role in this is attributed to his wife Serakh and the Teyu – devout Jews, and by no means beacon.

He removed idolaters and fortunetellers. He also introduced among Khazar the study of «books of the law of Moiseev », conducted religious disputes. Finally, Bulan entered into a peace treaty with the Alans! He led wars.

Joseph calls Bulan king.

And the other ancestors of Joseph are spoken of as sovereign rulers. For example, «in the days of King Aaron, the king of Alan fought against the barracks, because the Greek king shot him. But Aaron hired a king of the Turks against him, since he was [with him friends], and the king of Alan before Aaron cast down, and he took him alive. And he honored him

[the king of great] and married his daughter to his son, Joseph. Then [the king of Alan was bound] to him in fidelity, and King Aaron let him go [to his land] ».

About the Kagans in Khazar-Jewish correspondence it is said: «And the Israelites repented with the people of the barracks with complete remorse. And the Jews from Baghdad and Khorasan and the Greek land began to come and supported the people of the country, and they strengthened in the covenant of the father of the multitude. And the people of the country set one of the sages as a judge over themselves. And they call it in the Kazan language a kagan, so the judges who were after it are called the kagans » so far.

And further: «And they renamed the chief prince of Casar into Savriel and reigned over the king over themselves ».

Arab geographer Istahri wrote in «Book of countries »: «Khazars - Mohammedans, Christians, Jews and Gentiles; Jews are a minority, Mohammedans and Christians are the majority; however, CAR and HIS PRIDVOR – EUREI ... You can't choose a kagan person who does not belong to the Jewish religion ».

From here you can see – and the proteins (tsari) and kagans were Jews.

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Otherwise, Lviv, Musina I.R. and other researchers undoubtedly carried out the most important work to study the annals of Bakhshi Iman «Jagfar Tarikhi », which are of great importance for hazarology.

So, Lviv came to the conclusion on the basis of Bakhshi Iman that apparently the son of Alyp-Biy was the first Jew / Jew by the Khazar military leader and Kagan (third quarter of the VII century. – died no later than 668). Kalga died in the battle (held on the Almys River) of the Khazar with the son and heir of the Kagan of Great Bulgaria, Podniprovya Kuvrat Bat-Boyan (rules in 665 – 668).

This Calgus must be identified with an unnamed Jewish military leader whose wife was a believing Jewess Serakh.

According to the fair opinion of Lviv, Calga's Judaism is indicated by the fact that Kagan-Tengrian Kaban, who replaced him on the throne, demonstrating his friendly disposition to Bat Boyan when he makes peace and union with him, emphasizes their religious and linguistic unity and thanks Bat Boyan for having delivered him from "hated Calga ". This indirectly testifies to the Jewish religion of Calga and allows it to be compared with the Jewish military leader who has entered power, whom the Cambridge document speaks of.

After the death of Kaban (690), the son of Kalgi Aybat came to power, imprisoning the son of Kaban Kuk-Kuyan. The chronicle of Bakhshi Iman speaks of the marriage of Aybat with a

Jew from Bukhara, and since in a Tengrian environment the marriage of noble Khazarin and, moreover, a kagan with a foreigner and a foreigner would be simply unacceptable, then Aybat should be considered a Jew / Jew.

«If the commander of Calga is comparable with the commander of the Cambridge document, then his son Aybat can be identified with that nameless Khazar kagan who fought with the Arabs in the first third of the VIII century, since this kagan and Aybat had a son Barjil » – writes Lviv.

Aybat dies at the hands of the son of Kaban Kuk-Kuyan, who was released from prison, who came to the so-called. to power in 732/33 and continuing the war with the Arabs (later Kuk-Kuyang went to reconciliation with the Arabs, allowing his subjects to accept Islam). «And according to Arab sources, the death of the nameless Khazar Kagan comparable to Aybat occurred shortly before 730/31. Accordingly, the years of Aybat's reign fall by 690-729 » – Levov writes.

It is interesting that even after the death of the Khazar Kagan, when the son of Kagan Barjil, 2 years (730/31) the state ruled the mother of Kagan Parsbit, remains the commander. This Parsbit is apparently a Jew from Bukhara.

Parsbit's rules instead of Bargil because he did not have the right to the throne after the death of his father, since after the murder of his father Aybat according to Khazar's custom, he became the son and heir not of Aybat, but of his killer Cook-Kuyang.

Thus, Judaism in the kaganate begins to win under Aybat and his son and grandson from a Jew from Bukhara – Bulane and Barjil.

Jewish Barjil (745 – 759) comes to power after the death of Cook-Kuyan around 745 as the son and heir of the adoptive after the murder of his father Cook-Kuyan.

«Barjil is already openly accepting Judaism, abandoning the custom of his ancestors, according to which the Kagan-Tengrian was subjected to conditional strangulation before entering power, during which he had to name the number of years of his upcoming reign. And the reign of both Barjil and the other three Khazar kagans-Judaists - his son Bulan (761 – 806) and the sons of Bulan Ben-Amin and Karak (806 – the beginning of the 30s IX c.) – marks the already new stage of formation of Judaism in Khazar

Masudi's acceptance by the Khazars of Judaism refers to the rule of Harun al-Rashid (786/809).
According to Bakhshi Iman, a civil war begins in the board of Bargil and Bulan, during which some peoples (murdas, kumanas, kuk-ogur and others) accept Judaism, while others (Saklans, Kashaki, Burjans) oppose, defending the right to religion of the religion of ancestors – Tengrabans – or accepted in war. The stronghold of the rebels is the whitewashed by Byzantium of Dima-Tarkhan (Tmutarakan) and Pribbanye, Itil becomes the stronghold of

the Khazar-Judei and the residence of the Kagan.

The aforementioned Bulan (761/806) is also known from the letter of King Joseph to the dignitary from Cordoba, Hasdai Ibn-Chaprut. According to Joseph, Bulan saw in a dream an angel who announced to him the disposition of God towards him. And Bulan was supposed to build a temple to God (with the construction of a tent, lamp, table, altar and sacred vessels), and to get the means for this in the city of Ardil or Ardville. Joseph speaks of the acceptance of Judaism not only by the slaves of Bulan, but also by his princes and people and the overthrow of all his enemies, bearing in mind, most likely, those tribes that refused to accept a new faith.

Lviv notes: «the gold mined by the capture of Arbedil could already be originally intended for the construction of the temple as the gold of the shamed and defeated foreign enemies. And this indirectly suggests that the war with the Arabs in the first quarter of the VIII century. was somewhat religious in nature ».

Ben-Amina, the son of Bulan, the grandson of Aybat, Lviv comparable to the reformer Obadia, known for Khazar-Jewish correspondence, where he is told that he «corrected the kingdom and approved faith properly and by rule. He built the houses of the congregation and the houses of the doctrine and gathered the sages of Israel, gave them silver and gold, and they explained (him) 24 books (Holy Scripture), Mishnu, Talmud and collections of festive prayers (mahzors). He (Obadia) was a man who was afraid of God and loved the law, a slave from the servants of the Lord ».

The religious and political reforms of Obadia, which overthrew both the enemies of Judaism and the Ashin dynasty, caused a civil war in which this king apparently died. All who did not accept Judaism, including Christians and Muslims united against the government, a civil war began, which Konstantin Porfirodny wrote about 100 years later: «When they had separation from their power and an internecine war ignited, the first power prevailed, and some of the rebels were killed, others fled and settled with the Turks. made mutual friendship and got the name of the cabars ». The civil woman weakened the state as a whole. So, after the repressions undertaken against Crimean Christians by the Khazar kagan, after the liquidation of the Gothic Metropolitanate, Crimea broke away from Khazaria, and Byzantium joined him.Khazaram had to come to terms with this, because anti-Jewishly tuned feudal lords and the Hungarians allied with them disturbed the king even on his own land. In response to this, the kagan destroyed one of the most magnificent castles in his state – Pravoberezhny, which belonged, apparently, to the Bulgarian anti-Judea.

King Joseph has Obadia – of the sons of Bulan and his brother Hanukkah. And in the annals of Gazi-Baraj tarikhy among the descendants of Bulan, 2 brothers were also named. These are the sons of Bulan Ben-Amin and Karak. At the same time, according to Joseph, after Obadia his son and grandson Izekiah and Manasseh rule one after another. Then the brother of Obadya Hanukkah comes to power, from which King Joseph leads his genealogy. And in the annals of Gazi-Baraj immediately after Ben-Amin, his brother Karak comes to power,

who previously killed (without shedding blood) and Ben-Amin and his faithful clergy. And the genealogy of Yusuf is also conducted from the brother of Ben-Amin Karak (Karak, his son Manas, his son Ishaq, his son Bakchuar and his children – Alan and Yusuf).

Ben-Amin / Obadia forcibly planted Judaism among the peoples of the Kaganat, which was accompanied by the felling of the sacred trees of the Gentiles and the destruction of Muslim mosques. At the same time, the kagan makes raids on the stronghold of the opposition – the Dima-Tarkhan bea in Tmutarakani. Soon, «black Khazars », Saklans, Dzhurashtsy and burjane of the surrounding territories joined the rebellious bea. The key to the rebels was the name of Kubar (one of the names of Tangra). Therefore, the war with Ben-Amin was called Kubar or Suvar.

The reason for the removal of Ben-Amin from the throne was the attack on Itil Mojar. Ben-Amin was cast down from the throne and strangled, and the priests loyal to him were buried alive in his grave. The younger brother of Ben-Amin Karak ascended the throne, who continued the struggle against the rebellious Mujars, to whom the broken burjans, Saklans and Dzhurash residents fled. Part of the tribes – Kubarians – broken by white Khazars fled to Kara-Bulgar on the Dnieper. Karak went to war on Kara-Bulgar, but was utterly defeated. This was used by the black Khazars – Gentiles, – announcing that the death of the army occurred due to a betrayal of the god Tangre. The ousted Karak fled to Semender, but was chopped off into pieces by Muslims with his sons. Only his youngest son Manas managed to save.

The Tengrian Urus came to power, whose father Asankul, grandfather Saksin and mother were brutally killed by Bulan for refusing to accept «Yahudu » faith. Death threatened Urusu too, but he escaped and rode into the rebellious dexterity of Dima-tarhan, where, along with the Tameyan and under the auspices of Byzantium, he waged a war with the constantly attacking Dima-Tarkhan Jewish kagans.

Having become a kagan, Urus (the beginning of the 30s – 840) continued the war with Kara-Bulgar, who claimed those parts of Khazaria that had fallen away from it during the civil war. Saving the kaganat from collapse, Urus gave more freedom to Khazar Christians and Muslims and entered into an alliance with Byzantium and Khorasan. Muslims armed his army, and with the assistance of Byzantium, he built the Sarkel / Khin fortress (834), which housed a garrison of Khintsy, or barjanaki (pechenegas). According to Lviv, Sarkel was built as the future residence of the Tengrian Kagans, as opposed to the stronghold of Judaism – Itil.

The bite did not rule for long. The defeats in the wars caused discontent and made it possible for white Khazars to put Kagan-Judaist – the youngest son of Karak Manas (840 – 858) on the throne. Urus was killed.

Bakhshi Iman lists the proteins of Khazaria: Burtas, Ilyas (840 – 870), Arslan from the genus Kaban (870 – 921), Mojar, his son (921 – Kubar – grandson of Turkmen Khan Kuruk and

cousin

Gazi-Baraj mentions the reign of the youngest son of Karak Manas (840 – 858), his son Ishaq (858 – 880s), his son Bakchuar (880s – about 918) and his twin sons – Alan (9

The sons of Bakchuar and his heirs, the twins Alan and Yusuf, were Arslan (870 – 921) and his son Mujar (921 – 943). Arslan came from the enemy family of Jewish Kagans of the Tengrian clan of Kaban. However, he pretended to be a friend of Baccuar, approached him and entered power. Of the two twins, Arslan was closer to Alan, as they both adhered to a Muslim orientation. Alan was the twin of Mukhtasar, and his son Daud himself was a Muslim.

Beck Arslan was also close to Muslims and recognized himself as a vassal of the Samanids. Therefore, he rescued from captivity and promoted to the Kagan throne of Alan. It is also characteristic that Arslan, ousted by his son Modjar in 921, fled to Muslims in Semender, where he temporarily found reliable shelter, while he fled to the same Semender in the early IX century. Kagan Karak from the Kalgi clan, along with his sons, was chopped into pieces. It is also significant that Alan, ousted from the throne, also fled to Muslims – in Bulgar on the Volga.

Yusuf deals with possible candidates for the throne, and among them is Muslim Mukhtasar, whom his daughter calls Muslim-hakan, which probably means his right to the Kagan throne, while who wrote about 930 Al-Istahriy reports that only a noble Jew had the right to inherit the Kagan throne. it all speaks of a sharp increase in the role of Muslims.

Unlike his brother, Yusuf relied on Kara-Bulgar of the Middle Ages, with the help of which he comes to power in 925. In 943 under the blows of Hum (?) fell Itil, bek Mujar was killed, Yusuf fled to the Kumans (Polovites?), And Alan with the help of Itilian bajanaki (pechenegas?) again sat on the throne.

But in 944, Yusuf again takes possession of the throne. Fearing a new coup, Yusuf, with the help of the Kuman, began to kill all possible candidates for the Kagan throne. At the same time, the noble Muslim Mukhtasar – the son of the bek Mojar was killed and we will marry Alan, and Yusuf took possession of his wife and daughter.

Yusuf's claims against the daughter of the murdered, who should have become the daughter of Yusuf after the murder of her father, provoked indignation of the ancestors of Khazar burtsas and burjan faithful to the customs. And then the Samanids, fearing the accession of Khazaria to Bulgaria, made their protege – the son of Mujar from the clan of Kaban and the daughter of the Turkmen khan Kuruk Ugez-bek (944 – 966) a kagan. The squirrel with him was the grandson of Khan Kuruk and the cousin of Uguz-bek Kubar (944 – 966). Yusuf, with Prince Mal, who was then in Khazaria, fled to the Dnieper in Kara-Bulgar in Khorysdan. In Khorysdan, where Mal established himself, he had clashes with Ugyr (Igor), demanding a triple tribute from him, because of which he was killed. The widowed Uldzhay (Olga)

moved with the army to Khorysdan.

Mal and Yusuf were captured and brought to Bashta (Kiev), where they suffered, however, a different fate. Emir Mala and the brisket were placed in the courtyard of his father Almazha and ordered to be a source in the bathhouse Uldzhay / Olga. After that, Uldzhay made him the first Urus bacon and surrounded him with the greatest honor. Yusuf was imprisoned, and the chronicle does not mention him anymore.

– came to power in Khazaria, but for a short while – kagan from the Kaban clan Ugez-bek, who adhered to Islam.

However, according to other sources, Khazars accepted Islam only after the defeat of Khazaria Svyatoslav (965) and oguzami.

Al-Mukaddisi (until 988/9) wrote: «Residents of the city of Khazar ... returned and ALREADY MORE NOT JUDE, but Muslims ». Islamization was due to the struggle with the geese, – Khazars turned for help to Khorezm.

The Islamization of the Khorezmiy Jews is confirmed by Ibn Haukal and Ibn Mishaveich.

Ibn Miskaveich: «And it became known that the Turks attacked the country of Khazar and they turned to the people of Khorezm for help, but they refused to help, saying: YOU WILL JUDGE and, if you want us to help you, accept Islam. And they became Muslims, EXCLUDING THEIR CAR ».

However, other Arab historians, such as Ibn al-Asir, confirm this: «And in this (year), a tribe of Turks attacked the country of Khazar, and the Khazars turned to the people of Khorezm, but they did not help and said: you are unfaithful, but if you accept Islam, we will help you. Those accepted Islam, excluding their king, and then the people of Khorezm helped them and forced the Turks to retreat from them, and after that their king converted to Islam ».

Al-Makaddisi (until 988/89) reports: «I heard that al-Mamun found on them (hazar) from Giurjania (Urgench. – A.Z.), defeated them and turned them to Islam. Then I heard that the tribe from Rum, which is called Rus, was found on them and took possession of their country ».

The same author retained information about the disobedience of Khazar and the occupation of their cities with varying success by the Khorezmiy punitive groups.

And the Russian source speaks of the Khazar embassy to Vladimir with a proposal to accept Judaism.

It can be seen from this that even after the defeat of Khazaria, neither the Khazar nor the Khazar king were Muslims.

***

Thus, in general, without accepting the theories of Lviv regarding the fictitious power of Jews in Khazaria and the retreat of the Khazar rulers from Judaism even before the fall of the Kaganat, we recognize it (and other authors studying the chronicle of Bakhshi Iman) the most important work on identifying the rulers of Khazaria of the Tatar annals and Jewish Khazar correspondence, and the general history of the Kaganat, especially interesting in terms of religious war.

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Reviews

Write a review

Containing controversy. Today, all day I read the works of Zlata Aleksandrovna Lvova, which she devotes to Artamonov, her teacher. Work has been flying for a dozen years. It seemed to me that Zlate Alexandrovna still managed to break away from some metaphorical generalizations of Lev Nikolaevich. ..But if about the topic of your publication, then I took into the hands of the good old Fraser "Golden Line", as we once called it in a bohemian environment, opened it (the whole book has already merged - about 25 years did not drop in, but how it was read in college) ...And what? Two or three chapters about the kings of suicide bombers dug (memory did not change!) But you (and Zlata Alexandrovna) raised an interesting - and very urgent problem ...In addition to the purely historical or historical-religious aspect related tothat what happened to the Khazar Kagans when they moved to Judaism, all the hee was traditionally associated with Tengrianism, sacred oaks and other charms of paganism - in some metaphorical sense, we observe the bursts of a collective unconscious aimed at reprisals against somehow cladding rulers - losers ...Nevertheless, I would not envy Joseph ibn Aaron ...Although he heroically fought - and did not escape from Svyatoslav through the Daryal Gorge somewhere in Cordoba, Damascus, Baghdad ...And he tried to fight back - both in Semender and in Sarkel ...But why - could not? Because I lost the bacon? Didn’t get along with mercenaries? Or, nevertheless, after the defeat of the troops under Itil, the Tengrian tradition of killing "not coping with duties", "not justifying trust"did the kagan hang over him with a house sword? And how did this valiant husband die? In one of the artistic versions, I read that he jumped from the tower. That is - he did something like a samurai sepuku or ancient Roman suicide ...Or was he still killed? Ritual?

Yuri Nikolaevich Gorbachev 2 02/16/2023 20:17 • Claim violation

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Peter I and the Jews

Peter I and the Jews — the relationship of the Russian emperor Peter I and Jews, the role of Jews in the era and reforms of Peter the Great.

Peter the First.

Content

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- Shafiriov
- Veselovsky
- Divier
- Other Jewish Officials under Peter I

See also

Sources

The attitude of Peter the Great towards the Jews

Peter I spoke of the Jews:

> I want to see better peoples of the Mohammedan and pagan faith than Jews. They are rogue and deceivers. I eradicate evil, not flatten; there will be no housing or trade for them in Russia, no matter how much they try and how close they are to me[1].

So, Peter I refused in 1698 the burgomaster of Amsterdam N. Witsen in allowing Jewish merchants to enter Russia.

Only a few Jews settled in Russia under Peter: the royal factor (trading agent) Israel Girsch and his son Zundel, merchant Samson Solomon, pharmacist Abram Roth, merchant Levy Lipman and buyer Borukh Leibov.

Prohibiting Jews from entering Russia Jewish religion (not baptized), Peter the First, however, did not expel already living Jews in the newly joined territories. So, historian A. AND. Mälekhovetsky writes that Peter «was quite sympathetic to the Jews of the newly acquired regions of the Baltic states ». From 1707, Peter's order for the guard of the Grodno mosquito, the Jew Movsha Shmoilovich, on whom clerical work was entrusted, remained. In the same year, Peter entrusted the Jews with mail in the Polish city of Mozyr, occupied by the Russians.

In 1708, Peter visited Mstislavl synagogue and he listened to the complaints of the Jews about the looting of his soldiers. Peter stood up for the Jews, stopped the pogrom started by the soldiers, and strictly punished the instigators: 13 soldiers were hanged[2].

It is also known how Peter punished Reitar Karp Kizilov, who in 1701 «the town of Belogorodka at a Jewish resident stole money and all kinds of junk, and in this theft was tortured and bit by a whip ». The property was returned to the Jew.

Jewish officials at Peter the Great

Among the officials of Peter the First there were many baptized Jews:

Peter Shafiriov.

Shafiriov

Vice Chancellor Peter Pavlovich Shafirov (1669 — 1739) — Baron, diplomat, author of the historical book «Discussions about the causes of the Svei War ». Acting as vice president of the College of Foreign Affairs, he actually led the foreign policy of Russia. From 1701 to 1722 he directed Russian mail. His grandfather, the Jew of Shafir, was baptized in 1654 and accepted the name Paul. His son Pavel Pavlovich was a translator of the embassy order.

Descendants Shafirova: Prime Minister S. Witte, theosophist Elena Blavatska, poet P. Vyazemsky, Slavyanophilus Yu. Samarin, Princess Zinaida Yusupova and her son F. Yusupov, Director of Police Department A. Lopukhin, writer A. N. Tolstoy et al.[3]

Veselovsky

The founder of the clan was a Jew, a native of Poland (the place of Veselovo) Yakov Veselovsky, who accepted Orthodoxy with his whole family after he provided large services to the Moscow government during the siege of Smolensk (1654). He was married to the aunt of the baron of the Jew Peter Pavlovich Shafirova.

The son of Veselovsky, Paul, had four sons:

1) Abram Pavlovich Veselovsky (1685 – 1782) was brought up from his cousin Uncle Shafirova, whose first Peter the Great saw him, who promised to ensure his future. Abram Veselovsky, who knew foreign languages, began his career as private secretary under Peter I. During the Poltava battle, he was an adjutant under Peter, and after winning he was sent to Copenhagen to notify the Danish king. In 1715 he was appointed to the post of Russian resident in Vienna (under Charles IV). Abram Veselovsky wrote to Peter about the need to attract Jewish doctors, to which Peter replied: «It is completely indifferent for me whether a person is baptized or circumcised so that he only knows his job and is distinguished by decency ». Mixed in the case of the escape of Tsarevich Alexei Petrovich, Abram Veselovsky fled from Russia.

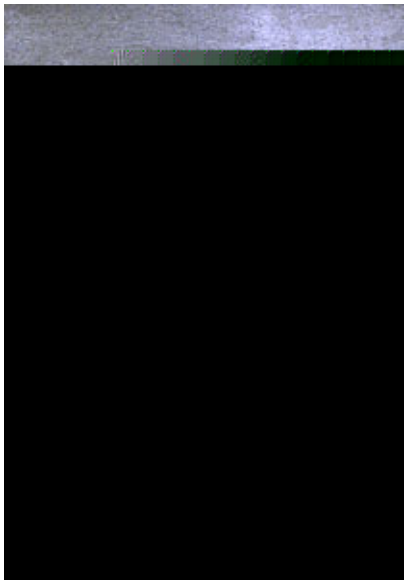
2) Isaac Pavlovich Veselovsky — Russian diplomat (d. In 1794). In his youth he served as secretary of the embassy order and repeatedly went abroad with various orders. In connection with the fall of his brother, Abram Pavlovich, was briefly removed from public affairs.

3) Fedor Pavlovich Veselovsky — Russian diplomat, in 1708 he was appointed (1708) as secretary of the embassy at Kurakin in Rome, with whom he visited various countries until he found himself in London (1716), where he received orders to stay and manage embassy affairs. In 1722, Veselovsky was fired from his post and received a command to come to Russia. When he, like his brother, refused to return to Russia, Peter I ordered him to be arrested, but the British government did not extradite him.

4) Yakov Pavlovich Veselovsky in 1719 was held under Prince Menshikov and was his favorite[4].

Divier

Anton Manuilovich Devier (Diviere, 1682 – 1745) — the first police chief of St. Petersburg (1718 – 1727 and 1744 – 1745), Count (1726), general-anshef (1744). Anton Deviere was a Portuguese Jew who settled in Holland and accepted by Peter I to serve[5][6].



Anton Deviere.

Other Jewish Officials under Peter I

- First Post Director Fedor Yuryevich Ash[7].
- Camerdiner of the king, secret adviser P. Wulf[8].
- Secret Advisor, Head of Secret Sisk A. Vivier[9].
- Emperor's favorite jester was a Sephardic Jew Jan d'Akosta (Jan Lakosta; 1665 – 1740), whom Peter granted the amusement title of the king of Samod and gave him the island of Sommers in the Gulf of Finland[10].
- Ivan Mikhailovich Jews
- Yakov Matveevich Jews
- Pavel Ivanovich Yaguzhinsky[eleven]

See also

- Versions of the Jewish origin of Peter I

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Peter I

[+ (https://cyclowiki.org/w/index.php?title=%D0%A8%D0%B0%D0%B1%D0%BB%D0%BE%D0%BD:%D0%9F%D1%91%D1%82%D1%80_I&action=edit)] [↑]

Reforms	Foreign policy	Army	Regional	Church	Industry and trade	Financial	Dvoranskaya	Peasant	City	Book printing	Youth honest mirror
Events	Descendant troops	Great embassy	Kozhukhov maneuvers	Transfer of the capital of Russia from Moscow to St. Petersburg	succession order (1722)
Wars	

Strelets riot (1682) | Azov campaigns (1695 and 1696) | Northern War (1700 — 1721) | Russian-Turkish war (1710 — 1713): Prutsky camping 1711 | Persian campaign (1722 — 1723)

Memory and other

Monuments (Mikhailovsky castle) | For Russia and Russian piety! | Historical legends (double, Jewish version, personality hypotheses) | History of the Russian Navy in the reign of Peter the Great | In memoirs | Peter I and the Jews | Peter I and music | Mother | Tyrant (dog)

Peter I and the Jews belong to Jewish history

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Concepts	Shabbat • Shma • Mashiach • Rav • Jerusalem • Judaism (non-Judei) • Etymology of the ethnonym of the Jew
States	Aba Sava • Adiabena • Ait Davvad • Axum • Andalusia • Andshuvannam • Ararat • Akhty • Bizerta • Borion • Wadi l-Kura • Hades • Galileo • Hesem • Gibraltar • Granada • Gush Katif • Draa • Birobidjan • Jewish exilarhat in Babylon • Israel • kingdom of Israel • Ioctab • Isfahan • Iturea • Judea • Judea and Samaria • Carthage • Red Sloboda • Kulashi • Yodensavanna • Luzena • Mata Mehasia • Mahoza • Misurata • Mooney • Nagarda • Naresh • Nizibis • Nisbor • New carfagen • Numidia • Nyugdi • Pumbedita • Sale • Samaria • Samkush • Sasanids Judea • Seville • Semender • Semien • Sidon • Sinai • Sicily • Sura • Time • Tangier • Tednest • Tire • Tyrdima • Thlemsen • Toledo • Tripolitania • Fadak • Farahabad • Havila • Khazaria • Khazar Kaganat • Khaibar • Canaan • Hasmonay kingdom • Chimyar • Chufut-Kale • Ed • Eretz Israel • Essaouira • Etzion-Gever • Yudesaptan • Yamit • Yakhudistan • Yadudlyk *Projects*: Angola • Crimea • Libya • Madagascar • Manchuria • Uganda
Other	Jewess • Shiksa • Children • Mother's Jewry (by father) • The struggle of Ezra and Nehemia against mixed marriages • Communication with the Romans • Intelligence • Zaiordanie • Kaifin • Abir • Krav Maga • Radanites • Lze • Continuous Ishuv • Polygamy • Jews: in astronomy, in biology, in chemistry, in physics, in medicine, in mathematics, in engineering, in cybernetics and computer science, in geography, in the cosmonautics, Nobel Prize winners, in metallurgy, in music, weapons inventors, in the foundation, construction and development of cities, settlers, bankers, refugees, in alchemy, sailors, in sociology, in philosophy, in the revolutionary movement, at the Olympic Games, usurers, tenants, buyers, court Jews, navikularii • Agriculture • History • Pirates • Slavery • Intelligence • Folk dances • National costume • Jewish literature • Languages • Theater • Folklore • Hackafoot • Judeo-Christian civilization • Fine art • Symbols • Chemical terms • Encyclopedias
Sub-ethnoses	Abayudaya • Algerian Jews • Ashkenazy • Banu al-Nadir • Banu Kainuk • Banu Kuraiza • Berbers • Shoregvat • Bnei Israel • Bnei Menashe • Bnei Efraim • Bukhara Jews • Gixos • Egyptian Jews • Mountain Jews • Georgian Jews • Dönme • Jeraua • Jews in Armenia • Indian Jews • Liquid • Igbo • Yemeni Jews • Iranian Jews • Cameroon Jews • Karaita • Carthage Jews • Chinese Jews • Knee of Dana • Kochin Jews • Krymchaki • Lahluhi • Lemba • Libyan Jews • Moroccan Jews • Nafusa • Missing knees • Romaniots • Rusape • Sabers • Samaritans • Sephardic • Sefvi • Sicilian • Tunisian Jews • Falasha • Jews in France • Falashmura • Habbani • Habiru • Shuetas • Black Jews • Jews in Africa
Opponents and wars	Anti-Semitism • Assyrian army • Hibar • Quiet War • The uprising of Bar Kochba • Iran • I am Jewish • McQueigh • Israeli naval battles • Chimiaro-Aksum War • Khazars and Russia • Falash Wars • Anglo-Jewish War • Israel War of Independence • Sinai war • Six day war •

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Peter the Great and the Jews

Andrey Zelev

It turns out that the Russian emperor Peter I had a Jewish (Karayim) ancestor.

His mother (Natalya Kirillovna) came from the Naryshkin clan.

The founder of this genus was Crimean Karaim Mordka Kubrat, nicknamed Narysh, or Naryshko, who left for Moscow around 1465, see http://ru.wikipedia.org/wiki/Нарышкины

Although Peter the First practically did not allow Jews of Jews by faith in Russia, however, baptized Jews were in large numbers among his associates:

1. Vice Chancellor Peter Pavlovich Shafirov

2. Brothers Veselovsky (diplomats)

3. First Post Director F. Yu Ash.

4. Camerdiner of the king, secret adviser P. Woolf.

5. Secret Advisor, Head of Secret Sisk A. Vivier.

6. The emperor’s favorite jester was Sephardic Jew Jan d'Akosta (Jan Lakosta; 1665 – 1740).

7. Many researchers consider the statesman and military leader Abram Petrovich Hannibal, the ancestor of Pushkin, an Ethiopian Jew.

See my article on this subject at Cyclopedia http://cyclowiki.org/wiki/Евреи_и_Пётр_I

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Reviews

Write a review

Dear Andrey!

I did not last note the incorrect information in your message.

1. There is no intention of claiming that Mordka Kurbat was a karaim, he could be a Crimean. And in no way karaim could not come to Moscow in the retinue of Sofya Vitovtovna because the whole story that Vitovt invited the Karaites to Lithuania is an invention of the Karaite authors. They appeared in Lithuania much later. In general, the entire Karaite "historiography" is full of incredible fantasies, lies and fake documents. Karaimov Vitova falsified Shapshal, encouraged in the USSR. There is solid literature about this.

2. No A. Viviera was gone. This brisk scribbler Solzhenitsyn confused the name of Anton Deviere and, having read that Deviere was the police chief of St. Petersburg, attributed to him the authorities over the secret search.

With respect.
Smbat.

Smbat Bagratuni 02/22/2017 15:22 • Claim violation

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interesting, I will study, thanks
with respect

Andrey Zelev 11/17/2016 20:40 Claim violation

AS EVERYTHING IS REQUESTED - This is a brisk scribbler Solzhenitsyn mixed up the name of Anton Deviere

Coronelli Julia Evgenievna 06/28/2017 19:57 Claim violation

Well, Solzhenitsyn has very interesting things, Smbat.🤔

Sulla Glorious 04/17/2023 19:07 Claim violation

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Phoenicians are Jews!

Andrey Zelev

".... and they (Jews) built the altars of Baal to burn their sons in the fire as sacrifices to Baal, which I (Jehovah) did not approve of" (Book of Jeremiah. 19: 3-5) "

The glorious people of Phoenician (known in the Bible as Canaanites) built the famous Carthage, waged Punic wars with Rome, and was the first to overtake Africa.

The Phoenicians were: the great commander Hannibal, the founder of stoicism Zenon Kitiysky, Gannon the Mariner, the founder of geometry Euclid, the first of 7 sages, Fales Miletsky, lawyer Ulpian, emperors of the Roman empire of the Sevres dynasty, etc.

For some reason, it is believed that the Phoenicians = Canaanites are Jewish neighbors, pagans.

In fact, there was no difference between Jews and Phoenicians, it was one nation, with the same religion, language, customs; it is from the Phoenician colonialists of Africa and Spain that Sephardic Jews originate.

***

Phoenician (in Greek. F, in a lat. Phoenix, later Phoenix, from here – Punians, among the Egyptians Fenchu, among the Jews kena'anm, among the Babylonians and Assyrians – ki-na-an-hu) – coastal strip of modern Israel and Lebanon, inhabited by Canaanites, self-name of the country –

This country was pulled along the eastern coast of the Mediterranean Sea, ch. on the territory of modern Lebanon (cf. Hebrew lavan – `white`) – Tire, Sidon, Berit, etc., Israel (Jaffa, Jerusalem, etc.), its colonies were scattered throughout the Mediterranean: in Africa – he was a colony of Arad and honored his Baal; Miriand was considered Phoenician), Budva (Montenegro, in the central part of the Adriatic coast), etc., as well as in Cyprus,

Sardinia, Sicily, Corsica, Ibiza, Malta, etc.

Phoenician bordered Damascus, Cilicia, Jewish states, Egypt and the river. Jordan (, Jarden, i.e. "stripping down"), the Philistine.

***

For ancient authors, Jews and Phoenicians were one people: for example, for the poet Heril Samos (V century BC) Jews – residents of Jerusalem – these are Phoenicians, and their language – Phoenician, Feofrast (372-288 years. BC) identifies the inhabitants of the Phoenician The same opinion was Herodotus, Hekatei Abdersky, Manefon, etc.

The name «Lebanon » may be associated with the names «Levy » / «Labayi » / «Laban ».

Phoenicians, Amorites and Canaanites – one people. Part of the Amorites called themselves the Suites, – these are the direct ancestors of the ancient Jews. Shet (the son of Adam and Eve, born after the death of Abel and the flight of Cain) – the character of one Mesopotamian legend was considered a distant ancestor of the creature. A certain Babylonian king during the period of repression destroyed the Suites «from sunset to dawn ». Survivors, led by Aram – king of Ur – fled through Euphrates to the west. But not everyone left, therefore, that part of the Babylonians who migrated began to be called as opposed to the remaining «(x) -and / e-b (o) r-im » (« chiborim » [Jews] – crossed the river “”e-b (o) r-ah-im » (“ across the river ” – Abraham).

«Habiru » – not the people, but the social stratum of the Canaanites, close to the value of the Babylonian-Summer "sa-gaz" ("holograses, robbers"); the identity of "sa-gaz" and "hapir" is reported in their letters addressed to Pharaoh

The name "Ibrim" (– Jews) is attached in the Bible not only to the Israelis, but also to all their related tribes: to the Moabites, Ammonites, Edomites, maybe the Amalekites, Midianites, etc. All these tribes spoke Jewish (Meshi Stone) and observed circumcision.

There are 3 series of skulls of Canaan of the Middle Bronze Age that allow at the level of anthropology to affirm the identity of the Canaanites and Jews.

The Prophet Hoshea (12: 8) calls the inhabitants of the kingdom of Israel "Khanaanites".

Antique authors, – Aristotle, Theofrast, Klearh, Megasfen and others considered the Jews not a people, but a sect of the Syrians. Why? The Bible speaks of the origin of Abraham from the Chaldeans (Babylonians).

Manefon, wrote that Egypt was captured by the Gixos Phoenicians who founded Jerusalem. The Hicksos and were Jews who called themselves `Sutya` and bowed to

Sethu-Shet (whose symbol was a donkey), the god of the desert; because they themselves were then nomads and shepherds. After the overthrow of the hicks, the Jews turned into ordinary citizens of Eastern society, and were involved in community service.

The identity of the hicks and Jews is also confirmed by the scarabes – in print similar to beetles dating from the Middle and New Kingdoms, with the Semitic names of the kings of Anat-har and Jacob-har.

Biblical names confirm the unity of the Phoenician-Jewish-Haldean people: for example, the names Isaac and Moses – ancient Egyptian, Y‘akov – Phoenician – truncation from the common in II thousand BC. in Semitic peoples named yahqub-el, or ya‘akub-el The names of the pharaohs-gixos are also Phoenician. The name Esther (Esther) – is clearly dedicated to the Babylonian goddess Ishtar, Phoenician Astarta. The name Mardehai is dedicated to Marduk, the god of the Babylonians. Adonai goes back to the Phoenician Adonis; Yahweh (Yevo) – Phoenician sea deity.

Jews professed the Phoenician cults of Astarta and Ba‘al.

One son of Saul was called Ish-Ba'al – "Ba‘al's husband" (I Khr., 8, 33; 9, 39), another Mary-Ba‘al. The real name of Gedion – Ierubba‘al. Joseph Flavius mentions the rebel Annibal (Hannibal). In general, the names of the Phoenicians and Jews are often similar, for example, Barak, Mattan, etc.

The fact that Ba'al – the same Yahweh is proved by the name of Edom Tsar Ba‘al Hanan (= Hannibal) bin Akhbor, which is found in print in the form of Hananiagu bar-Ahbor. Therefore, the Phoenician Ba'al – the same Jewish Iagu / Yahweh.

Obviously, the ancient Jews worshiped the Phoenician gods for a long time, which are the very «Elokim » (“ gods ”) appearing already in the first phrase of the Old Testament and then mentioned many times.

The documents of Elephantina (V century BC) also speak of the original polytheism of the Jews: although Yahu stood in the center of faith and the cult associated with it, Ashambetel and Anatbel also revered the Jews here. The names of these goddesses should be compared with the Samaria Ashmat mentioned by the prophet Amos and the goddess of the Anat war revered throughout the Middle East (cf. such geographical names in Eretz Yisrael as Anatot and Beth-Anat); lexema betel (`house of God`; cf. Beth-El) is witnessed as his own name in Judea during the reign of Darius I (cf. Zh. 7: 2).

A significant part of Asher's tribe merged with the Phoenician population of the coast of the city of Acre.

The name of the tribe of Dan is etymologically explained in the dying prophetic word of

Jacob: «Dan will judge his people as one of the tribes of Israel »; 49, 16; the presence of ancient Canaanan origins of the cult associated with this name is indicated by the sacred designation 'il dn, the text of TAG1> the god of the court <TA «the god of the Sun (Shamash) judged me ». Wed also the cuneiform name Ashur-Dan.

The Phoenicians, more precisely the Ugarites, revered Baal-Tsafon and Mount Zafon. The veneration of this mountain resembles the veneration of the Jews of Sinai and Sion (Zion). In the text of the Bible, in the part that relates to the so-called «Priests », considered recorded in Babylon approx. V c. BC, find a number of names including the root «tsafon ». This is – Elzafan (Ex. 6:22; Leo. 10: 4) – «B-g Tsafan (a) », – Elitsafan (Numbers 3:30) – «B-g my – Tsafan ». According to Book I, Paralypomenon (15: 8), «the sons of Elitsafanov » participated in the transfer of the Ark to Jerusalem, and according to Book II Chronicles (29:13) – «the sons of Elitsafan » participated in cleansing the Temple in Jewish tsar meaning «Zafon-YH », where YH – abbreviated form named YHWH (Yahwe); in particular,that was the name of one of the biblical prophets; in the text «Numbers » (26:15) among the descendants of Gad who left Egypt, «the genus Zafon (Tsefon) » is mentioned. God of the early Israelites and «Ruler of People » Dianishi, – this is – Phoenician Dionysus, Adonai: Dianishi or Dianisi (aram.) The God whom the Jews worshiped along with other Semites, as the "Power of people." In the Elephantian papyrus of the Jewish community, the goddess Anat Yahu – YHWH) is mentioned; those. among Egyptian Jews V. BC. there were groups that revered the Phoenician Anat as the wife of Yahweh. The Prophet Amos tells the Jews about the god whom they worshiped: "You wore the tabernacle (sukkot, tent, heap) of Molokhov and the star of Elohim'a yours, Remfan, the images that you made for yourself" (Am. 5:26). Remfan, or in Kiwan – this is Saturn: the Babylonian name of this planet and its god – Cayman, avest.– Kevin. In the Greek translation of the Bible – Septuaginte, – the name of this god Remfan is given correctly as identical to the Assyrian god Rimmon (1 Kings 5:18) or the same thing as Haddad-Rimmon, whom the Jews worshiped in the valley of Megiddon (Zah. 12:10 – 11; 1 Par. 6:77). The annual death of Haddu-Rimmon was mourned as the death of the orgyastic Phoenician god Adonis. Haddu, according to I.Sh. Shifman, the same as Balu (Baal), the same as Yahweh. T.O., The Prophet reproaches compatriots for their worship of Yahweh Saturn. Recall that Tacit also said that Jews rest on Saturday in honor of Saturn (the very word «Saturn » clearly goes back to the word «Seth »). On the other hand, Plutarch (Sympos. IV, 6) and Tacit (Histor V, 5) point to the connection of the celebration of the Sabbath with the god Sabazios, one of the epithets of Dionysus, also Phoenician by origin.In the Greek translation of the Bible – Septuaginte, – the name of this god Remfan is given correctly as the identical Assyrian god Rimmon (1 Kings 5:18) or the same thing as Haddad-Rimmon, whom the Jews worshiped in the valley of Megiddon (Zah. 12:10 – 11; 1 Par. 6:77). The annual death of Haddu-Rimmon was mourned as the death of the orgyastic Phoenician god Adonis. Haddu, according to I.Sh. Shifman, the same as Balu (Baal), the same as Yahweh. T.O., The Prophet reproaches compatriots for their worship of Yahweh Saturn. Recall that Tacit also said that Jews rest on Saturday in honor of Saturn (the very word «Saturn » clearly goes back to the word «Seth »). On the other hand,

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«Amm », «Ammi » – a prefix to the names of deities, which is also an integral part of the Jewish names Ammiel, Amminadab, etc.

The origin of the artist Hiram can serve as evidence of the mixing of the Naftali tribe with neighboring Tyrians (I Tsar., 7, 14).

In the same way, the worship of Ba'al gave rise to a number of theophoric names – Ashba‘al, Meriba‘al, Jeruba‘al, etc., but it is even more interesting that the Jews worshiped Ba‘al-Poor before arriving in the Promised Land during wanderings in the desert during the Exodus period.

Already Lidzbarski (Lidzbarski. Ephemeris fr semitische Epigraphik. I. 243 – 260) in a special article dedicated to Ba'al-Shamem, the supreme god of the Canaan-Aramaic pantheon, sees in his cult the influence of Judea, who used the name Elah Semaja to refer

to True Gd in relations with the Persian government. B.A. Turaev agrees with this, and draws attention to the fact that the Persian government, which respected Jewish monotheism, also used this name in its decrees regarding the Jews. However, in the agreement of Assarhaddon with Ba'al, king of Tire, Ba'al-Shamem is mentioned at the head of the Tyr pantheon. Consequently, the Phoenicians and Jews worshiped God alone.

The very deification of Canaan, the idea of her holiness, indicates that the Jews did not just settle there after the Exodus, but he was their homeland.

A.A. Nemirovsky was the first to guess that Cain – the mythical ancestor of the Xva Canaanites (Hna). This not only means that the Phoenician myths have entered the Bible (these borrowings are not limited to the story of Abel and Cain, see Garbini G. La letteratura dei fenici // Atti del II congresso internazionale di studi fenici e puniche. Roma, 1991), but also that the ancestor of the Phoenicians is shown as the firstborn. Cain () – the eldest son of Adam and Eve, named so, for Eve said: "I have acquired a son from the Lord" (made from). He also built the first city on Earth – Hanoch.

Hna – the name of the god of underground fire, the place of worship was "Hayenne of Fire" – Henn Valley. «And they built the heights of Tofet in the valley of the sons of Ennomov to burn their sons and their daughters in fire » (Jer. 7.31.32). The children of ancient Jews were sacrificed until the era of the Babylonian captivity (4 Kings 21.6; Jer. 32.35) not only in the Hinnom Valley, but also in other places (Jer. 19.5): "and set the heights of Baal to burn their sons with fire to Baal (Hna-Ushu). "

Due to the lack of fresh water and earthquakes, the ancestors of the Phoenicians went to the West, and their path is the same as that of Abraham. Another historian, Malchus, quoted by Joseph Flavius, knows about the sons of Abraham Surim, the founder of the Assyrians, and Afer, who conquered Africa with Melkart.

The Roman emperor of the Phoenicians Alexander the North in his prayer held the icon of Abraham. In general, the Sever dynasty was suspiciously good for Jews. In Jewish literature, there are a number of stories about the Roman emperor, where he is referred to as "Antonin, the son of Asver" or simply as "Antonin", and about "Rubby" (we are talking about Yehud I – the son of Shimon III and his successor as a patriarch). The name "Antonin" was worn not only by all Antonins, but also by Caracalla (North) and Elagabal (North). A visit to «Palestine » Septimia of the North and his sons in 198/9 and a visit to the province of Karakalla in 215 (although at that time Yehuda I was a deep old man) may have served as the basis for these dialogues. In this regard, many experts believe that Antonin is Caracalla (and Asver – is the North). Coinportraying Poseidon and floating galley, speaks of the visit of Alexander the North to «Palestine » on the way to the war in Persia 231 – 32. Under the North, cities flourished in «Palestine », coins were minted in large quantities, road stones tacitly testify to mass construction in the North and Caracalle Septimia. According to Jerome, some Jews interpreted the prophecy in the Book of the

Prophet Daniel about the help waiting for the Jews, as a mention of the emperors of the North and Caracalle who "were very good with the Jews." In an inscription in Kaysun in the northeast of Galilee, the prayer of the Jews for the well-being of the North and its sons is carved. This inscription was made from spring 196 to January 198 and clearly indicates the popularity of the imperial family among Jews. Caracalla visited «Palestine » at 215.Archaeological excavations indicate active construction and synagogues (especially in Galilee), which has been conducted since the end of the II century, which indicates that Jews finally recovered from the difficult economic consequences of many years of war. All synagogues were built on the same architectural principle and were like Syrian buildings, with the exception of a number of small details. Active construction of synagogues dates back to the era of the reign of the North and to later periods. All this says that the Jewish population of «Palestine » has reached a certain level of well-being in the North. This is eloquently said by majestic stone sarcophagi in the caves of Beth Shearim. The Augustus History has a story that the seven-year-old Caracalla had a friend who was beaten for "disguising the Jewish religion,"and the prince refused to talk with his own father and with the boy's father, considering them guilty of beating a friend. Eusebius spoke of one man who renounced Christianity and converted to Judaism during the persecution of the Church of the North. The name Karakalla Aurelius was very common among the Jews of the diaspora. Elagabal sometimes served ostrich meat to the dining table, claiming that it was a mandatory component of a Jewish spy. In general, he adhered to Jewish customs. Alexander North was ashamed of being born in Syria and was very annoyed when "at some festival, the inhabitants of Antioch, Egypt and Alexandria habitually insulted him, calling him the leader of the Syrian synagogue and high priest." There is evidence of the presence in Rome of Jews from Arka (Lebanon), the city where Alexander North was born,who were attracted there by the emperor himself.

The fathers of the Christian Church of Jerome, Tertullian and Augustine celebrated the antiquity and prosperity of the Jewish communities of Mauritania, Numidia and Libya – countries of the former Phoenician colonies. According to Jerome, Jews formed a continuous chain of settlements from Mauritania across the entire North of Africa and «Palestine » to India. When his Vulgata began to spread among African Christians, Jews rumored that the translation was inaccurate and full of mistakes, which caused a great disagreement among local Christian communities. Filon of Alexandria said that Egypt, Libya and Ethiopia were densely populated by Jews, the number of which reached a million.

With the era of Antiquity, the Phoenicians disappear, but Jews find themselves in their place.

And, indeed, where did the Jews in Spain, Portugal and the Maghreb come from in the early Middle Ages, unless the Phoenician colonists themselves «became » them?

In the place of Mauritania and Berberia, there has been no mention of the Phoenicians

since Augustine, which is strange when you consider how they ruled there in Antiquity. But the Arabs who came to West Africa discovered a Jewish state there.

Recall the famous community of Kairuan founded by Arabs ok. Carthage (670), which became the center of not only the Jewish, but also the secular science of the Jews. Characteristically, this city was called African Jerusalem.

The next most important city was Fets in Morocco, from which we received their name Karaim Moses Alfasi and Talmudist Isaac Alfasi. Fets was built in 808 by Imam Idris II, but already with him was the Jewish quarter "Mellah" – which means – Jews lived in these places even before the construction of Fes. And even though the city was taken by Abd al-Mumin (1145), an ardent follower of the fanatic Mohammed ibn-Tumart, strong persecution began, and next year Morocco fell, and Jews were given the choice of Islam or exile, – many then fled to Italy, Spain and «Palestine » according to Bakumi, Jews made up the main part of the city's population.

In Sale (in the Ancient Period – the Roman colony of Sala), a city on the Atlantic coast of Morocco, west of Rabat, from which it is separated by a river. Bu Regregg, on the presence of Jews in the II century. testifies to the inscription on the tombstone of an Hellenized Jew. In the Sale region, even after the conversion of the local population to Islam in the VII – VIII centuries. the heretical movement of bergwat spread, characterized by proximity to Judaism.

In the Middle Ages there were lively trade relations between Spain and the opposite northern coast of Africa, which were conducted by ch. aboutr. Jews.

Al-Kairuvani claims that when taking Bizerta, Hassan in the 698th district was ruled by a Jew.

The daggatun military tribe (from Arabic tughatun, "infidels") of Jewish origin, lives in the Sahara, next to the Tement in Moroccan Sahara, within the oasis of Tuat. The first information about them is in the description of the journey p. Mordechai Aba Sarura (1857) from Akki (Morocco) through the Sahara to Timbuktu in Bulletin de la Socit de Gographie, 1895, XII. If you believe p. Mordechai, their settlement in the Sahara dates back to the end of the 7th century, when Abd al-Malik entered the throne, the conquests of which spread to all of Morocco. Under the influence of the fanatical clergy, Abd al-Malik tried to convert all residents to Islam. Jews who put stubborn resistance were expelled to the Ajay desert. The same fate befell the Tuareg Berbers, of which only part converted to Islam. Rejected from communication with brothers,the Daggatun in the Sahara gradually lost Jewish customs, language and religion and completely merged with the Tuaregs, whose subjects they now consist of. The scarce data available both in the literary and material monuments of North West Africa do not make it possible to judge the reliability of the local tradition that underlies the historical part of the story. Mordechai. If you

believe B. Gorovitsu (Morocco, 1887, 58), the number of daggatun reached several thousand. They are scattered across different oases of the Sahara, even along the course of rr. Dialivas and Niger. According to Horowitz, the daggatuns are very hardy and warlike; they are constantly fighting the Tuaregs. Finally, M. In his report on his trip to the Sahara (Hebro-phniciens et judo-berbres, Paris, 1908), he states that the struggle of the Berbers is not only with the daggatuns, but also with the Jews is pure fiction. According to him,the Berbers still have many Jewish and Talmudic customs and rules, for example. a characteristic custom in memory of the destruction of the Temple: the bride, entering the house of the groom for the first time, throws an egg against the wall, and it is forbidden to wash off the stain, etc. Remaining officially on the basis of Islam, the daggatun at the earliest opportunity formed a special sect that has little to do with the faithful Arabs. The latter are called a abusive name. With the Jews, the Daggatuns are in the best possible way, so the Jews held in their hands the desert trade until the twentieth century. Traces of Jewry are found in all oases in the biblical and Jewish names of the localities, like "Tell-el-Jehudidjah", in the vicinity of Meurata, known in numerous Bedouin and Berber legends by the Jewish tsarist Fanane, in inscriptions, etc. All this,like the cash of a large number of Jewish tales collected from Bass in "Nedromah", indicates that in the pre-Islamic period, many Berber tribes were Jews.

There is no exact historical data about the first appearance of Jews in Berberia, they are found here everywhere in the Roman era. Many Arab tribes there still show undoubted traces of Jewish origin; still, neighbors treat them unfriendly. The Berber tribe of Jarava and part of the Nafus tribe were Jews.

In Tunisia – i.e. in the place of Karfagen, the descendants of ancient Jewish settlers, whose traces are visible among the nomad Muslims, retained the tradition that their ancestors settled here long before the destruction of the I Temple. The existence of Jewish settlers here by the time Christianity arose is undoubtedly proved by monuments from Chamman al-Latif, etc. The first settlers were engaged in agriculture, livestock and trade. They were divided into clans, led by elders, and were obliged to pay Rome 2 shekels. Under the rule of Rome, and then the vandals (429), the Jews of Tunisia achieved well-being, and their number increased greatly. Even during the time of Maimonid, the Jews of Tunisia did not know about the existence of the “Purima” (which means that these Jews settled here before the Persian time?), And how the Karaites actually did not know the Talmud, for which Maimonid criticized them.Morduhai Noah (1785 – 1851) described the situation of the Jews of Tunisia as follows: "Despite all the embarrassments, the Jews are here at the head of everything. In Barvaria, they are – prominent merchants, they are at the head of customs and take on the return of the treasury. In their hands is the export of many products and the monopoly of various industries, control over the mint and coinage; they also serve as suppliers of jewelry and valuables, are their financiers, secretaries and tomatoes. " they also serve as suppliers of jewelry and valuables, are their financiers, secretaries and tomatoes. " they also serve as suppliers of jewelry and valuables, are their financiers, secretaries and tomatoes. "

In the Phoenician settlement, and then the Carthaginian Tangier, the Jews lived with Antiquity.

Even in a country far from Eretz-Israel, such as Maghrib, Morocco, Jews, according to legends, settled in the era of the First Temple, built by Solomon in about the X century. BC and destroyed in 586 BC. It was at that time that the Phoenician colonies were founded on the North African coast, which later came under the rule of Carthage, which was originally a colony of Phoenicians.

Of very ancient origin, the Jews of Algeria, even after violent Islamization, had militant nomads – Karaites who lived in the Vargly area. Perhaps their descendants were so named. bahusi (bahutsim) who lived in eastern Algeria until the last time. Jewish merchants in Algeria traded Sudanese gold and other goods; they also engaged in the slave trade.

The Phoenicians mastered not only North Africa, but also Spain. And here the story repeats: with the end of Antiquity, reports of the Phoenicians disappear, but from somewhere the Jews appear in a large mass. More King Recard in the IV century. forcibly baptized 90,000 Jews. In 1490, there were 8 million inhabitants in Castile, of which 800,000 were Jews (according to S.M. Dubnov 1 million)! The number of exiles in 1492 is estimated at about 300,000. In cities such as Toledo, Tudela, Lusen and Girona, the Jewish population was the majority. «It is believed that now, thanks to the Sephardic who converted to Christianity, more than 40% of the population of Spain », – is convinced by historian Shai Shemer, president of the Sephardic Culture Center in Madrid.

In the Middle Ages, almost all Spanish cities were so named. «weightlifters », neighborhoods where Jews lived. Many «weightlifters » are still unchanged, although Jews have not lived there for a long time.
According to tradition, Jews settled in Spain in the era of Nebuchadnezzar or even Solomon, i.e. during the colonization of it by the Phoenicians. In the Bible, Spain denoted Tarshish. It is known that the Phoenicians maintained trade relations with Tarshish, in which the Jews also participated. It is believed that the prophet Jonah is this ancient people of Spain. The prophet Avdiy also speaks of Spain-Sepharad. There is a legend that the gates to the Temple of Solomon were covered with gold brought from Iberian P-ov.

Flores claims that even before A.D. Jews lived in Spain. Jewish coins found in ancient Taragon indicate an early settlement of Jews there. In Northern Spain, a tombstone was found with the Jewish, Greek and Latin inscriptions of the Jewish Belliose. Ibn-Dauda and Abrabaneli were proud of their origin from the house of David; their ancestors settled in time immemorial in the vicinity of Lusena, Seville and Toledo.

Toledo, according to legend, was built by Jews expelled by Nebuchadnezzar; the name Toledo (for Arabs and Jews of Tolaitola) resembled Jewish. Taltela – exile, wandering or

Toledot (thickness – generation, genealogy). Yitzhak Abravanel indicated in his commentary on the Bible that Jews belonging to the tribes of Yehuda and Benjamin settled in Toledo shortly after the fall of I Temple, i.e. in the VI century. BC Toledo had the significance of the new Jerusalem for exiles, as if. they, in imitation, founded cities around him with the same names and at the same distance as from Jerusalem. IV Toledsky Cathedral (633) forbade the appointment of «those who come from Jews » to official positions. From the legislative acts of the Vizygot kings, it appears that in the VI – VII centuries. Jews lived both in Toledo itself and in its environs. Lucas from Tui, wrote that from the end of the VII century.Jews organized a conspiracy to destroy the land of the West with the help of Islam. XVII Toledsky Cathedral (694), accused the Jews of the Visigoth kingdom of having, together with their co-religionists in Africa, plotted to destroy the Christian country. Muslims managed to take Toledo (approx. 712) thanks to the help of its Jewish population. Ibn Hayan assures that the Jews discovered Tariq the gates of Toledo, the capital of the West Gothic kingdom. Jews lived in 2 quarters, and at times their number exceeded 10 thousand people (about a third of the total population of the city). 712) thanks to the help of its Jewish population. Ibn Hayan assures that the Jews discovered Tariq the gates of Toledo, the capital of the West Gothic kingdom. Jews lived in 2 quarters, and at times their number exceeded 10 thousand people (about a third of the total population of the city). 712) thanks to the help of its Jewish population. Ibn Hayan assures that the Jews discovered Tariq the gates of Toledo, the capital of the West Gothic kingdom. Jews lived in 2 quarters, and at times their number exceeded 10 thousand people (about a third of the total population of the city).

The Spanish cities of Escalun, McVeda, Iopes and Azeke were built in memory of «Palestinian » Askalon, Makeda, Ioppe and Azeke.

The taragon was called a Jewish city before taking it by Arabs.

Near Zaragoza was a fortress, which in the Arab era was called Ruta al Jahud. In Zaragoza, Jews lived already in the early centuries of AD, when she was the Roman fortress of Caesar's-August.

The city of Grenada (Andalusia – south of Spain, in the territory colonized by the Phoenicians even before Hamiltonard Barki), according to Muslim authors, was founded by Jews, and was called Garnatat al-Yahud, Christians called Grenada "Villa de Judios". According to the traditions of the Spanish Jews, some residents of Judea settled in Grenada during the era of the Babylonian Plain, i.e. during the time of the Babylonian military campaigns to the West, because of which the Phoenicians left their homeland and sailed to Tarshish (Spain).

Located near Grenada Lusen (Al-Yasan) was inhabited exclusively by Jews!

Seville (southwest of Spain), founded by the Phoenicians (who called it Gispalis), was

known as the "city of Jews" (villa de judios). The Jews, by giving, settled in it shortly after the destruction of the 1st Temple (6th century BC), and are mentioned by the 7th century. AD, when it belonged to the Visigoths. Having occupied Seville in 712, the Arabs formed a special unit to protect the city and its environs, which included only Jews. Under the Omeyad dynasty (756 – 1023), the Seville community was one of the largest in Spain. Jews living in Seville were engaged in crafts (it actually belonged to a monopoly on tissue dyeing), trade and medicine, – i.e. what the Phoenicians did.

Located in the vicinity of Sevilla Aznalfarache, Aznalkazar and especially Paterna were called Aldeas de los judios (Jewish villages).

Jews of Mallorca received as a gift from King James of Apagonsky, who won this o-v, various "alquerias" – villages or villages called almudeynas de los Judios.

The Phoenicians founded Barcelona (named after Galmicar Barki Barkino-Barsino-Barcelona), which the Jews helped the Arabs conquer, which shows that they settled there long ago. The place where the Jewish cemetery was located is still called Montjuich (Jewish Mountain), and the main street in the old Jewish quarter – Calle del Cal (Kagala Quarter).

Founded by the Carthaginians, Carthage in Spain is mentioned several times in the Babylonian and Jerusalem Talmud as the residence of various Amorites.

In the Phoenician Cordoba, Jews from time immemorial lived in the Juderia quarter, whose gates were called Bab al Jahud. At this gate, later known among Muslims under the name "Bab al Huda", Jews conducted an extensive trade in silk products and other goods. Cordoba () is mentioned in tr. Iebamot (115b). According to Arab tradition, the Jews lived in Cordoba even before its conquest in 711 Muslims who entrusted them with the protection of the city.

The Garnatov citadel was entrusted to the protection of the Jews, «and this practice became almost universal in subsequent wars; when Muslims captured the city, he remained in the care of the Jews » (Ahmed ibn Mohammed Al-Makkari).

Ahmed ibn Mohammed Al-Makkari, author of «History of Muslim Dynasties in Spain » wrote that Muslims found among trophies in Andalusia during its conquest, for example, the table of Solomon, which Tarik ibn Zeyad found in the temple in Toledo, and other things from Jerusalem during the era of Nebuchadnezzar.

Grenada, a Jewish city, is close to the Phoenician colony of Malaki. Seville is located in the area where on the southern slopes of Morena, the Phoenicians mined copper, silver, silver lead and gold, – by the Betis River (Gwadalquivir), near the city of Ilipa, which had a battle of the Romans with the Carthaginians. At the mouth of Betis was the port of

Tartess, not far from Cadiz. Lusena, once a Jewish city, is halfway between Grenada and Cordoba, Grenada and Seville.

In Carthage there was an institution of the Council of Thirty, the same name was the self-government body of the Jews of Aragon.

In Malak (Malaga) – the old Phoenician colony – Jews lived from ancient times.

In Aragonia (provinces in the northwestern part of Iberian P-ov), Jews are also mentioned under Muslims. In Zaragoza (until 1118 the Moors in their hands), Hake, Guesque, Barbastro, Darok, Tarazon, Kalatayud, Monosna, Lerida and some other cities, Jews have long lived, subject to special laws (fueros). In Aragonia, there were even Jewish tamer of lions.

Ovadiya 1:20 says that in the future, exiles living in Sfarad from Jerusalem «will inherit the Negeva Mountains ». In Targum, Jonathan instead of Sfarad mentioned Aspamia (or Spamia), in Pshitt – Spain. Mention of Aspamia in the Talmud (e.g., in Job. 63 a) and in the New Testament (Rom. 15:24) also show that we are talking about Spain.

The capital of Spain – Madrid, formed around the Moorish fortress of Majirit, not only had a Jewish community even before the capture of the city by the Arabs (1083), but the Jews also lived in the surrounding villages, one of which was called Al-Luden (from Arabic al-yahudiin – Jews).

In Tortoz (in Catalonia), the Jewish population has been since Rome.

There is a saying that in Murviedro (a city in Valencia) they found a tombstone with a Jewish inscription on the burial of a dignitary sent to Spain by the Jewish king Amation.

Sicily – an island on which the Phoenicians settled before the Greeks, and which until the First Punic War belonged almost entirely to Carthage, some areas are known on it under the word Giudei, and according to legend, Palermo, the capital of Sicily, was founded by Zefo, the grandson of Esau; Sicilian residents speak the names found in the XII and XV centuries. ancient inscriptions According to Plutarch, the investor of Sicily, Quintus Cecilius Niger, the accuser of Verres, was a liberated slave Jew. The priest was also the rector of Cecilia from Galakta to Sicily in the 1st century BC. From the era of the Roman Empire, inscriptions remained, according to which the Jewish community in Syracuse built a synagogue. The letters of Pope Gregory I of the period 591 – 9 contain information regarding eur.communities in Palermo and Girgenti and Samaritan communities in Catania and Syracuse. In view of the promise of Pope Gregory I to lease land to the Jews who converted to Christianity on favorable terms, many Jews in Jirgenti expressed their readiness to be baptized. In 596, we learn from the letter of this dad, the Samaritans in Catania owned slaves who were circumcised. Ibn-Haukal (X century) mentions the Jewish

quarter in Palermo. In the city of Agrigent, which belonged to Carthage, the Jewish community was recorded back in the time of the same Pope Gregory (590 – 601). In the city of Agrigent, which belonged to Carthage, the Jewish community was recorded back in the time of the same Pope Gregory (590 – 601). In the city of Agrigent, which belonged to Carthage, the Jewish community was recorded back in the time of the same Pope Gregory (590 – 601).

Balearic ova inhabited by Phoenicians, instead of the latter, become the inhabitants of Judesmo – one of the species of Sephardic Jews. Jews lived in the Balearic Islands no later than the II century. AD The presence of Jews on about. Menorke near Mallorca is reliably known since 418: lead plates of the IV or V century were found. with the inscription «Shmuel bin Hagi » (or Haggai). This is where the 1st historically recorded case of forced baptism – occurred in 418 in Magon – the main city of Minorki, the Descendants of baptized Jews, shuetas still live on this island.

Cyprus was also colonized by the Phoenicians, who at one time dominated this, at the same time we know that during the II Jewish War he was temporarily controlled by the rebellious Jews.

O-in Djerba, off the coast of Tunisia, – is a typical example proving the identity of Jews and Phoenicians, because the Jews living on Djerba believed that they settled on it during the time of King Solomon, and in 70 AD, – after the destruction of II Temple, the family of priests who fled from Jerusalem brought with them one of the gates of Khra

In Portugal, Jews began to settle no later than I c. The conqueror and her first king Affonso Henriques (1139 – 85) found Jews in Santarem (where the oldest synagogue in Portugal was located), Lisbon and Bege; according to Herculano, he found even villages and towns completely or mostly settled by Jews. in 1249 – 50 Jewish By the end of the XIII century, even before the Exile from Spain, in Portugal there were about 40 thousand Jews. Portugal itself was called al-Gabria, i.e. the country of the Jews.

In general, the Sephardic phenomenon itself, their loyalty to the Old Spanish language (Ladino; and not just the Old Spanish, namely the name of Southern, i.e. Phoenician-Carfagenic Spain) proves the gray-haired antiquity of the Jewish settlement in Spain.

Even more, the Judaization of the Phoenicians is proved by the example of the cities of Eretz Israel, because Jerusalem itself – is a Phoenician city. Such examples can be given as much as you like – read articles about cities in the Edge of the Jewish Encyclopedia. Take Adullah – the Hanan city in Judea, which had a king taken by Jesus Navin. David hid here from Saul and from here waged a war with the Philistines. By this time, Adullam was already inhabited by Jews and Jewish Canaanites.

Joseph Flavius (War 7:43) also spoke about the high number of Jews in the same Lebanon.

The Jews of Tire rebelled when the Persians went to Byzantium; also the Arabs, taking possession of Tripoli (Lebanese), entrusted the port with a garrison of local Jews! The main activities of the Jews there were the manufacture and export of glass products (this was a traditional Phoenician production), as well as the import of spices and flax from the Maghreb and Egypt into the Levant countries.

This is what Benjamin Tudelsky says about Tire: «In this beautiful city, up to 400 Jews; there are many Talmud scholars between them, and at their head: p. Ephraim from Egypt, judge, p. Meir from Carcasson and p. Abraham, the head of the whole community. The Jews there have their own ships, and among them there are masters who produce the best glass, known as Tyr, very valuable everywhere ».

In Carthage, a seal with an Hebrew inscription was found.

Africa (Carfagen) is mentioned where we are talking about 10 Knee expelled from «Palestine » by the Assyrians and resettled in it (Mexico, Bo, XVII; Toseft, Shabbat, VII, 25; Debarim rab., V, 14 and especially Sangedr., 94a). Benjamin Tudelsky considered Tunisia identical with "Hanes", Isaiah. According to the tradition of Sabt (), Sim, the son of Noah, was built in Africa; before this city, says tradition, Joab, the chief commander of David, reached.

Jewish colonists in Borion (Karfagen) attribute the first Jewish settlements in this country to the era of Solomon, which as if he himself had built the synagogue – the one that was in the VI century. was converted to church by Emperor Justinian.

The city of Meknes in northwestern Morocco, between Fes and Rabat, – is a typical proof of the identity of Jews and Phoenicians, because here the Jewish settlement goes back to the pre-Islamic period: during the excavations of Roman Volubilis near Meknes, inscriptions on Hebrew and the remains of the synagogue were discovered.

The very word Africa (Afer), – the original name of the Phoenician colonies around Carthage, goes back, apparently, to the name of one of the descendants of Abraham and his wife Ketura, Efer, (Genesis, 25, 4), who settled here (Abraham Zakuto; Ibn-Idrisi).

In West Africa, there were legends about the Jewish kingdoms of Lamlam and Ganat, and Jewish merchants traded on the coast, some Jewish customs are observed by the Ibos tribes in Biaf, the group "sons of Ephraim" in Nigeria, the mandina in Senegal, in Ghana.

Mommzen considered the word Afer, Africa derived from the ethnonym of the Jew; to this we can add the suspicious name of the Iber River in Spain and the very name Iberia.

Herodotus: «the Phoenicians and the Syrians living in Palestine themselves acknowledge that they borrowed this custom (circumcision. – A.Z.) from the Egyptians ». However,

«All the Phoenicians who communicate with Ellada no longer imitate the Egyptians and do not circumcise their children ». He knows the Phoenicians of Syria «the Palestinian » who founded the temple in Kifer.

The same Herodotus writes about the Phoenicians that they «arrived from the so-called Red Sea to Our (Mediterranean) Sea and settled in the country where they still live ». But after all, Jews came from the Red (« Black ») Sea!

Herodotus in the VII book actually directly calls the Jews (« Palestinian » Syrians) Phoenicians, and again reiterates that they came from the Red Sea: «These Phoenicians, according to them, lived in ancient times on the Red Sea, and subsequently moved from there and now live on the Syrian coast. This part of Syria and the entire region up to Egypt is called Palestine ».

The Prophet Ezekiel directly speaks of the origin of the Jews from the Canaanites and Amorites: the father of Israel was the Amorites / Habir, and the mother of the Hittite / Canaanayka (Ezek., 16, 3 and 45).

Plutarch writes that «Typhon (Baal-Seth) after the battle for 7 days fled on a donkey, escaped and became the father of Jerusalem and Judea ». The manefon hints at veneration in Avaris, the capital of the hicks, by the adherents of Moses Tifon (Vaala Setha).

Hekatei Abdersky, as exiles from Egypt, unites Jews with Phoenicians who went to Greece under the leadership of Kadma and Danaya: «and then the original inhabitants of this country (Eigpta) judged that they could not see the end of these disasters until they drove strangers away. Strangers were immediately expelled. As they say, the most outstanding and active of them united and went to Ellad and to some other countries after the illustrious leaders, among whom Danai and Kadm were considered the most famous. But most of the people went into exile into the land, now called Judea, located not far from Egypt and in those days completely deserted. A man named Moses (Moses) led the immigrants, far superior to others both wisdom and courage. Having taken possession of the earth, he founded the most famous now, among other cities,called Gierosolima ». Cadm – is the son of the Phoenician king Agenor, the founder of Fiv and the inventor of the Greek alphabet. Danai – son of the Egyptian king Bel, brother of Agenor. Fleeing his brother Egypt, with whom Libya ruled together, he fled with 50 daughters to Rhodes, and from there to Argos, where he became king. T.O., Gekatei Abdersky directly believes that the Phoenicians and Jews – one people !!!

It’s about the same as Gecatey Abdersky reports Manephon. He, counting the hicksos by the Phoenicians, says that they fled to Jerusalem. This happened with the brothers Danae and Egypt. The manefon interrogates about 80 thousand cripples that were driven out by the Egyptians and who took refuge in Avaris, led by a priest from Heliopolis named Osarsif. They refused to honor the Egyptian gods and sacred animals. Then they started a

relationship with the gypsum sitting in Jerusalem. Gixos occupied Avaris. In response to this, Pharaoh Amenofis gathered the army among the selected 300 thousand soldiers, but did not dare to enter the battle with the enemy, and shamefully fled to Memphis, and began to ask the king of Ethiopians for help. The Hicksos joined the lepers army and massacred the Egyptians, so the time of their first invasion seemed golden compared to this. They desecrated temples and roasted sacrificial animals.Osarsif became known as Moses and founded a new state. Meanwhile, the pharaoh left Ethiopia, broke the hicks and lepers, and forced them to flee to Syria.

The manifon writes that the hicksuckers are moving to Judea, he also ascribes to them the foundation of Jerusalem, from which it is clear that he identified the hicks with the Jews. At the same time, I emphasize again, the names of the Phoenician hicksos. According to Joseph Flavius: «according to the Manefon, these kings listed above from the so-called "shepherds", as well as their descendants, ruled over Egypt for 511 years. Then, he says, the king of Fivaid and the kings of other Egyptian lands rebelled against the shepherds and waged a brutal long war with them. Under the king, named Misfragmutosis, the shepherds began to suffer defeat and, being expelled from all the lands of Egypt, were locked in one place with ten thousand ruras in a circle. It is called Avaris. According to Maneon, shepherds from all sides surrounded him with a high powerful wall in order to reliably harbor their good and looted prey.The son of Misfragmutosis Tummosis, led by troops of 480 thousand people, besieged the city and tried to take it with an attack. But then, having abandoned the siege, he concluded an agreement with them, according to which, leaving Egypt, wherever they want, they will all leave it unharmed. Under these conditions, at least 240 thousand of them left Egypt and headed with all their household and with the whole scarb through the desert to Syria. But out of fear of the power of the Assyrians, who at that time dominated Asia, they built a city on the land now called Judea, capable of accommodating all these thousands of people, and named it Gierosolima ».they all leave him safe and sound. Under these conditions, at least 240 thousand of them left Egypt and headed with all their household and with the whole scarb through the desert to Syria. But out of fear of the power of the Assyrians, who at that time dominated Asia, they built a city on the land now called Judea, capable of accommodating all these thousands of people, and named it Gierosolima ».they all leave him safe and sound. Under these conditions, at least 240 thousand of them left Egypt and headed with all their household and with the whole scarb through the desert to Syria. But out of fear of the power of the Assyrians, who at that time dominated Asia, they built a city on the land now called Judea, capable of accommodating all these thousands of people, and named it Gierosolima ».

Pharaoh Seti I took the fortress of Canaan with an attack, expelled the chassa from Egypt and forced them to migrate to the Negev desert. These chas / sas (either from the Egyptian verb «chassa » – «wander », or from Semitic. – «chassa » – rob <TA <G1>

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The fact that the hicks were Jews is clear from a lot.

Gixos (« shepherd kings », cf. Joseph Flavius's words: "for an abomination to the Egyptians is any shepherd of sheep", or the Greek transformation of the Egyptian hekau khoswe – `tanks of alien countries`) — XV and XVI Egyptian dynasties (1 During the period of chaos that marked the end of the Middle Kingdom (approx. 1720), the hixos carried out an unexpected attack from the east, the Egyptians did not have time to gather strength and resist. They actually controlled all of Lower Egypt, Canaan and Syria to the Euphrates. Items belonging to one of their rulers were discovered even in Crete and Mesopotamia. The destruction of several «Palestinian » cities in the 16th century. BC, testifies to the Egyptian military campaign following the expulsion of hicks from Egypt. The power of the hicks in Canaan was accompanied by significant economic prosperity,large cities with powerful defensive structures arose, war chariots, a new type of swords and battle axes were put into use. The power of the Hicksos king Hiana reached a significant scale, the finds with the name of which were made in Knossos and in the area of Baghdad. About 1,570 hicks were expelled from Egypt and pushed to the south of Canaan, where their power lasted several more decades. According to the book of the Mane-Fon (d. in the III century BC) Egyptian, they were Phoenicians from Jerusalem. «Sati » (residents of eastern Syria) of Egyptian monuments, they worshiped the god of desert and evil – Setu, which resembles the then name of the Jews – Sutu, Suti. The capital of the hicks was first Memphis, then Avaris (in the east of the Nile Delta). Some fortifications of the hicks and stele or monument were opened,built under Ramses II in memory of the 400th anniversary of the founding of the city by the Guixos ruler. Stela was erected in 1320 – 1300, which means the city was founded in 1720 – 1700. The phone calls the gix people courageous; they burned cities, destroyed temples, brutally and arrogantly treated natives. «It is not known why God was angry with us: people of unknown origin came from the east. They went boldly against our country and easily conquered it without a battle. Having dressed the princes of the country, they mercilessly burned the cities and destroyed the temples. They treated all the locals extremely disliked: some were killed, others were enslaved to wives and children ... » Archeology data confirm this destruction. The restoration of the destroyed temples was proud of the Queen of Egypt Hatshepsut. In general, they accept it is Egyptian culture, and do not try to impose their own.According to Maneon, the first of these gypsum kings was called Salatis, which in Phoenician means "vlasteline", and this proves that the hicksos – are Phoenicians. The reason for the war was religious reformation, conceived by the Apepi (Apofis) hicks, forcing the Egyptians to abandon their gods and worship Suteh (Seta). The war lasted three kingdoms: I Taaa and Razeken II Taaa successfully started it, Razeken III Taaa the Victorious expelled the guix from Delta and forced them to lock themselves into Avaris, from where he expelled them, in the amount of 240 thousand, the first king of the next XVIII dynasty, Aagmes I (description of this war has been preserved and Gixos left behind in Egypt the brightest memory and in the texts they are called names like: "beechie", "yuzva", "villain", etc.,although Apopifis is recognized as legal pharaoh. This Apophis – Pharaoh, on the board of which, according to ancient writers, Patriarch Joseph the

Beautiful arrived in Egypt and who may have lived in the XVI century. Joseph Flavius considers him the 2nd, Julius the African – the 6th king of the XV dynasty (gixes). Monuments, however, explain this disagreement: it turns out that there were 2 Hicks rulers of this name with the royal titles 'A-knon and' A-userr, obviously corresponding to the 2nd and 6th rulers of the hicks dynasties. His reign continued, according to the monuments, for at least 33 years, and according to the testimony of Mafon – 49 years, until about 1570. Gixos graves are very similar to graves found in southern Israel. After exile, according to Manifon, the hickshaws settle in Jerusalem and Judea.The Christian tradition of the angel Samael (– Shmuel = Shem-el) identified with Satan. The identity of the word formation is also discovered: Sim (Shem) and Sim-El (Sa-mael –), on the one hand, and the Egyptian name is the god of the Gixos Seth with the addition of an – Set-en (« god Seth » or Satan, in Hebrew, Sethane Strictly speaking, the name of the biblical patriarch is not Sim (Shem), but Shet, or, as translated in Septuagint, – Seth, from which Noah came. WITH. Lurie recognized Jews in hicksos.as translated in Septuagint, – Seth, from which Noah came. WITH. Lurie recognized Jews in hicksos.as translated in Septuagint, – Seth, from which Noah came. WITH. Lurie recognized Jews in hicksos.

With hicks, Egyptian art and literature continued to flourish. The famous mathematical papyrus is dated the 33rd year of Apopi I; from the same king came to us a written device stored in the Berlin Museum, granted to him by the scribe Atu. The era of the hicks includes the Westkar papyrus we know. The Ebers medical papyrus, written a little later, could not have been compiled if the era of the hicks was a time of break and stagnation. Finally, the surviving lower part of the colossal statue of Hiane and the golden barracks found in the tomb of King Kamos (the predecessor of Yahmos) belong to the best works of Yegipet art. Hiana's scarabies also stand out from left hypoxos. An important inheritance of the hicks was horses and chariots, which the Egyptians of the Middle Kingdom did not know. The name of the horse in Egyptian is Semitic. T.o.,a cavalry appears and, at the same time, a new line between the estates. The Egyptians borrowed from the hicks and winged sphinx (the motive inherent in the art of Mesopotamia – the image of Sheddou).

It is believed that the hicks acquainted the Egyptians with the manufacture of iron. It is believed that «shepherds of sheep and goats (hik (u) ameu) » brought to Egypt a new loom and new irrigation methods (plots practiced on the great rivers Mesopotamia). Ancient Egyptian masters adopted some of the construction techniques inherent in Mesopotamia. The dependence of the Egyptian system of measures and weights (adapted to the decimal system) on the Sumerian, – twelfth was found. From them, the Egyptians borrowed horses, chariots, Canaanan sickle swords and chain mail. The shepherds also brought pomegranate and olive trees and apple trees (settled residents of Canaan) to Egypt.

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African: "The XV dynasty (in Egypt was) of shepherds (gixos). They were Phoenicians, foreign kings who took Memphis and founded the city (Avaris) in the Sephroite number,

on the basis of which they owned the Egyptians. "

Yu Perepelkin: "The basis of the rather motley Gixos association was Semitic tribes close to Arabs and Canaanites."

The Kenites mentioned in the form of "k-n-i" on the Egyptian obelisk of the XII dynasty discovered on Sinai were one of the first Habir tribes to come to Egypt ("" – "ken" acc., Hebrew, – "true, correct").

Many gypsum graves resemble the burials of the southern part of «Palestine ».

There is a Christian tradition preserved by Sinzel, according to which Joseph ruled Egypt under the pharaoh gixos Apopi, being vested with the title of governor of Egypt. Bar-Gebrei: "Rules in Egypt are the 4th king from the shepherd dynasty, whose name was Apapus. And he ruled for 14 years. And it was a king who saw dreams and made Joseph the ruler, according to what was written by the Chaldeans. It seems that the kings of these were called the Shepherds from (their) brotherhood with Joseph. "

In turn, the fact that the hicksos were also Phoenicians is indicated by the words spoken by Ramses II before the battle of Kadesh (1296 BC) in the war with Canaan, – in his prayer to God Amon, the enemy army «shepherds ».

Meanwhile, Pharaoh Sheshenonk I (945 – 924 BC) calls the Jews and Edomites defeated by him "the people" of the distant land ", – the Egyptian word ame / ameu / amu – mn. h. from "amuha") meant pasta.

The whole story of how the wise Joseph predicted hunger and carried out a reform on the dream of Pharaoh, surprisingly resembles the inscription of a certain Baba (name Akkadsky), a member of the royal hiksos dynasty, opened in the tomb of the governor of the city of El Kaba, as a friend of the crop god. And when the famine came, which lasted many years, I distributed wheat to the inhabitants of the city during all the years of famine ».

Yu.B. Tsirkin agrees that the gixos – are Phoenicians, noting that the large names of the gixos – are post-Semitic, therefore – the hiksos are not hurrits, but the natives of «Palestine », and the pharaohs Yahmos after the expulsion of the hickshogs, continuing or ending with them Avaris and Sharukhen were the pillars of the powers of the Gixos. Tsirkin writes that since Sharukhen was «more likely a Canaan city than the Amorean », then the hiksos were Canaanites.

The Phoenician-Jewish origin of the Hicksos is also indicated by the Anatu cult, which was located in Tanis, which was distributed during their reign in Egypt. She was honored at the end of II thousand. BC Jews «Palestine »: Judge Shamgar is named son Anat

(Anatu). As they said, the Jews of Elephantina also honored this goddess. With hicks, the Canaan cults of Reshef and Baal, also honored by Jews, also penetrated Egypt (see below). In the Cairo Museum there is a sarcophagus of one close Hickso king Apopi, who bore the Semitic name Abd (« service »). The names of the Hicks kings like Jacobher (« Jacob is satisfied with ») leave no doubt for a thinking person.

Confirmation of the identity of the hicks / Phoenicians / Jews is the life of Joseph the Beautiful, who, apparently, combined 2 positions: "the ruler" and "the head of the granaries." Joseph's purchase of "all the land of Egypt" for Pharaoh (Genesis 47, 13 onwards) is a consequence of the social revolution that occurred in the rule of the hicks: before them the land belonged to noble nobles, and after the expulsion of the pharaoh-mi hicksos, the land was under the jurisdiction of officials, the peasants were slaves of the pharaoh.

After the death of Joseph, the Jews «bred and multiplied and grew and intensified extremely » (Ex. 1: 6 – 7). However, the new pharaoh, «not knowing Joseph » (Ex. 1: 8), seeing the threat of the presence of a large alien people in the country, enslaved the Israelis and sent them to the construction of the cities of Pete and Ra'amses (Per-Atum and Per-Ramses), erected by Ramses III, who ruled in the first 2 / Some of the foreign slaves employed in royal works are called apir, that is, «habiru ».

"And Joseph went out on behalf of Pharaoh, and passed all over the land of Egypt." 41:46).

Among those who have come to us (on the Turin list, on the cylinder seals and scarabs, in «Egypt » Maneon, other monuments) names of the gypsum kings, Semitic names are found: Apahnan (Aba-Hnan – «father Canaan <TAamGu1> in the surviving 1st part of the name of the Gixos king «Meni ... » the name «Meni » may be the name of the Hananan deity of fate of Meni (Menia). The names "Anat-Her" ("Anat is satisfied"), Anati (« my Anat »), Aper-Anat, Weser-Anat are of Ugharite origin. Perhaps the Akkad names are: Khian (Kian, Hian; see Prince I), another well-known form of the name of this pharaoh «Khiyaran, Khajran » are interpreted as «born in ajar (ayyaru) », in one of the months of the Nippur calendar; Bebnem (Babanem); Salit (is), where — "hold, rule, dominate", Hebrew), perhaps he is – Tsar Shalek (Sharek), mentioned in the genealogical tables of Memphis priests; Yakob-her (root «yaqb-hr », - «Yaob Shemsu (Shemesh); Satapi (Shet-abi – «(good) Shet (Shedu) – my father »; this name can be interpreted as «Set-abi » – «Hamush » – of Sumero-Akkadian origin: phonetically close to him is the name of his son Sargon Ancient – «Rimush », and the the theophoric name of one of the inhabitants of Ur – "Sin-mush tesher" – Semitic also includes names such as Hadash ("new"), Benon ("son"), Abu Ash (« fire father »), Hidam (possibly «Codem » – «before,earlier »), Apami (« Aba-ami » – «the father of my (her) people »).

The connection of the hicks with the Phoenicians is indicated by Tutmos III, who fought in

Canaan and southern Lebanon, and built a fortress called "Minheperra (Tutmos III), who expelled the hika ameu", – i.e. by his own admission, Pharaoh, he fought with the hicksos. It is noteworthy that according to the Manefon, the pharaoh who expelled the hicksos from Egypt, – Misfragmufosis, i.e. Minheperra (Tutmosis III).

The connection of the hicks with the Jews is also confirmed by Plutarch, speaking of the tradition according to which Tiphon, having been around the desert for 7 days, brings to light Jerusalem and Judea. Diodor Sicilian speaks of the statue of Moses on a donkey in the Jerusalem Temple.

Tacit: «sometimes it is believed that people from Assyria seized part of Egypt due to lack of land, and then built their cities and began cultivating the Jewish lands and near lands of Syria ».

According to Strabon, the Jews are Phoenicians and Arabs mixed with the Egyptians.

Feofrast writes: although the Syrians, to whom the Jews belong, following the original sacrificial rite, still sacrifice living beings, but if we were ordered to make sacrifices in this way, we would be eliminated from such an act, even though they do not eat sacrificial meat, and instead they make a burnt offering with the abundant libations of honey and wine at night; they quickly became

Aristotle, according to Clearchus of Sol: among the widows of philosophers they call "kalans", and among the Syrians – "Jews."

Cheryl, the Greek author of Vn.E. originally from Samos, who wrote about the Greco-Persian war, mentioned among the Persian troops and Jews, saying:

«After them, the people seemed to be a destiny species,
He emitted the Phoenician speech with his mouth,
Where the Solimsky Range and the wide sea live, he lives ».

There are really modern «historians » who consider this quote from Joseph Flavius a mistake of a Jewish historian, they say here they talk about some other people. So Herodotus directly speaks about the participation of the Syrians from «Palestine », i.e. Jews in this campaign!

Filon of Bibles: «Kron (El), whom the Phoenicians call El and who reigned over the country, and then, after his death, was deified under the guise of the sacred star Kron, had from the native nymph called Anobret, the only son, – him, therefore called Yehud (Juda), so now decorating with the royal outfit and building the altar, he sacrificed ». It is interesting that the Phoenicians Yehuda – is the god Yevo.

Yevo was especially revered in Berut. The name of this god is clearly reminiscent of the Old Testament Yahweh (Yahweh). Their activities were similar: Yevo ruled the stormy sea, and Yahweh was originally the god of storm.

Famous anti-Christian scientist Celsius speaks of Jews and Phoenicians as something in common, – for example: «And everything that is said or not said in Judea according to their method, as is now usually the case in Phoenician and Palestine, – it is considered wonderful and immutable in them. I could talk about the method of divination in Phoenician and Palestine, which I had to hear and which I studied. There are many types of prophecy; the most perfect – among the people here ».

As for the prophets, the identity of this institution both among the Phoenicians and among the Jews is due to the common worldview: the Canaanites, like the Jews, believed that life was completely determined by supernatural forces, and therefore oracle was needed to predict the future. From the texts of Ugarit, it is known about the soothsayer who took part in the celebration of the new Moon. It is also known that the rulers of Ugarit Keret and Danilu prayed in the sanctuary before the start of important things, and Solomon did just as well in Gibeon: «And the king went to Gibeon to make a sacrifice there, for there was the main altar. Solomon carried a thousand omnipotence on that altar ».

At the prophet Ezekiel «the world tree » appeared in the image of a Lebanese cedar growing in God's garden (Ez. 31). The Prophet Isaiah believed that the day would come, the times would die, and «the glory of Lebanon » with its cedars and cypresses would come to New Jerusalem (Isa. 60, 13). Only before God is the Lebanese cedar powerless. «The voice of the Lord crushes the cedars; The Lord crushes the cedars of Lebanon » (Psalm 28, 5).

It is known that the only non-Jewish country visited by Jesus was «the borders of Tire and Sidon », where the Gentile asks him to heal her sick daughter, to which the founder of Christianity replied that he came only to the Jews, and not to the dogs. It would seem that if this is so, then why did he even go there? So the cities of Phoenician were as Jewish as the cities of Judea?

By the way, the myth of the resurrection of Jesus Christ is clearly of Phoenician origin: cf. the death and awakening of Tammuz, Adonis, Ashmun and Melkart. He also connects healing with Ashmun Jesus. (God the healer Ashmun was especially bowed in Carthage, – Wed, which is also the doctor of the Jewish people according to the Bible [Ex., 15, 26]).

However, in the Old Testament we see the same motives. So the myths of the Ugarit of the goddess of the Sun and Anat bury Baal, accompanying this with grief for the dead god, – cf. Deut. 26: 14, where Israeli peasants, paying tithing, say that they pay the dead god.

Even more remarkable is the words of Menander of Ephesus, preserved by Joseph Flavius,

the Tyr king Hiram established the feast of the resurrection of Melkart in the month of Peritius (2nd floor. February – beginning March); in other words, the Phoenicians not only celebrated the arrival of spring – sand (pass), but it was the culmination of the god But after all, the heroes of the Gospels – are certainly Jews, which means that the Phoenicians dissolved among the Jews.

The Babylonians did not separate Phoenician from the country of Amurru (« Palestine »).

The Egyptians of Syria and «Palestine » were called the country of Khor.

When Antioch made an alliance with Ptolemy and married his daughter Cleopatra, he lost in the form of a dowry to Kelesiriya, Phoenician, Samaria and Judea.

Girkan built a city called Tire.

Epiphanius of Cyprus – the famous churchman was a Finnish, and according to the religion – first a Jew, and only then a Christian. Consequently, the Phoenicians professed Judaism?

The Bible tells that Esau, the brother of Jacob, took the Canaan Hittite women as wives (Genesis. 26:34; 36: 2).

Archaeological finds in Cyrene and Tripolitania testify to the trade relations between Eretz Israel and Libya even before the Babylonian captivity. The city of Tripoli itself (in Libya), founded by the Phoenicians back in the 7th century. BC, on the Roman map of the 4th century. had a settlement called «Scina, a place [living] of imperial Jews ».

The occupation of the Phoenicians was considered to be trade, silk industry, production of purple paint.

Maritime trade was famous, for example, Tire. However, in the Middle Ages, the Phoenicians are not mentioned, but the Tyr Jews are famous for their silk and glass products, and there were Jewish shipowners. The silkworm and purple products of the Finnish (Greece) Jews enjoyed fame throughout the Byzantine Empire. The importance of Jews for the silk industry is confirmed by the fact that the Neapolitan king Roger called Jewish specialists from the Byzantine Empire to improve silk production in southern Italy. Traveler of the XVII century. Tavernie says that in Lara, in Persia, the population, mostly Jewish, is extremely skillful in the fabric of silk; their belts were especially beautiful.

Similarly, we can talk about trade. So in Ostia – of the trade harbor and the military port of Rome at the mouth of the Tiber – several epitaphs for Greek were discovered. and latin. languages indicating that during the period of the republic and the empire there was a Jewish community, which occupied a rather high social and economic situation. According

to the French historian Edmond Ponyon, already in the Caroline era, the Latin words mercator (kupets) and judeus (Jewish) were synonymous because «the only merchants at that time were Jews ». Benjamin from Tudela reported Jewish shipowners in Tire. In southern France (especially in Marseille), Jewish shipowners have been known since the Byzantine era. Jewish-mutters in the Late Middle Ages are celebrated in Aragon, Barcelona, Portugal, and the Balearic Islands. Most Mediterranean ports had Jewish merchants,brokers and insurers.

Characteristically, in New York, the ancient time – Alexandria was 2 Jewish quarters. Here, Jews took part in trade and navigation (cf. Jewish young lady, a certain Danoul, which is mentioned in one of the Fayum papyrus) and were especially engaged in crafts (Philo, In Flaccum, passim).

In Italy – in the heart of the Empire there were many Jews – beggars (Marzial, XII, 57), predictors (Yuvenal, VI, 542; cf. Procopius, Bell. Goth., I, 9), Fire sellers (Maarcial, I, 41), weavers, tent manufacturers, purple sellers, butchers (Garrucci, Cimi-terio Randanini, № 44), taverns (Ambrossius, De fide, III, 10, Arch., II, 154), jewelers (R. E. J., XIII, 57 – Naron), doctors (Celsus, De medic., V, 19, 22; Corp. inscr. lat., IX, 94) and writers (Cecilia, Joseph Flavius), not counting preachers, lawyers and theologians (Mattatia bin Geresh et al.) At the end of the IV century. in some provinces of southern Italy, the "ordo" (higher class of citizens) of many cities consisted entirely or mostly of Jews, which serves as evidence of the welfare of the latter (Cod.Theodos., XII, 1, 158).

The author of the III book. Oracle of Sibyla, referring to the "elected people", says: "Every country and every sea is full of them" (Sibyll., III, 271; cf. I book McC., 15) affirming the words of Joseph Flavius and Philon of Alexandria about the all-world diaspora which can only be explained by the participation of Jews in world trade, i.e. that they are – Phoenicians.

***

Another but most important question – are there receivers, heirs of the glory of the Phoenician people? They don’t write about it, however, there are receivers, they exist and now – because it is known from the Bible that entire Canaanite tribes, like Galileans, Idumites and Iturai, turned to Judaism, therefore, mixed with Jews, the Jewish marriages with Canaanites are known, like the daughter of the Hananite Shua, whom Judah took for himself as a wife, and Various Canaanites are mentioned among Israel at the time of the Exodus: for example, by the Court., 1, 16; 4, 11 Kenit Hobab was the father-in-law of Moses. Ezra’s book says that Jews began to marry Canaanites and Hittites = Phoenicians (Ezr., 9, 1, 2). See the book. Ruth. The Talmud speaks of a family of proselytes that lived in Jerusalem in the 1st century. BC Antiblah (the name is spoiled, but some Baal clearly appears in the last part).Akiba bin Joseph, the father of Talmudic Judaism, comes from Sizar, a Hanay military leader killed during the judges, and from a Jewish mother. Another

Jewish hero – Simon Bar-Giora will also proselyte-finikians.

Bible characters such as Y‘el, who killed Sisra (Court) also point to a mixture of Jews and Canaanites. 4:17 – 22). Many researchers see its history as evidence of the formation of the ancient Israeli community: as the Union of Knees of Israel strengthened, the Kenites and other nomadic and semi-nomadic clans, depending on the Hananan city-states, sided with the Jews and eventually included in their community.

Hence, according to the author, such phrases from the Bible as Ezek. 28:22: «And say: here I am on you, Sidon, and will be glorified among you and find out that I am – Lord when I execute judgment on him and reveal My holiness in him », – i.e. in Sidon will be preached about Gdong.

In ancient times, the proselyte communities («Cyrillus (» Cyrillus) formed in Phoenician and – Palestine are mentioned. Alexandr., In Patrologiae, LXVIII, 282).

Finally known is Aziz – ruler of Emes (Phoenician), who was due to marriage in a relationship with the Iroda family.

The law allowed to marry the so-called "beautiful captive", without making a distinction depending on which nation it is taken from. These captives could be ch. fr. Hananeki. Characteristically, the fact that the marriage of King David with the daughter of King Talmai from Geshur (II Sam., 3, 3) does not cause disapproval anywhere. When Ezra appeared (458 BC), Jews entered into mixed marriages with Egyptians, Moabites and Ammonites. The best and most respectable Jewish families set an example for the lower segments of the population in this direction (Ezra, 9, 1 – 2). It was put forward that since the Assyrian king of Sanherib, peoples have mixed with each other and national characteristics in the sense of ethnological have disappeared, and all, therefore, can be accepted by the Jewish people as proselytes under the condition of moving to Judea (Mishna, Jadaim, IV, 4). A case is knownwhen an ammonite proselyte was allowed to marry a Jewess.

Ezra reproaches the Jews for being, incl. priests and Levites, «did not separate » «from the Canaanites » «because they took their daughters for themselves and their sons ».

Solomon Lurie, the author of the well-known work on anti-Semitism in the Ancient World, generally believes that when the Canaan was conquered by Jews, there was no genocide described in the Bible; this is a late insert serving as a consolation to Jews suffering from the oppression of the Gentiles.

Yu Tsirkin also considers the information about the destruction of the Canaanites exaggerated: «When settling in the occupied lands, the Jews sought not to expel the former population, but to subjugate it to themselves, turning it into their dandies (Iud. I, 28 – 33)

».

Archaeology data show that the destruction of the cities of the late Bronze Age – Lahish, Bet-El, Tel Bet-Mirsima, Khatsor and others was carried out by Yehoshua bin Nun in the middle. XIII century BC However, no evidence has yet been found in Jericho and Aye confirming what was said in the Bible; as for Scheme, the transition from the Canaan period to the Israeli period occurred, apparently, peacefully. There is archaeological evidence of the penetration of Israelis into the wooded areas of Galilee, while the Canaanites continued to own plains and their cities there.

"Palestine" does not appear on coins of the series "crown", minted in 139, for which the provinces are represented, bringing gifts to the emperor (often in the form of a crown or crown), and the name "Phoenician" may also include "Palestine".

The Prophet Ezekiel mourns for Tire.

G. Vels in The Fundamentals of History wrote: «As the political power of the Jews weakened, after Karfagen and Tire sunk into oblivion, and Spain became a province of the Roman Empire, the Jewish dream of world domination grew more and more. There is no doubt that the Phoenicians, by the will of fate scattered throughout Spain, Africa and the Mediterranean and speaking a language similar to Jewish, and having lost their former political power; became new converts Jews ».

Tyr and Sidon have been centers of the Jewish population since the Hasmoneev era.

The god Adonis, beloved by the Phoenicians, was killed by a boar, which explains the trepidation of pork. In any case, she was not eaten in Sidon. Sidon – an ordinary Phoenician city, if they didn’t eat pork there, then they didn’t eat it throughout Phoenician.

In the same Sidon, the oldest known image of Magen-David was discovered in print of the VII century. BC, owned by a certain Yehoshua bin Asayahu.

Herodotus spoke of circumcision in the Phoenicians. Filon of Biblesky says that Kron circumcised himself and made others do it.

Months of the Phoenician calendar – Ethanim, Bull, Faalot, etc., before meeting the Babylonian calendar are mentioned in the Old Testament as Jewish.

Abraham and Gd conclude the «covenant » (Brit), in which B.A. Turaev saw the analogy with the myth of the foundation of Berit-Beirut by the married couple "Elion, Elion" ("Higher") and " Berut" ("Union"), which can be personified

Of great interest is the anthroponym Tarshish (not a toponym!) twice mentioned in the

Bible: in the book of Esther (1:14) Tarshish – one of the 7 dignitaries of Persia and Midia «, in I Khronika (7:10) » the founder of one of the clans of the Binyamina tribe. It can be assumed that they called those who came from the Spanish colonies of the Phoenicians.

Not only Shlomo, but other kings participated in trade with Tarshish. So, during the time of Ahaziya, the son and successor of Ahab on the Israeli throne (897 – 96 BC) y of the Israeli kingdom, a merchant fleet appeared that reached Tarshish and exported precious metals from there (I Tsar., 22, 50); with his ships, apparently, sailed and the king of Joseph

Jews, contrary to speculation, do not eat the blood of Christian babies, – meat should be separated from blood. Mikhail Zilberman writes that the use of blood by the Canaanites for food was also prohibited (blood, like a libation, belonged only to the Great God-father, the lord of the earth, water and the underworld). Like ancient Jews, the Canaanites also correlated blood with their souls: «Akhat's blood spilled, and the soul came out of it » – said, for example, in the Ugarite epic about Daniel.

Holy prostitution associated with the Phoenician Astarte (Malkat-Gashomaim Jews) was common in Judea and Israel, the prophets fought against it. Moses forbade the sale of daughters (« Do not sell your daughters so that the earth does not cover with stain and evil spirits », cr. Leviticus. XIX), but despite this, sacred prostitution took place even during the time of the Maccabees. Jews participated with Moabit girls in phallic festivities at Beth Eskimot (Prince Moses IV, ch. Xxv). The Prophet Baruch says: «Women who are girded with ropes sit along the streets and burn incense. The one who is invited to copulate with a passerby then boasts in front of his neighbor, who did not see how he unleashed his belt » (Baruch, VI).

Monotheism apparently developed over time among the Phoenicians as well as among the Jews: in the agreement between Hannibal and Philip, the Carthaginians swear by a certain Divine of the Carthaginians (fiaiuovoc Kappi6ovicov), the Roman emperors of the Phoenicians Septimius North and Heliogabal revered the one God the Solnets, who was honored by Julian Gradually, in Phoenician, the word Baal changed the meaning of – from the concept of «god », he, as a proper «lord », began to recognize citizens, a civic collective for example b'l sdon (citizens of Sidon).

Already in theology of Philon of Biblesky-Sunhanyaton (the latter lived before or during the Trojan War) there was virtually no polytheism – he was, but rethought, now cultural heroes – mortal people began to be recognized as gods.

Melkart, who, according to Tsirkin, has an analogy with the biblical Samson and the Babylonian Gilgamesh, was of a solar nature.

Gd Jews and Phoenicians the same – is clear from the words of the prophet Amos speaking on behalf of Gd "Didn't I bring Israel out of the land of Egypt like the Philistines

from Crete and the Aramean from Tire?" (Am., 9, 7).

If we talk about the prophet Amos, then his phrase "I shot his fruit at the top and its roots below" is found on the inscription of the Canaan king Ashmunazar (lines 11 – 12).

Jews and Phoenicians had the same customs:

– the son-in-law lives for some time in the father-in-law's family.

– the Carthaginians let go of their beards and covered their heads with a hat resembling a fezka. We also see in the images of the Phoenician sailors.

– like the Phoenicians, the Jews once made sacrifices to Gd (milk), – teaching Moses, Gd exclaims «Give me the firstborn of your sons » (Exodus 22:29). It is known that King Ahaz (741 – 725 BC) sacrificed his son at the moment of danger (II Tsar., 16, 3). He erected many images of Baal in the Ginnom Valley, made sacrifices and lit them incense (II Chronicles, 28, 1 – 4), a building called Alijath Achaz erected on the roof of the Temple, in which religious sacraments were made in honor of the "heavenly army" – stars and planets. Menasha (Manasseh, 695 – 640) equalized paganism with Judaism, – idols of Astarte and Baal stood on the Jerusalem Temple Square, – in the Ginoma Valley, outside the city, the altar rose,on which Jehovah was sacrificed small children. This rite operated under his son Amone and continued at the beginning of the reign of Joshiyahu, who, however, finally eradicated these and other pagan rituals (II C. 23:10). The words of Jeremiah (7:31), speaking on behalf of Yahweh: «They arranged the heights of Tofet, which in the valley of the sons of Hinnom, to burn their sons and daughters in fire, which I did not command and that I did not come to my heart », – sound like a polemic with those who held similar views. As you can see, everything is like the Phoenicians, who were also not unanimous about this ominous rite – when it was usual in Carthage, in Tire it was already abandoned. Then, in the Carthaginians, this rite changes for the better: prisoners were sacrificed or (which became possible under the Phoenician Emperor Geleogabale) children of a different nationality,which resembles Apion's words about Jews: «Every year they abduct the Greek, feed him for a whole year, then lead him into the forest, kill him, sacrifice his body for a burnt offering, according to their custom, and take an oath to hate the Greeks ».

Mikhail Zilberman noted: «When excavating the land of Canaan, archaeologists discovered a large number of charred children's skeletons in various burial places. Often, the burial of burned children was carried out in the form of burial of urns with dust (often with dedication, military, inscriptions) in caves ... As a result of excavations of the ancient Hananan temple in Gezer, in one of the caves on its territory, numerous children's corpses buried in jugs were discovered. All these children were no more than 8 days », – cf. "Give the firstborn of your sons to Me ... let him be with his mother for 7 days, and on 8 days (without circumcision) give it to Me."

– like the Jews, the Phoenicians do not call their son in the name of their father, but, like the Jews, they could name the child in the name of a deceased relative, for example, in the name of their grandfather.

– the Carthaginians' tithing to the Temple of Tire is similar to the same gathering among Jews in favor of the Jerusalem Temple.

– in Carthage there were ybl sacrifices, which, as I.Sh. believed. Shifman may speak of a custom similar to the so-called Anniversary of the Jews.

What about Shabbat? Yes: evidence of this holiday is held by Titus Libya, who reports that during the war between Rome and Carthage in 211 BC. Carthage commander «Gazprombal sent to Nero (commander of the Roman troops. – A.Z.) with a request to postpone negotiations for tomorrow: at the reserve Today, historians have shown that here it was about Saturday, a day in which no business could be done. That's how I understood, for example, I.Sh. Shifman (Korabelv M.I. «Hannibal », M. 1981).

A hint of the holiness of the Sabbath is also given by one text from Ugarit, which says that El took pity on the 7th day over Denel / Daniel and gave him a son.

The Jews had the so-called «Saturday year », when the land should be rested, agricultural work is suspended, sowing and harvest, picking fruits, etc. not produced (Lev. 25.3 – 4; 26.34 – 35.43). In the Ugarite myth of Daniel, she narrates how Pa-gati, Akhata's sister, the Rapaita priestess “stimulating the will of the gods”, mourns Balu because “death threatens the god Balu at the end of (each) seven years,” and with it – the arrival of drought and hunger: "There will be no dew! There will be no rain! The sources of the abyss will not be in full swing ... But Balu will return ... (and) ... will sprout with a young stem on a bed. "

In a letter from Ugarit we find: «give [between those] those 140 shekels that still remain from your money, but do not require interest, we are both noble people », – cf. passage from Deuteronomy XXIII, 20 (cf.: Inovit XXV, 36 <TAG>

From the same Ugarite texts we learn that the royal tithe – tax on the maintenance of the royal court, – cf. I myself. 8:15, 17.

This North Phoenician city of Ugarit is important in that cuneiform tablets with Phoenician literature have been preserved in it. Of particular importance for biblical studies are texts that include works of religious and mythological (« Ba'al », «Ba‘al and Anat », «Brak Nikkal and Ava » and others) and historical and epic nature (« History [Kesu These texts – 1st famous works of this kind on one of the northwestern Semitic dialects (according to other researchers, the Ugharite language – North Canaan dialect) and belong to the Dobblebian period, which makes them the most important source for studying not only the

literature of ancient Canaan, but also the genesis of biblical literature. Already in the 1930s X. L. Ginsberg and W.Cassuto began a comparative study of the Ugarite and Bible; Cassuto, in particular, concluded that the Bible is a direct continuation and development of the Canaan literary traditions. The concept of Cassuto formed the basis of the Israeli Bible school. A number of experts were inclined towards a more radical view, according to which the influence of Canaan literature on the Bible is so great that the latter should be considered as part one. that the latter should be considered as part one. that the latter should be considered as part one.

In its rhythmic structure, biblical poetry is similar to the Ugarite. From the point of view of the types of verse, there are bicolons, tricolons, tetracolons and pentacolons in both Ugarite and biblical poetry; equal (2/2, 3/3, 4/4, 5/5) and unequal (3/2, 4/3, p. 5/4) and t. Both literature is characterized by the widespread use of the stylistic principle of parallelism in its various versions. Moreover, there is a great similarity between semantic pairs used to create parallelisms. Many stable phrases (epic formulas) of the Ugarite epic are found in the oldest prosaic narratives of the Bible (primarily in the books of Genesis and Samuel). The Bible reveals many speech revolutions, artistic idioms and paths characteristic of Ugarite literature.

All the gods of the Ugharite pantheon – the descendants of one creator god El, and some of the constant epithets related to him, as well as to his son Ba'al, are found in the Bible as epithets of God Israel. It should also be noted that elements of the myth are found in the Bible, the full version of which became known from the Ugarite literature; this myth tells about the struggle of Ba'al with sea monsters – Leviathan, a snake directly running and a bending snake (cf. Is. 27: 1: «That day the Lord will smite His sword ... a leviathan, a snake directly running, and a leviathan, a snake bending »). A.I. Nemirovsky believes that in the church depicted on the Phoenician churches curled up and devouring his own snake tail, the Jewish Leviathan guesses.

The grief of the Jews was expressed in tearing clothes, and in the Ugarite myth, Daniel also tears his clothes in grief over the murdered son Akhat.

Some Phoenician customs are specifically prohibited as pagan. So, the Phoenicians know the rite associated with «the sacred marriage », according to which they cooked a kid in milk. After the establishment of monotheism, the Jews, therefore, were forbidden to cook a kid in the milk of his mother.

Another proof of the identity of the Phoenicians with the Jews is the battle of Megiddo – in 1502 BC. Pharaoh Tutmos III defeated a coalition of 330 kings of Canaan and Hittites. This battle took place even before the Exodus, but so powerful memories were preserved about it that the last battle between good and evil would take place in Armageddon, that is, on the Megiddo Mountains (Har Megiddo [n]; Rev. 16:16).

The Phoenicians have a legend about the fiery Phoenix bird, dying once every 500 years and rising from the ashes again. Jewish legends indicate the age of 1000 years, after which the phoenix (– hall) burns out and reborn.

Moses, before talking with Gd, saw the invalid dome – bush, engulfed in fire, but not burned down. We also meet a similar divine sign among the Phoenicians in the myth of the foundation of Tire, where he burned exactly as well, but did not burn, the olive.

Carthaginians as a form of suicide and at the same time as a victim, God had a common way to rush into the fire, – but also committed suicide and biblical Zamvri, a former boss over half of chariots.

The post-harvest masks characteristic of the memorial cult of the Phoenicians were found not only in Carthage and Phoenician, but also on the territory of «Palestine ».

«Historians » write that the language of the Jews was Amorean (where is it known?), And only by the conquest of Canaan did they speak Canaan. It is not clear why the Jews began to speak the language of the people they destroyed? Anglo-Saxons in the USA or Australia speak Aboriginal language?

Yu.B. Tsirkin noted that from the inscription of Maktara about a special category of inhabitants – «the people living on the ground » in the community submission, an analogy with the so-called heroes in the Bible. Heroes were first called foreigners living on Jewish soil, – Canaanites. Because the ger then began to mean proselyte, it can be assumed that the Phoenicians accepted Judaism, which means that the Canaanite civilization is part of the Jewish, because the former mixed with the latter.

Tsirkin was forced to recognize a certain connection of the Jews with the Phoenicians: «The presence of common religious and mythological ideas of the oldest Jews and peoples of the Amorean-Hanaan cultural circle is explained by { ... } common origin { ... }». Tsirkin says that the Jews were distinguished from the Phoenicians by a special Yayakhwe, but it is not clear what the difference is. Yakhwe also had a special status in Berit. Melkart especially revered in Tire, in Carthage – Baal Hammon, etc. Tsirkin rather cunningly (but it is not clear why) separates the Phoenicians from the Jews, saying that the latter are closer to the Ugaritans, as if they are not Phoenicians. He also writes that allegedly the Phoenician priests did not marry, in fact this is not so. Aherb, the high priest of Melkart, was married to Elissa (and was considered the 2nd person in the state – everything is like that of Jews). From the funicular inscriptions it’s clearthat the priests married the priestesses (Zirkin himself writes about this elsewhere).

Jewish Day of Atonement of Sins, when the ruler was to confess and repent to the high priest, has a parallel with 2 texts from Ugarit that describe the rituals in which the ruler participates in the month of Tishri when the autumn new year comes. In the beginning, he

performs ritual bathing, then makes a sacrifice to the gods, begging to protect his people from turmoil and natural disasters. Another text refers to the redeeming victim.

For example, compare the words of Ribadiah king of Bible: «I confess to my God, the master and lord of Bible that I am sinful and repent of my sins » and the 78th psalm from the Bible: «How long, Lord, you will be angry unceasingly ... ». And there and here, as in the text of King Moab, people explained their troubles with the wrath of God for sins.

Common to Jews and Phoenicians was the Institute «Judges » competing with the monarchy (chophet, souffet).

The concept of tsarist power was perceived by the Israelis from the Canaanites (I Himself. 8). The reign of kings described in this biblical text is similar to the form of government in Canaan during the Israeli conquest of Eretz Yisrael.

John Gray noted that both the God of the Canaanites and the Gd of the Jews were the guardian of social values, the tribe.

In the 1st century BC – I century AD The Jewish population of Syria was rapidly increasing due to proselytes: according to modernists, a significant part of the inhabitants of this country, including even some Roman governors, was heavily influenced by Judaism. Mishna's lawyers extended to Syria the effect of a number of mitzvahs ha-tluyot ba-arets (`probations related to [holy] land`). So, in Mishna it is claimed: «Anyone who buys land in Syria is like someone who buys it on the outskirts of Jerusalem » (Hal. 4:11). Those. the sages actually considered Syria the territory of Eretz-Izrael. This is the – answer to the above question, why Jesus «who came to the Israelis » also visited «the limits of the Tyr ».

Jews took part in the Phoenician colonization, especially with regard to Cadiz (Heb. `Sacred`) and Tarshish. The latter in Septuagint, Targum and Vulgat is understood as Carthage, which, although not true, proves that Jews clearly lived in it. So according to Targum Jonathan Tarshish – Africa, i.e. Carthage (I Tsar., 22.48; Jer., 10.9).

One amora of the III century. interesting words are found: "Thira to Carthage know all Israel and its Heavenly Father" (Men., 110a). During excavations in Carthage, Jewish lamps were discovered, in the cemetery – located near the city, a large number of tombstones with the image of menorah and with inscriptions in Latin (formerly – in Hebrew). Carthage sages – p. Hinn, p. Hanan, p. Yitzhak and p. Abba – mentioned in the Talmud.

Jews lived in many cities of the Roman province of Africa, – in Gamarth, Mars, Hippo-Diaritus (Bizerta), Naro (with the ruins of a magnificent synagogue), Simitta (Shemtu), Hadrumetum (Sus), Tuzurus (Tauzar), etc. Significant groups of proselytes formed here;

some scholars suggest that among the latter, Phoenicians ethnically close to Jews and Berbers prevailed. Until the IV century. the standard of living of Jews Karfagen and other cities of Tunisia was high, many Jewish families belonged to the most affluent sections of society. In Djerba, Jews engaged in agriculture and processing of agricultural products, in other parts of the country, especially in port cities, – commerce. The export of grain and olive oil from the province of Africa. The industry was under the almost complete control of large Jewish shipowners who lived in Rome and united in a corporation of navikularii.

Abraham ibn-Daud said: "The communities of Israel are scattered from Halls on the edge of the Maghreb (probably the Hall in Tripoli, y the Great Syrtle) to Tangier (Morocco) at the beginning of the Maghreb; also at the distant end of Ifrica and throughout Africa and Egypt. "

The episode is characteristic when, before the assault on Jerusalem, Titus arranged a meeting with the question of what to do with the Temple. According to the available minutes of the meeting (Roman historian North) Titus said: «This building is – Temple and it must be destroyed ». Titus destroyed the city and the Temple, however, as previously Roman in Carthage, only the city gates as a symbol of punishment for disobedience – «the second Carthage ». Adrian, after the suppression of Bar-Kohba, "spell" Jerusalem and the territory of the Temple as in Carthage.

And in general, the perseverance and death of Tire, Carthage and Jerusalem are very similar.

When excavating in the Phoenician colony of Hadrumet, strange artifacts –magic tablets with the name of the B-ha of Israel were found, sometimes only with it one, sometimes along with the names of other gods. You can read on them, for example: "I conjure you, the devilish spirit, who is here in a sacred name. This is the name Aof, Alaof, the God of Abraham, Yao Isaac, Yao, Aof, Abaof, the God of Israel ... "

As a result of the II Jewish War, Libya was empty, which proves the offer of a large part of its population to Jews before this war.

From the "Adversus Judaeos" of Tertullian, it is obvious that the Jews lived in Carthage, and they penetrated even further west. African Jews are often mentioned in Jerome's correspondence with Augustine; was found in Gamarta, near Carthage, a large Jewish cemetery. From the conquest of Carthage by vandals (439) to the capture of Byzantium (533), the sacred vessels from the Jerusalem Temple, which were taken from Rome, were stored in Carthage (Evagrius "Scholasticus" Fr., IV; Procopius, "Bellum Vand.", II, §9). Justinian ordered Solomon, the ruler of Africa, to remake the synagogues in the church (Novellae, № 37). Solomon, however, had to flee from the rebellious Africans.

Jewish imitation of Joseph Flavius – Jossippon (I, chap. 2) tells that Zepho, the son of

Elifaz and the grandson of Esau, who was taken to Egypt as a prisoner, fled to Carthage, where he became a military leader. The source of the legend is unknown, but it resembles a Talmudic tradition (Jerush. Shebiit, VI, 36c), according to which the gargashites came to Africa from Asia, which is probably a hint of the colonization of Carthage by the Phoenicians who left Canaan. St. Jerome also speaks of hergesaei as the founders of the colonies. This vividly resembles the inscription that, according to Prokopiya, was found in Africa and in which Yoshua, the conqueror of Canaan, is called a robber.

Report Prokopia on the robbery of Yeshua – good evidence that the Phoenicians – are Jews: contrary to the historical senile who interpret his words as a memory of the Punians about the Jews who expelled them, Prokopiy did not speak about the Carthaginians (this is the interpretation of – stupid anachronism <TAG> This can be seen from the words of the Procopia themselves: yes, because of "Jesus, the son of Nava", many Canaanites migrated through Egypt to Libya, but then they talk about their wars with ... Carthaginians!

Others think that the term «Canaan » denoted the Phoenicians of Carthage. In fact, we are talking about Berbers, Libyans and Numidians. What Berber was considered by the people of Canaan origin (« the sons of Canaan, the son of Ham, the son of No ... », this theory was picked up by Muslim historians and theologians), confirms only Jewish influence.

It must be remembered that before the victory of fanatical Christianity, there were many more Jews in Ifrikiya, because many began to forcibly convert to Christianity, and then – to Islam. So, in the “Teaching of the newbranded Jacob ” it is described how Jews were forcibly baptized in Carthage with the imarator-Armenian of Heraklia; the prefect of the province “with his own hands hit the face of ” resisting. Or, for example, in the former Roman colony of Sala, near Rabat (Morocco) after forcible conversion to Islam in the VII – VIII centuries. the heretical movement of bergvat, secret Jews spread; heresy was eradicated only in the XII century. cruel Almohads. Known in North Africa V. and a sect of celestials (latin. «celiac disease », literally `heavenly ones`). Emperor Honorius in the beginning. V century issued against them 2 edits. Skaters are also mentioned in the Code of Theodosius (438),and they are usually identified with the shamaim (Heb. `Crashable heaven`) Jewish sources. In the XII century, when the Almogids who came from North Africa devastated Spain, thousands of Spanish Jews were forced to seek refuge in North Africa. Talking about this persecution, Abraham ibn-Daud says that Ibn-Tumart exterminated all Jews from the Hall, the "end of the world", to Almeria in Spain.

Baptized Spanish Jews – marranes – fled from the Spanish Inquisition to America, where at the beginning of the XVI century. a city called Cartagena / Carthage was founded.

From the New Testament we know that the apostle Paul visited or was about to visit Spain during his travels (Romans, XV, 24 and 28). It is known that the apostle carried «the good news » only to those places where Jews lived or joined Judaism. The documents of the Elvir Cathedral (300) contain a lot of reasoning calling on Christians to be vigilant against

Jews. According to «To the Dictionary of Catholic Theology », it was «the earliest church cathedral, from which disciplinary canons » were preserved. It was forbidden under fear of expulsion from the community to eat with Jews (Canon 50) and to marry them or ask them to bless the future harvest (Canon 49) under pain from leaving the church. These principles will spread throughout Christian Europe in subsequent centuries.

The Jews themselves honored the Phoenician gods. Already the wife of the patriarch Jacob Rachel, running away from his father, takes idols with him. In the reign of Rehabeam, the Jews built stone statues of Baal and Ashera "under every green tree." The cult of the Ashers is distributed among Jews from the era of the Judges (Judges 3, 7; 6, 25, etc.); since the time of Abiyama (I Tsar., 15, 13) and later (II Tsar., 18, 4; 21, 3; Isaiah, 17, 8; Micah, 5) The statues of Asher were even placed in the Jerusalem Temple (II Tsar., 21, 7; 23, 6). In the kingdom of Israel, the cult of Ashers was introduced by Jeroboam (I Tsar., 14, 15; II Tsar, 13, 6; 23, 15); he reached its brilliant prosperity here at Ahab (see I Tsar., 16, 33; II Tsar., 21, 3) under the influence of his wife Jezebel (I Tsar., 18, 19). Asher's ministry was usually held under green trees (II Tsar., 17, 10; Jer., 17,2; Eusevius in Vita Constantini, III, p. 55) and on high hills () mentioned the sacred grove of Aphrodite in Lebanon and resembled the ministry of Astarte on Bamot,. The Bible reports that the priests of Dagon did not dare to cross the sacred threshold of his temple (I book Himself., 5, 5; cf. Cephanus, 1, 9); altars dedicated to the lamps of heaven – "the kingdom of heaven" – were built on the roofs of houses (Jeremiah, 19, 13; Cephanus., 1, 5 and sl.); "the queen of heaven", was brought in the form of a sacrifice or gift of a special kind sun worshipers turned eastward during prayer (Ezek., 8, 16); children were sacrificed to Moloch in the Ben-Ginnom Valley, in a special place called "Topheth" (Jeremiah 7, 31, etc.);Jerusalem women annually paid for the death of Tammuz-Adonis (cf. Ezek., 8, 14). Finally, the Bible contains indications of the gardens of Adonis and the cults of the gods Gad and Meni (cf. Isaiah, 17, 10 and sl .; 65, 11 and sl.). Ostracons (in Greek – shards; pl. h. – ostraka, – a splinter of a clay vessel with entries applied to it) from Lahish, Metsad Hashavayahu or Samaria, in which theoron names with the inclusion of b‘al are often found, speak of the Hananan kingdom of Israel. Numerous figures of Astarta were found in the layers of the Israeli period. The destruction of the Arad Church and the regression of pagan motives from the seals testify to the re-forms of Tsar Yoshiyahu. in the Bible there are indications of the gardens of Adonis and the cults of the gods Gad and Meni (cf. Isaiah, 17, 10 and sl .; 65, 11 and sl.). Ostracons (in Greek – shards; pl. h. – ostraka, – a splinter of a clay vessel with entries applied to it) from Lahish, Metsad Hashavayahu or Samaria, in which theoron names with the inclusion of b‘al are often found, speak of the Hananan kingdom of Israel. Numerous figures of Astarta were found in the layers of the Israeli period. The destruction of the Arad Church and the regression of pagan motives from the seals testify to the re-forms of Tsar Yoshiyahu. in the Bible there are indications of the gardens of Adonis and the cults of the gods Gad and Meni (cf. Isaiah, 17, 10 and sl .; 65, 11 and sl.). Ostracons (in Greek – shards; pl. h. – ostraka, – a splinter of a clay vessel with entries applied to it) from Lahish, Metsad Hashavayahu or Samaria, in which theoron names with the inclusion of b‘al are often found, speak of the Hananan kingdoms in Israel. Numerous figures of

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At Astarta, this famous Phoenician goddess, we will stop again to reach everyone. Jews honored Astarte at least from the time of Joshua, when the Jews served «asstarts and Baals » until the time of the destruction of the I Temple, when, according to Jeremiah, Jerusalem women performed prayers and made offerings to the heavenly goddess. It would not be a strong exaggeration to say that the Jews honored her for a thousand years. Of course, – Judge Samuel fought with her cult, for example, called for the abandonment of the «ministry to the astarts and Baals ». The cult of Astarta was not alien to Solomon. After the collapse of the Jewish state, they continued to honor it not only in Israel, but also in Judea, where King Manasseh placed a statue in the Jerusalem Temple.

Condent inscriptions (Tell-Mikne, VII century BC) with appeals to Asirat were discovered. The inscriptions and ostracons recently opened (VIII century BC) in Kuntillet Azhrud, in the southwestern part of the Negev; and in Kirbet al-Com, in the foothills of Judea; where the various hypostasis of the Lord «Yahweh Shomron (Samariysky, – in Vetch Zavet are mentioned that in the pre-Judastic era of the identification of God Al and the Most High Jews, Asher (Asirat, Astarta), the wife of Al, also acted as the wife of Yahweh.

Anat was also revered in Israeli-Jewish society, for example, Samegar's mother, the hero of Ancient Israel, bore the name of the goddess (Sud. 3.31): "Samegar, the son of Anatov ... 600 people of the Philistines won."

Jews revered the Phoenician god Reshef. This is proved by the findings of his figurines in «Palestine », belonging to the very beginning of the I Tyach. BC Rechef is mentioned in some biblical texts. With the affirmation of monotheism, it becomes a destructive force in the service of Yahweh.

God Betil is mentioned in the contract (approx. 670 BC) of the Tyr king Baal with Asarhaddo-n – cf. «And he made an altar there (Jacob), and called this place: God Betil, for God appeared to him here » (Genesis 35.7). That was the place where «on which God told him: (i) Betil » (Genesis 35.15). This is evidenced by the prophet Jeremiah (48.13): "And Moab will be ashamed of (his not Akkadian god) Kamos, as the house of Israel was put to shame for (god) Betil, his hope." Elephantine documents contained personal theophoric names, including the «Betille » component. Ancient Jews reverent Betil and

experienced «the fear of God » before him: «This is what (God's punishment) will cause you Betil for your extreme dishonesty ». The Temple of the Betille God was in the city of Betil / Luz (1 Tsar. 10.3).

Aaron established the Golden Taurus, which symbolized the Gd who brought the Jews out of Egypt. King Jeroboam cast 2 golden statues of calves. The bull in Semitic religions was a symbol of the higher god. In Ugarit, Balu Tsapan (the main god of this city) was depicted as a bull, and in the form of a telly – his sister and lover Anat. Recall that God abducted Europe in the form of a bull. Filon Biblesky describes Astarta with the head of a bull.

The supreme god, demiurg and the first ancestor of the Phoenicians – Ilu – El (in Hebrew Eloah, Elohim) is curious. Ilu – the father of the gods and people, the creator of the universe and everything. One of the Old Testament options for betraying the creation of the World with the word Elohim goes back to the Hananay myth. As the lord of the universe, the creator of the Universe, stretched in time and space, Ilu – «father (king) of the years », which corresponds to the naming of the Jewish Gd «Ribono walked olam » (« grip »). I.Sh. Shifman writes: «To the 1st thousand BC e. the cult of Ilu is gradually replaced by the cults of local deities. In the Jewish pre-Judastic pantheon, the image of Ilu (El) is already in the 1st half of the 1st thousand BC. e. merges with the image of Yahweh. However, traces of the ideas of Ila – the supreme deity, who heads the council of the gods, have been preserved in the Bible (Ps. 81) ».

Yahweh – the same Phoenician El: in the Book of Genesis, he is called the Higher El, the creator of heaven and earth, i.e. the same as who was the Ugarite Ilu and the Samal god (Samaal – Kilikia, who was ruled by the Phoenicians).

The statues of the supreme god Karfagen Baal-Hammon were decorated with figures of Kerub (winged animals with human heads), – cf. according to the Bible on the Kerubes sits Yakhwe (I Sam., 4.4; II Sam., 6.2; Jes. 37.16; Ps. 17.11). Kerubs adorned the throne of both Jewish and Phoenician kings.

As for the idols – absolute nonsense, often found in history books, as if ancient Jews did not create images of the gods (and anyone at all). In fact, literally found a sea of Jewish images, figures, seals, a mosaic in synagogues, etc., no different from the Phoenician.

On the other hand, the Phoenicians themselves obviously had a party that believed that the gods (B-ha) should be depicted abstractly, in the form of – «Tannit sign », betyla, solar disk, crescent, etc. Maybe the name of God was hidden, for example, Melkart – translated by «king of the city », sounds like «position ».

Located near Jericho, the Canaan cult center of Gilgal was turned by Jews into a sanctuary immediately after the invasion of Canaan. According to tradition, the Ark of the Covenant (IbN. 4: 6, 19) was brought here by the Israelis of the Jordan, here the Israelis went

through the circumcision and celebrated the 1st Passover in the Promised Land (IBN. 5: 2 – 11). Since the era of the Judges, a temple has existed in Gilgal. Here, as in Beth-El and Mitzpe, Samuel «judged Israel » (I Himself. 7:16), and here he was proclaimed king Saul (I Himself. 11:15). The Israeli army gathered in Gilgal for the war with the Philistines (I Sam. 13: 4 – 15), and subsequently representatives of the tribes of Israel met David, returning from Zaiordan after defeating the rebellious Abshalom (II Sam. 19:16, 41). For a long time, Gilgal continued to be the place of worship (cf. Hosh. 4:15, Am. 4: 4, 5: 5).

The Phoenician goddess of the underworld of Sheol in the Jews marked the afterlife, the world of death.

Shekel (, from – «weigh ») – a measure of the weight of gold and silver not only of ancient Jews, but also among Moabites, Edomites, Phoenicians. Punic (carthage) coins were based on a shekel measure of weight. The 30 silver men for whom Judas Iscariot betrayed Jesus Christ were 30 Tyr shekels.

The Phoenicians buried the corpses.

The fact that the Jewish language (Hebrew) is identical to Finnish is recognized by the Bible itself: there Hebrew is directly named «Kna'an sefat » – «Canaan language » (). The inscriptions, own names, glosss in the telly-amaran documents and among classical writers, the monologue of Plavt (Poenulus) are insufficient sources for acquaintance with the Phoenician language, however, this also shows the great proximity of the Phoenician language to the Jewish language in consonantism, etymology, syntax and lexicon. Differences are negligible, and all – dialectical. So, in the Phoenician, traces of complex verb form are found (as "fuit" with perf.); less often than in Jewish, a member is used; words sometimes have a broader or narrower meaning; some words that are not commonly used in Jewish are common in Phoenician; relative pronoun – is the same as in Assyrian (sha), and not inthere is a difference in vocalism. The closest to the Jewish dialect of Bible, as far as he is known from the inscription of Iehavmelek. The Jewish language and alphabet became Aramaic in connection with the Babylonian captivity.

Let's see the Mesh Stela – a monument from the basalt erected in Divon (southern Zaiordanya) by King Moava Mesh () no later than 850 BC. From lines 4 – 9 we learn: «Omri, king of Israel, oppressed Moab for many days, for Kmosh was angry with his country. And his son followed his father, and he also said: «I will oppress Moab ». So he said in my time, but I defeated him and his house, and Israel died forever » (cf. II C. 1: 1; 3: 4 – 5 and until the end of the chapter). As if indeed – Jews and Moabites – are different, hostile peoples, but: the inscription is made in alphabetical Phoenician-Jewish letter; the language of the inscription is very close to biblical Hebrew, which confirms the biblical point of view on the Moabites as close relatives of Israel. Despite the war, the Moabites attracted Jews to the Baal-Peor cult (Numbers, 25, 1, etc.). By the way, Judas who sold Christ was from Kiriot,once the capital of Moab.

The aforementioned «Mesh Stone » – literary Canaanite monument, from which the Jewish relationship with the rest of the Canaan tribes is clearly seen: for example, the king of Israel built the city of Astarot (clearly dedicated to Astarta). The Maovites themselves worship Kemos (« mysterious, hidden », from =, cf. and) just like the Jews of Yahweh, they explained the Israeli invasion with his anger at the Mava.

The Phoenician literature resembles the Jewish one: Joseph Flavius cites 2 passages about the Tyr kings from Menandra of Ephesus and Elia Diya, who wrote on the basis of the Tyr city annals, from these passages you can see that the latter were approaching in style with biblical so-called. historical books. On the other hand, the Marseille and Carthage sacred inscriptions resemble the book of Leviticus, and, perhaps, represent passages of a similar ritual code.

From the words of Midrash that the taste of homogeneous fish in one sea in different places is not the same: the taste of fish near Akko is completely different than the taste of the same fish off the coast of Spain () and differs from the taste of fish taken off the coast of Sidon (Ber. R., V, 8) , – proves the participation of Jews in the development of the Phoenician colonies.

On about. According to local traditions, the gates of the Jerusalem Temple were built into the synagogue in the village of Hara Zagira. The gates were brought with them by a family of priests who fled to 70 from destroyed Jerusalem. By the way, this family did not go to Djerba by chance: the Jewish community has flourished here since the time of Solomon. At that time, the island was a Phoenician trade sea base with a solid port. According to local traditions, Ezra ordered the local Levites to be sent to Eretz Yisrael. It is in Carthage for the first time (approx. 630) that a certain Jew Abraham writes about Magomed.

Tsirkin claims that in Ugarit, spruce was poured on the head of the bride, circumcision, bar mitzvah existed.

Finally, St. Jerusalem itself was founded by the Phoenicians. They built the Temple.

In general, the Jerusalem Temple with its attributes (Holy of Lights, etc.) – is a typical Phoenician temple, and it is called, like the Phoenician temples, bt'l – «the house of God », because in the Holy of the Sve lived Gd, and only priests once a year. Jews, like the Phoenicians, could not stand the temples, and in cases of their destruction, they rebuilt in the same place.

Regarding the tribes of Canaan – Kenites, Kenizites and cadmonites (Genesis 15, 19), Talmud says that they will merge with Israel during the coming of the Messiah, which suggests that their relationship with the Jews was clear to everyone.

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Consequently, the Phoenician history of – is the same composite history of Jews as the history of Khazar, Falash, Hypsistariy, Khimyar, Adiabena, etc.

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1) Famous Phoenicians 1 Politicians http://www.proza.ru/2007/12/22/85

2) Famous Phoenicians 2 Polkovtsy http://www.proza.ru/2007/12/23/78

3) Famous Phoenicians 3 Mathematics and Physics http://www.proza.ru/2007/12/23/79

4) Famous Phoenicians 4 Geography http://www.proza.ru/2007/12/23/152

5) Famous Phoenicians 5 Philosophers, Writers, Historians
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Preface to the Russian Etymological Dictionary

Vladimir Bershadsky

http://gidepark.ru/community/4866/content/1521548

Etymology Issues
Only one who gives first place to spirit, light can evolve. But it is obvious that before he must feel the need for this, and this need does not arise on its own: they come into the world with or without it, it depends on the life that was led in past incarnations. If a person comes to earth with a spiritual need, then a very small thing, one book, a few words can give him a impulse that nothing can stop.
O.M. Ivanhov

My job is to SAY the truth, not make me believe in it. And if I don't say, then who?
And if not now, then when?

Russo and I –
Volodimer Evgenievich BerShadSky

And I
I say:

Take your hand with your hand those who love good,
and let there be one – active virtue!
I only want to say that all the thoughts that have
huge consequences are always simple.
All my thought
in that, if, people are vicious
interconnected and constitute power,
then honest people need to do only the same thing.
After all, how simple! .. »
Leo Tolstoy
To disperse the darkness, you need
Shine yourself.
Vladimir
Bershad
cki
;

Hebrew letters are not printed on Proza.ru. However, in my research they, of course, are. What is printed on this site is intended for a Russian reader who not only does not know Hebrew letters, but Hebrew letters are very annoying for lay people. Therefore, it is even good that Hebrew letters on the Proza.ru website are not printed.
But I always write pronunciation through slash either in Russian or in Latin letters. Through one slash, a modern (Teyman) pronunciation is written, after two or more slash - a reconstructed pronunciation.
The fact is that no one can say HOW the words of Hebrew were read until the 10th century A.D. (then the Saadi-gaon introduced "freaks"). Therefore, ancient sound has to be restored from different languages and dialects (for example, Ashkenazi, different from modern "Teyman").

The main source of searches is the root dictionary M. Drora, who is also a slightly abbreviated vocabulary of Felix Shapiro, which I also use. I also use the dictionary of Abram Solomon.

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nic apxeoMeTp

ETIMOLOGY
(- from the Greek. ";;;;;; - the real meaning of the word" and ";;;; - science")
Semitic words in Russian and other languages,

brought there
Hebrew - "Bar Israel – Sons of Israel",
which were

ORPHYOTELESTS, DRUIDES,
LIGHT TEACHERS

This meeting of Words is collected
and commented
Bershad
Vladimir Evgenievich,
in the glorious city of Be'er Sheva,
what does it mean -
«Explanation of the Oath »

Status on ___ _____ 200_

Warning: «A person with a biased or with a affected psyche (rusofobu, anti-Semite, etc.) is probably better not to read the book at all, so as not to be upset again » (Bogdanov) !!

Why do I need RIESS –
Russian-Ivertical Etymological Dictionary of Conformities

The true meaning of the words is engaged in etymology - from the Greek. ";;;;;; - the real meaning of the word" and ";;;; - science."

The first medieval encyclopedia was «Etymology » or «Started ». It was compiled by Isidor Seville (approx. 570 - 636 AD), (http://antology.rchgi.spb.ru/Isidorus_Hisp/_bio_rus.htm). The sympathies of Isidor Seville were completely given to «mothers of sciences » — grammar and brilliance of rhetoric. The idea of Isidore was that through etymology you can come to the original meaning of things. The ancients taught that all knowledge comes from the Words of God and knowing the Word of God (Bible – Torah written in Hebrew!), You will find out the true origin of the words of your language if you find its connection with the Holy language of the Torah.

So, the true meaning of the words is engaged in etymology - from Hebrew ;; ;; / et maa = «shovel, intercession; c, together + element, sand, thought » - + ;; / laag = <TAG1a said. The archaeologist is digging the ground with a ledge, and the Archaeolinguistic «is digging » { ;;; ;; / capa et = «hand brush + shovel, intercession; c, together »} language. So with God's help,

we will begin to study Archeolinguistic and the true meaning of the words – Etymology of Bershad.

The ancients were guided by the Bible. And it says (Ber.-Gen. 11: 1) – «And there was one language on earth and the words alone ». What language is this? Of course, the Language of the Torah – ;;;; ;;; / Lashon aKodesh – «Holy, Holy language » - Bible Hebrew.

When studying various languages and, first of all, the Russian language, you, like Me, see how deeply and widely the roots of the Holy Language have entered the various languages of EVRA and even ... pre-Columbian America (the word «America » has a match with Hebrew ;;;;;; Amar Yahu = <Ta

Many researchers have already written that in many languages of Eurasia there are borrowings from the common «Holy language » -code for all. That there is a single principle of the Holy Code-language, which through the Phoenician-Semitic writing has entered many languages of the world.

About authorities
Boris Alshuler (https://maxpark.com/community/88/content/2432869#)
10.
The Bible (Genesis 11) sees the process of glottogenesis as the result of the actions of angels who ruined the single language so that people do not understand each other and stop the construction of the Tower of Babel. According to Christian exeges, the Babylonian pandemonium was overcome by the miracle of Pentecost { when the Lord found the fire on the apostles and they spoke different languages to preach the love of people for each other }. The most ancient, universally recognized proto-lingu (Shumero-Akadsky) by linguists today arose somewhere around 6000 years old. The Indo-European language family may have come from eastern Anatolia and {later } broke up 4000 years ago, in turn, into somewhere 12 language groups.
We distinguish between several stages in the development of the Indo-Semitic hypothesis and theory, which was put forward more than 200 years ago by German indo-germanists. At the first stage, some scientists became at the beginning of the XIX century. argue that Indo-European languages have a kinship with Semitic languages. At the beginning of the XIX century. the texts of Johann Christoph Adelung (1732-1806) appear in the book «Mithridates oder allgemeine Sprachenkunde mit dem Vater unser als Sprachprobe: in beynahe funfhundert Sprachen und Mund>
This was done first in Germany by an Egyptologist, Semitologist and Linguist Karl Richard Lepsius (Karl Richard Lepsius, 1810 – 1884) in 1836 in work on the problem of ancient Indo-Semitic language contacts. [xxiv]
Later, in the second half of the 19th century, such a structural grouping was defined by «Indo-German-Semitic language relations ». The term «Indo-Semitic » relationship was first used by the Italian Graziadio Ascoli, who, after much research, declared in 1864 the linguistic relationship of families and their genetic relationships. A. Schleicher, a German

linguistics classic, refused to recognize such a connection. Despite this, the German assimilologist Friedrich De-litzsch, 1850-1922), the son of a Lutheran specialist in the Old and New Testaments, scientist and hebraist Franz Delic, graduated in 1873 with pieces of oriental and Semitic languages in Berlin with excellent work on indo
Karl Abel (Carl Abel, 1837 – 1906), a German comparative (comparative) philologist from Berlin, published his Egyptian-Semitic-Indo-European dictionary in 1886 (1837 – 1906).
At the beginning of the 20th century (1903), Danish linguist Holger Pedersen put forward the so-called Nostratic (from the Latin noster — ours, our languages) theory, which echoes with the Japhetian theory of Marr, according to which between Semitic languages to which Hebrew belongs, and Indo-European languages When comparing Indo-Germanic languages with other Eurasian language families, H. Pedersen came to the definition of «Nostratic ». He first used this term in his work on Turkic phonology in 1903. In his scientific and historical book «Linguistic science in the 19th century » (Linguistic Science in the 19th Century). Pedersen gave in 1931 a definition of «Nostratic ». He postulated the genetic relationship of Indo-Germanic languages with Ural and,somewhat weaker with Altai languages. As even more distant related languages, he names the Eskimo languages, Semitic languages (thus, Hamito-Semitic languages in general), as well as, with some reservations, — Basque language.
Pedersen, however, did not provide evidence of the genetic unity of the Nostratic languages. The nostratic idea was reanimated and filled with the content of thanks to the work of two scientists from the USSR: first of all, the outstanding Soviet linguist Vladislav Markovich Illich-Svitych, — later Aron (Aaron) Borisovich Dolgopolsky (Aharon Dolgopolsky). Last in the 1960s, after the untimely death of B. M. Illich-Svitych at the age of 32 in a car accident near Moscow developed this theory in detail. A. Dolgopolsky showed the emergence of nostratic languages of the Slavs and Europeans through mutations. Later, he also showed the Far Eastern connection of the Caucasian languages. The Basque language was not taken into account and is considered to belong to the monetary language macrofamily.
In 1908 Pedersen published his work on Indo-German-Semitic language relations and relations with traditional historical linguistics like «the absolute first rule of the German bias of consonants », establishing in his hypothesis the connections of Indo-European and Hamito-Semitic macrophamiles. Although Pedersen spoke very clearly about the Semitic language macrofamily, the attention of linguists was projected onto Hebrew, which caused a stormy negative reaction of European scientists who were already heavily influenced by racial theory. It can be assumed that the interest of Russian scientist Nikolai Yakovlevich Marr was awakened by this hypothesis. One of the works of V.M. was also devoted to the complex problem of the Indo-German hypothesis. Illich-Svitych.
The scientific interest in this problem lasted in the literature until the end of the 20th century. up to the interesting publications of Linus Brunner (Linus Brunner, † 1987) on the history of the retinue languages of the Swiss, according to «alpensemitism ». More recently, this Swiss philologist thoroughly engaged in research on the topic «Retas and Semites » (R; ter und Semiten) in 1960-1980 and proposed the term «alpine semitism » (Alpensemitisch). Based on studies written on stones and on rocks, he hypothesized that the Swiss retas were a Semitic people. Already in his first work on this topic, published in the «Epigraphic Society Occasional Publications » (ESOP) in San Diego USA, Brunner discussed a number of retin

words preserved in Romansh and explained them with Semitic etymology. Despite thatthat Brunner tried to circumvent Hebrew by his side in his comparisons and explained his theory to later Arabic, the patriotic academic public of the German-speaking space of Switzerland understood the hint and began the real persecution of the scientist's publications. Today, Brunner's theory is firmly established in Swiss and world linguistics.
Early (Arthur Hall, 1894) and later (Simon Perlman, 1947) Anglo-Saxon etymological studies of an Englishman and an American indicate clear links between modern English and ancient biblical Hebrew. Dictionary of Moses [Mozeson's The Word: The Dictionary That Reveals the Hebrew Sourse of English (first published in New York in 1989) - I have – VB] cites 22,000 English words with links to Hebrew. It is logical to assume that in the languages of the Germans and, especially, the Russians, there are much more of such opportunities.
The dictionary of Moses was presented to me by an outstanding scientist Abram Solomon, as a model for the creation of the Russo-Ivritsky (Semitic) etymological dictionary of correspondence, which, in turn, served as a model for the same dictionaries in English, Turkic and Japanese. The last dictionary was created on the basis of the dictionary of Nikolai Nikolayevich Vashkevich, who takes Semitic Arabic as the research base, which is actually the New Aramaic language.

In Jerusalem, written in the 10th century AD is stored. e. The book of IOSIPPON, in which the Slavs belong to the peoples of Canaan. Correspondence of this book in the 12th century A.D. e., Rabbi Gershom, also considered the ancient Canaanan Slavic language (magazine «Slavyanovosti », №2, 2009).
There is also book A. F. Student "The Secret of the Origin of Ancient Russia" (Phoenix, 2006), in which the author built all the reasoning about Russia in retrospect of the history of the people of Israel and his Slavs also speak ancient Canaan, the forerunner of Hebrew. It is very informative, since even the beliefs of the Canaanites by the author are well outlined on the basis of Jewish sources: the single god Baal, worship of him on a hill or, in the future, in an elevated place.
I know and respect the works of historians of the twentieth century Novosiltsev, Gumilyov, Petrukhi-na, Golden, Kalinina, Erdal, Flerova, Naumenko, Klyashtorny, Pletneva, Shnirelman, Golba, Soboleva, Gaisinsky, Köstler, Zakhodra, Baigushev, Suleimenov, and many other researchers.
But not one of them concerned the Hebrew-Russian dictionary.
And if only they opened it?

My position is always to doubt, check everything, check yourself and - after all, new knowledge will appear.
But, if you disagree with something, then offer an alternative solution.
If you have nothing to say, then be silent (Talmud).
As for the fact that enemies will appear, then ... You know, "a decent person SHOULD have enemies" (She-ridan. School of slander)

The Russian, and even more so the Soviet reader, the works of «Russian » Israelis, in love

with both Hebrew and Russian, Schneider, Kobrinsky, Volt, Heinman, Klimovitsky, Groman, Palhan, are unknown or little known.
By God's grace, I also became one of the pioneers building «bridges over the abyss », which divided Jews and Russians, Israel and Russia.
My goal is – to do its best to contribute to the complete extermination of anti-Semitism (« hate Jews »!) in the Russian-speaking world and Russophobia, which has recently hit some «politicians » in the Israeli establishment.
My task, as a researcher, is to introduce the Russian audience and scientists if they, as scientists, have a craving for new knowledge, with the open layers of the Former. This new knowledge is revealed to people if they carefully and without bias consider Hebrew-Russian language CONFORMITY.
These correspondences open the door to the subconscious, show us the true semantic meanings of Words, wiped by people and time. It is for this that I am compiling my Russian-Hebrew etymological dictionary of Conformities.

_____

It's my business to tell the truth, and not make me believe in it / And if I say not I, then who? And if not now, then when?
Berschadsky and Russo

Graceful
the crown of Russian literature grew on the branches
Hebrew, aramite and Greek, which in turn came out of the powerful trunk of the Semitic language of Babylon, the roots of which are in the schools and temples of Nippur and Lagash, Eredu and Bab-Ilu, Ebla and Ugarit,
Samaria and Tire, Jerushalaima and
Be'er Cheva.

About four sacred languages
The Babylonian Talmud says that there are four sacred languages:
Greek – ;;; / laz – «foreign » – for songs
Aramaic – ;;;; / sushi – «horse » – for crying
Romance – ;;;; / romi – «high » – for war
Hebrew (Hebrew) – ;;;;; / Hebrew – «Jewish » – for conversations.

Eliezer Ben Yehuda, who did a lot to restore Hebrew as a language of communication in Israel, possessed phenomenal memory.
However, he took for his vocabulary words that are found only in TANAH and Talmud and in some of the generally recognized medieval works of Jewish sages.

About Arabic
Arabic essentially has the same roots as Hebrew. I think that the modern literary (coranic) «Arabic » language was developed by Syrian rhetoric based on the grammar of the literary language of Syrian Jews and based on the Aramaic language of Syria. It is known that

Muhammad studied with the Jews. Itzudaism – is simply a religious attitude to nature.

In modern Hebrew, the mass of words of the ancient language of Israel, preserved only in Arabic. Some words and roots of the Russian language are also correlated only with Arabic and Aramaic languages, and some more can be found only in the ancient already extinct Akkad, Canaan and other Semitic languages of antiquity.
Therefore, to decipher the words of the Russian language, not only Hebrew and Aramaic, but also Arabic and other Semitic languages are important. In the complex, all these languages I call – «Hebrew », different from the modern language «Hebrew » State of Israel.
I respect the comparative analysis of the Arabic language and Russian Vashkevich N.N.

I am often asked these questions:

If you claim that the true story was hidden, how do you know what really happened?

Analyzing dictionaries, we can say that the Hebrew language is a mixture of all European languages and it is a derivative of them.

And another question. Do you consider the physiological origin of various nationalities to be the merit of the Israelis, or are they only responsible for teaching the language of communication? Well, the type lived the dance of dumb Rus, but then came «Israelis » and taught everyone to talk.

I will never say that RUSSIAN LANGUAGE comes directly from IVRITA. But I say that in the Russian language there is a very wide layer of roots that came to Russian from the Holy language of the Bible, which is designated by me as Hebrew. True recently, and this is personally My conviction that the percentage of Hebrew (Schemite) roots in the vocabulary of the Russian language is approaching 100!
Many IWRIT roots came into Russian through Latin or Greek, or French ..., which makes them no less Hebrew!

And I say that the NUMBER of such Hebrew roots is increasing every day. What percentage in the Fasmer or Dahl dictionary this percentage will reach, I DO NOT KNOW

I advise readers to sometimes turn to Dictionary of Fasmer), which, although ETIMOLOGICAL is not (i.e. does not answer the question: WHY?), Still gives a good overview of the sound of words in different languages (i.e., he can ask the question «WHERE? » and «HOW? »), and also shows the poverty and poverty of the modern Russian etymological OFFICIAL "science", the figures of which, IF CONNECTLY WANT (which I doubt!) on the example of key dictionaries of Michael Dror, Abram Solomonik, Leonid Pozin, will be able to see firsthand WHERE TO GO THE SHORT OF THE GREAT RUSSIAN LANGUAGE.

All European and many Asian languages contain the Roots of the Hebrew language (Holy Language -Jewrit), but does this give us the right to say that these languages lead their genealogy from the Holy Language of the Bible? It seems that the myth of the Tower of Babel confirms this assumption. But this is not enough: only comparative dictionaries will give us the right to assert after what time that the Israelis, apparently, played a huge, if not decisive role in the whole Culture, and this word itself is translated from Hebrew as ;;; ;;;; / King of the Torah = «Voice of the Law, Teachings, Voice of the Torah ».
And the Torah itself confirms this hypothesis to us. Here, until now, the uncommented excerpt from the book of Bereshit-Genesis 9:27): «May God give a space to Yefet, and may he live in the ShATRAH Sham ». What is it, if not an explanation of the fact that the SHAT-RYS of the SHEMA symbolize Semitic Culture, which soaked through all the religions of all regions of Eurasia.
An attentive reader who comprehended the entire array of the Dictionary of Semitic Kornes in the languages of the supposedly alien group (by the outdated, or rather surviving from the mind of the teachings of the old linguistics – Indo-European languages have nothing to do with Semitic languages, and these languages are filoluchy placed on different branches of the «tree of languages <TAGlane 1 Ancient grammars of the Holy Language said that the consonant sounds of – are the vessels in which God places the ambrosy of vowels. The notion that Hebrew is some kind of set of torn consonants is erroneous. On the contrary, the Torah is FOOD, not recited. There is not a single language where the singing vowels so clearly separate from each other, and only his descendants – French can equal the degree of musicality with Hebrew,Russian and Ukrainian. Any Hebrew child speaks in such a way as the announcer of the old still Soviet Moscow radio, the Hebrew dictionaries can be envied and ... learn from them.

A huge array of correspondences leads some idle researchers to the false thought that Hebrew did not give other languages the beginning of the Kornes, but, on the contrary, Hebrew absorbed many words from other languages.

The fact that this is not so is proved by the fact that etymological dictionaries, such as the Dictionary of Maximilian Fasmer), showing the diversity of the Korneslov in different languages, do not explain the hidden semantics (value) of the word. I will give an example from ... well, from English. Here is the English word "Whale" / vale - "Kit". Why does the English word "Whale" / vale sound like that, not otherwise?
And why does the Russian word - "Kit" often rhyme with the word "Kot"? Try to explain this harmony. For a hint, I give you the word "Kat" (in Latin, by the way, Cat - cattus).Where does this sound come from? Come on, give me the answer !!

Now the third question.
If you think that the Israelis were responsible for the racial, physiological type of the European population (i.e. through forced sexual mixing), then you are either a fool or a racist. I do not attribute myself to either the first or the second.

As for the language of communication, here the Israelites succeeded in the same way as the

Latins in ancient Dacia. I hope you understand that the ancient Dakians before the conquests of Emperor Traian spoke a language different from the ancient Latin. However, listen to modern Romanians - in Romanian, the Latin roots are surrounded, shrouded in some other suffixes, some other prefixes.
Now, remember - what language did the Russian speak to know the late 18th century? AND? I can not hear!! Great, in French. Some representatives of the Golitsiny, Demidov, Vorontsov did not know how to speak Russian at all. Why did such a disgrace happen (among the way, it ended only after the patriotic movement associated with the 1812 Second World War)? That's right, because each such barch Teacher was spoken French, English or German. Why did they attach such importance to these languages? Because they had terms that were absent (or were forgotten !!) in modern then Russian language of the 18th century.
It was also exactly the same in the middle of the 1st millennium, when it was necessary to translate into the languages of local tribes such a complex Book of Books, consisting of 4 meanings - “Toru” - “The Law of Life”. It was necessary to teach local people the complex concepts of philosophy and religion (the so-called "Li-Slavic religion" was not a simple stone of the shaman - ;;; / shaman - "We heard" [voice of God]).
The future "Russian people" studied chemistry, metallurgy, jewelry, studied public relations, studied relations with animals - primarily with the Horse.
I will give here one of my word studies:

{Centaurus (« centaur »), kenturium (centurium), kenturion (centurion)
Centauri
in ancient Greek mythology, forest or mountain demons, half-people, half-coni, alongside Dionysus satellites. According to one of the myth options, the initial place of their settlement was considered the mountainous terrain of Thessaly. Invited to the wedding of the leader of the Fessalian tribe of La Pifoy, K. in a state of intoxication tried to abduct the bride of Pirifoy and other women, as a result of which a fierce battle of K. with lapifs flared up. The survivors of the vanquished K. left Fessalia and settled in other mountainous regions of Greece. A myth was also spread about the battle of Herakl with K.
Centauri, Mythol., Wild Fessalian tribe; portrayed as creatures representing a mixture of a horse with a man.

;;; ;;; / kenes tour // Kent taur – «connection [with] [the image of God], tour » /. The image of God - Tour (Bal) – was depicted both in the image of a bull and in the image of the Horseman on the coByl.
The first centaur was considered the centaurus Chiron. the son of the god of radiant radiance of Kronos and the ocean of Filira (Apollod. I 2, 4), secretly from Rei combined in marriage. According to Apollodor, Chiron was born a half-human half-horseman, since Kronos, caught by Ray, took the form of a horse (Apoll. Rhod. II 1231-1241).
In fact, «The centaur – is a man united with God ». Apparently, the centaurs were called great scientists, wise philosophers and priests who are in a state of trance, in the state of «merging with God ». The centaurs were apparently considered to be very drunk whole wine and «merged with the god Dionysus » (hence, at first glance, the strange expression – «reveled like a horse »). According to Muslim legend, the Prophet Muhammad traveled to

Heaven accompanied by the archangel Gabriel from the Temple Mount on a fabulous creature «Burak »{; / beetroot - "multiple-like" }, which had TELO LOSHADI, But the head of MAN <TAGER>
The first riders were also considered great centaur art workers, since they knew the art of serving the Almighty God Shadai, who personified in the image of the wild loshadi { /;;; / lshadi –« full of power », ;; ; / Shadai – <TAG1cone – «God, Master »} – since Turkmens {;;;; ;;;;;;; / thorx mine – «belonging to the [tribe] of sandstone riders (element) »}.
Stepnyaks were generally wary of riding stallions, since in certain periods they were uncontrollable and were not suitable for horse racing and horse-drawn formation, and the chilling of stallions was considered sacrilege against God.

Kenturium (wrong - centurium) - the main unit of the Roman army. ;;; / kayin // Kin – «sword, blade ». Warriors – ;;; ;; // in ine - «Going here », connected to Konem-Balom-Master. Kenturion – ;;; ;;;;; / canna thorion – «Subordinating image (god) » - (wrongly - centurion) - commander of the kenturium. }
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studied the ancient science of the gods, i.e. about the structure of the universe. All these terms, as you understand, were not contained in the vocabulary of local primitive tribes. If they were not primitive, they would not respect their Israeli Teachers at the same time, they would not have made them "Berendey" - "fighters, judges." So the largest GO SUDAR ST VO {; ;;; ;; ;;; / Go sir st in - "Mr. [established] Order [which] BAS is included [start]" } in the world (sty) history - "Great El" {; / Guo Sudar ST appeared behind him. In the "Khazaria" { ;;;;; / ku Zari - "who are scattered [like the seeds of God]" }

And now I will answer your first question. How do I know that !!
(http://newsem40.com/forum/viewtopic.php?p=14042#14042)

Well, firstly, not just me.

Since childhood, I was fond of history. I read, literally swallowed everything that fell into my eyes – textbooks of the History of the USSR, the History of the Ancient World, Historical Encyclopedias and Historical Dictionaries. I was especially struck by the ancient history. And this is not surprising – because the further inland, the further from the all-seeing eye of the Department of Agitation and Propaganda of the Central Committee of the CPSU. But then I noticed that the history of Russia is also distorted. Tendent-ozy pseudo-historical films C. Eisenstein, personally created under the control of Stalin, acted on historical science. I, as Yevrei, interested in everything related to the history of the Jews. But I hardly found materials about this topic. It turned out that this topic – the history of Jewry was closed not only in the USSR, but throughout the world, and even in Israel itself. Why? Yes, because historians everywhere and everywhere tried to follow in the bosom of the church, and therefore in the bosom of the Bible.
But in the years of perestroika, Lev Nikolaevich Gumilyov appeared. And new concepts have opened up for the general public. It turned out that Russia did not go in the early

Middle Ages with stone axes. It turned out that in the south of today's Russia there were powerful steppe ci-vilizations. I was especially attracted by the Great Turkic Kaganat, which Gumilyov for some reason called the Great El mysterious Name.

As far as I can remember, I became interested in the origin of the words – etymology. I was surprised to note that there are no etymological dictionaries on sale. But finally, I managed to buy a 4-volume etymological dictionary of Fasmer in a large amount in the bokinist. He was completely new, unused (!) – apparently lay in the special guard for many years. But in it I did not find the origin of many simple words of the Russian language. (For example, words such as a wizard, sorcerer, sorcerer, balagur, boob, boyarin, shave, veil, birch, fly, guard, city, vow, infection, cholera, tar bars, slut, levaida ...). I read the book of Gleb of Assumption "The name of your house." In it, the author himself admits that in the territory of central Russia, Ukraine, other places of the USSR there are many non-transferable names (for example: Vorskla, Bitza, Kara, Vycheda, Hoper, Shui,Moscow, Dnipro, Dniester, Neva, Sura, Samara, Tissa, Prut, Saratov, Bukhara, Samarkand, Tashkent, Kagan, Rostov, Kiev ...). These words do not look like Slavic, nor Finnish threats, nor other words of other groups known to the author of the book. The etymological dictionaries did not tell me anything intelligible, nor even the respected "Tolk Dictionary of the Living Great Russian Language" by Vladimir Ivanovich Dahl. There is some kind of secret, I thought. I thought. I thought.
But there is nothing secret that would not become apparent. In Israel, I began to study Hebrew. And the secret that tormented me for many years turned into a “Polishinel secret”: all mysterious words not translated earlier turned out to be Jewish, more precisely Hebrew, their roots are – in Hebrew. But what about the secret of Polishinel? But what does it have to do with it. When I asked my teacher – in Ulpan why the meaning of the Hebrew words of KhAZAK, AZOV and some others coincides with their meanings in Russian or Ukrainian, she told me that this is a coincidence. And here are a few more "competitions" given here by another Vladimir - Goldie-nome:

Slavic word in Russian transcription Jewish-Aramaic analogue
Zernyshki (Zironim)
Mountains (in Ukrainian-soft °) (Provodarim)
The road (Dareh) in the Yemeni dialect
Meshkania (Ukrainian habitat) (Mishkan)
Tse (Ukrainian -this) (Ze)
There (There) - Aramaic
Zob-Tsobe! (in Ukrainian of the knocking of oxen) (Cow-sove!) - turn around
Eyelashes (Risim (Heb.); Risin (Mishna language))
Sail (Sail, Mythras)
Fitil (Ptyl)
Tour (wild bull) ((Tor) - Aramaic
Zernyshki Zironim)
Sieve (Restet)
Zhe (Polsk) (connecting She - e, Particle of an intractable offer)

Quix
Nese (Ukr.polsk - carries) Nose
Hulil Hillel

it is hardly by chance that one can explain the creature-
speaking in Russian and Hebrew such, for example, loved ones
by sound and meaning of words:

Hebrew Russian
decides - sieve
sameah (joyful) laughter
telegue

ring (all) — bass (push minced meat) -; sausage
Gap ----------; Mountain
chole (sick) — ra (bad) ---; Cholera
loop ----------; weaving
wood ---------- < road
Karov ----------; blood (close)
Yesh ----------; there is
tseva ---------; color
tsetsa -; tsatsa
eh (how) ----------; Oh, let's die! (KAKE DURNAME!)
. on (please) ---; AT (take)
Rishim --- eyelashes
kivun (direction) -------- nod
Khazak (strong) ---------- > Cossack
;;;; / Java (he will come) ---; appeared (appear, phenomenon)

When I began to “dig deeper” I got a solid Etymologic-sky dictionary of Russo-Ivritsky no longer matches, but correspondences. Moreover, according to the overwhelming number of "Russian" words, I take from the famous dictionary another Vladimir { ;;;;;;;; / Baldimar - «Lord »} Ivanovich { ;;; / Yibana / / Ivan - Ivan – <TAGetnay1>

And so, when some «fomes » tell me that "everything can be pulled by the ears", I answer that you can "pull one by the ears", two, well, ten times, but when there are such correspondences in Russian – several thousand (and the most seemingly "Slavic" words), in Ukrainian there are hundreds morecargo "no ears can stand it.
Where to look for the answer? In history, in the layers of which people, including those living in Israel, hide the truth to which we will get at the end of the article. And the very word of HISTORY in Hebrew turned out to be the WORD – "EXT, WASTE." After all, people who are INTERESTED in hiding the truth write history. And I myself made sure that

the most rigorous censorship is precisely historical research.

In the Renaissance and later there were scientists who, with the support of some monarchs, in particular the King of Scotland, James IV, advocated for the recognition of Hebrew as “the progenitor of all languages”, believing that it was Hebrew that was the first language of mankind and that all other languages came from it. Therefore, Christopher Columbus, sailing in search of new countries, took with him the translator of the baptized Jew Luis de Torres, who at the first meeting with the natives in the newly opened America addressed them in Hebrew. It was assumed that the peoples scattered across distant countries were somehow connected with the ten lost wheels of Israel, and Hebrew may have influenced their languages.

So, Hebrew words are present in our Russian speech, the meanings of which we will understand no earlier than we begin to analyze Hebrew, historical and geographical conditions. Let's think about some examples: Malakhov Kurgan – a monument of Russian glory in Sevastopol, once had a more definite name – Sailor Kurgan. Malakh in Hebrew – sailor. Or the Caucasus. This is a mountain line stretching from Novorossiysk to Derbent and formed by two Hebrew words: kav – line, kes – throne. The line of the throne. Once, on the tops of the Caucasian mountains, the border of the steppe "imperies" of the Great El and the Khazar Kaganat passed, and in them the leading state-forming role was played by the IWRI. But how and when did the IWRI (Iltian) get to the northern Caucasus? And in general, where there is evidence of a Jewish presence in these places in distant antiquity,significant before the emergence of the ancient Russian state? These evidence – in the language, in particular in place names ("names of rivers, cities, places"). Here's a look at these names:

Aragvi River - Murderous
Kura - cold
r.Terek - spitting
Caspian - silver
Sea of Kar - cold
Strait of Ugra Shar (New Earth Islands) – "Sugor Gate", and next to the Strait of Karsky WARROTA !!
Volga – Great Water Rise
Valdai Upland - Drinking
Pinega - angular
Neva - "We will enter"; "leak out" - (from Lake Nevo - old. Ladoga) - "Nun-bet-ain"
the city of Tula (old man - quiver) - "makes quiver", and also squeaked - "worms"
the city of Moore – is rebellious or «at an altitude of » - Muromets - "Expired from Muroma". Moore - located at a hill height in the middle of lowland, where Oka flows into the Volga

It would seem "purely Slavic Russians "item words:

Soha - branch
Khlev – milk
Bread - baked
Helmet - whole
Colads - Christmas, birth (meaning the sun)
Kupala - fold (« copulation festival »)
Sorcerer - omniscient
Witch, lead - knowledgeable
Children, baby - baby (tinok)
People are born
Batko - experienced ("iatic"), one who has the right to SPEAK
Sea – bitter, rebellious
Boyarin – a man of fire, arsonist, one who has the right to shoot, the owner of the field obtained by burning the forest
brother is an ally
Lyudmila – giving birth to words that speak well
Vladimir – Master - master, owner of gentlemen, owner of the world (Community) (bal di maar – one of the epithets of God)
Kazak is from the Jewish Khazak – «Strong ».

When studying Secrets hidden by history, you can apply the method that I call "Archeolinguistic".
Working method
My method of working with words I will demonstrate to you by the example of the word
Brave, courage
Dal:
SMALL, brave, fearless, fearless, not (without) fearful, brave, decisive.
1.;; ;;; / Shem Eli – «Name of God's Power ». «God in him - they said that Gd moved into a warrior who was unsurpassed (in the Scandinavians – barebackers { ;; ;;; / Baer Sheker – «fire (burning), which forces »}). Courage – ;; ;;;; ;; / Shem Eloe Shat – «God's name + basis »
2. ;;;; / – «Anyone marked with a special sign, coat of arms », /;;; / semel – «sign, coat of arms, symbol ». The warrior, who distinguished himself in battles, complained with a foot (commander) on the shield with a coat of arms. Coats of arms and shield signs were distributed in Russia (Source – A.G. Silaev. «The origins of Russian heraldry », M. 2002. ed. «Grand », p. 105).

Ganakov wrote:
Regarding this significance of the Jews in historical practice, you "drank you with help."

Please note that under the term "EUREI" I mean administrative and technical, and then

creative INTELLIGENCY, and not some people.
According to TANAH (Bible) - "There is a people who are not on the list of other peoples." Jews are not a people, not a nation, it is an ELECTED intelligent stratum in the society in which it is.

If there is a very large percentage among INTELLIGENCE (which, however, no one counted except for Comrade Shcherbakova) is occupied by people with a certain type of nose and brain, then this is the same Accident that some call Providence, and some call God. Jews took the place of the governing stratum after the 1917 Revolution, when almost all of the ranks either left or were destroyed. Competent specialists were needed, and these specialists for the most part were people of Jewish nationality. After 1937, these specialists were gradually replaced by Russians, and after the company for the fight against cosmopolitans (1948) they were completely eliminated from the Soviet state. apparatus.

_____
Only those who decide to remain so are ignorant (Plateau)
It's my business to tell the truth, not to make me believe in it (Russo and Ya-Vladimir BerShadSki)

It is impossible to be based ONLY on the phonetic similarity of words. You need to know the true meaning of the roots of words, explore the semantics of words, their original application.

The “scapular” of the archaeolinguistic, or rather the lens through which I look at ancient words in different languages of the world, is the oldest of the world's spoken languages and former back in the 1st millennium BC. scientific and philosophical language Hebrew, «Holy language – ;; <TAG1; ;;; ;
In the spoken language of modern Israel - Hebrew, the inspired Arabic, Greek, Arabic languages, as well as in Russian, English and other languages of Eurasia, the IIVRITE Korni have been preserved.
To see these roots, you need to learn how to distinguish them. For this, the Hebrew-Russian dictionary published in Israel, edited by Abram Solomonik, is best suited. There are the same root dictionaries in other languages, for example, the Anglo-Ivertic root dictionary of Isaac Mose-son, published in the USA in 1989.
But the Russian-Ivertical root dictionary has not yet been published. This space «covers » my work.

In RIESS, you will directly meet the traces of Hebrew and other Semitic (or, as I sometimes say, “Shemit”, emphasizing the origin of the seven (« Yevreev ») from the wise Shem) languages mainly in Russian, and other languages of Eurasia. These tracks are covered with a deep touch of secrecy. Traces of these mysterious roots are everywhere.

But in order to see these traces, in order to understand and correctly interpret them, primary preparation is necessary, as well as:
• - you need to know the hidden meaning of the letters-Jeroglyphs and Hebrew and be able to

read the roots and words in Hebrew (I recall that this art was once taught at any decent university in Europe; to know Hebrew- "ancient-reveil" – it was for any cultural person it was all the same as we know the Latin and Greek languages); how the words of Hebrew sounded in antiquity. The texts of the Bible (TANAHA) were announced by fellow scholars (masorets) only in 1532. As Hebrew words were uttered 500 years before, 1000 years before this – is another secret that the one who reads RIESS knows.
But I think that it was the ancient Russian language that preserved the ancient pronunciation of vowels in Hebrew;
• - you need to be well guided in the ocean of historical facts, practically always distorted by the current government in their favor;
• - you need to know Russian well, to know that M.V. Lomonosov, A.S. Push-kin, L.N. Tolstoy subtly felt the connection of Hebrew with the Russian language, carefully read the works of these geniuses;
• You need to have detailed dictionaries of the language that you are exploring (Dalya's Word !!), be able to extract from memory what you read before and look at it through the newly created prism, straightening from the story;
• One must be able to hermetically penetrate thought through time and space;
• - you need to be able to use indirect data using the so-called deductive method to restore the real mosaic of history, restoring the truth from the few identified «puzzles ».
It is necessary to discard a number of common misconceptions, namely:
1. that Jews are only Jews;
2. that Jews and Russians live only 200 years together;
3. that the Jews never knew how to fight;
4. that the Jews always hatched insidious plans, how to enslave and sing the Russian people;
5. that Volga is only a Slavic river;
6. that real Russians – these are people only «Belo-Aryan » type;
7. that Orthodoxy is not like Judaism;
8. that paganism – is the original religion of the so-called «Rusichs »
9. that Jesus created Christianity and he was not a Jew;
10. that Jews (Israelis) are late aliens on the so-called. holy Russia;
11. that the mathematics was invented by Arabs;
12. that chess came from India;
13. that the Bible can be understood literally and read only in Russian or only in Hebrew;
14. etc. etc.

Unfortunately, work on the release of RIESS is hindered. Anti-Semitic sentiment in Russia and Russophobic sentiment in Israel interfere.
I consulted at the Department of Ancient Greek at the University. Ben Gurion. And they showed me the dictionary of Hebrew words in Greek, published in 1878. Even then there were dictionaries, there were works on language correspondences. Where, in which special guards are such works buried in Russia? Who knows about them? Is this not a crime not only of the Communists, but also of the previous authorities of Russia.
I have already mentioned the TAG1 Maskilon «presented to me by the Author of the Root Dictionary (TAG1> (which is my main » construction site «) Abram Solomon » Hebrew

words in English «(author » Isaac Moseson). Personally, it was a discovery for me that for Western science there is nothing surprising in the influence of the Great Semitic Culture on both Greek and Latin, and other languages.

In Russia, Mikhailo Vasilievich Lomonosov, who studied in Marburg, was the first to understand this, and each self-respecting University necessarily had the Department of IIVRIT - THE DREENTH-EUREAN LANGUAGE. Apparently, Mikhail Vasilievich, knowing the Pomorsky Russian language from childhood, was amazed at how much his words (Char - goal, strait, Shkhuna - swims, moves, Matka - Metakh - voltage-compass, etc.) were similar to the roots of Hebrew. He wrote a lot about the role of Israelis in Russian history. So, after the death of M.V. Lomonosov, all his archives relating to the history of Russia were confiscated and disappeared. Does this remind you of anything?
As they say «knight dogs » from the movie "Alexander Nevsky": "Burn! Get out of the face of the Earth! " Well, they washed and wash. By the way, the WORD "ISTO-RIA" is not from Herodotus at all. In Hebrew, the word ;;;;;/ Istara means "DESSION, EXPLANATION."
There is practically no literature on this topic in Russia, with the exception of the magnificent book of the late Professor of New York University Cyrus Gordon "Forgotten Letters". Do you know what circulation this book published in the first edition back in 1986 was published? -2000 copies! A shame! Shame on the RAS!
But in general, I understand them - because if you give this direction a move - oh-oh-oh how many dissertations you have to give a damn.

I invite Chitatel to participate in the addition or correction of my dictionary on the website «Archeolinguistic »: .
Even better for our Etymological Dictionary, if you well know not only Hebrew, but also any of the Eurasian languages (Ukrainian, Belo-Russian, Polish, Georgian, Azerbaijani, Uzbek, ancient Greek ...).

Vladimir Bershadsky

I wrote the words "anciently European" language only to test your reaction.
They write like this: "With the same success, you can put in the first place, say, Sanskrit or any other ancient language."

And what other "sacred" language, except for Sanskrit, can you choose as a kind of "praligee", which is included in the flesh and blood of "Indo-European languages"? No!! Except ... Russian and ARAMEIS !!!

People often confuse completely different things: genetic origin and language. I have never said or will not say that GENETICALLY all Russians come from Jews (from the Semitic tribe "Eve-ri").
But the fact that the people's Russian CULTURE { ;; ;;; / Torah's ring - "Glas of the God of

the Torah, the Voice of the Law" } - comes from the Yavrei (I call the ancient Orfik Teachers) - for me, at least, does not cause the slightest doubt.
A lot of people in the world have changed their Culture, which means YAZYK and OBYchai under the influence of the so-called "cultrailers" - carriers of Culture. From this they did not cease to be themselves. Give you examples? You are welcome!!
The Irish stopped speaking the Gaelic language - they speak only English. The same thing happened in antiquity with Britons (Brit - in Hebrew - "union", from here the Russian "brother" is an ally). The Japanese Americanized. The manchures were cetanized, but did not lose their passionarity! And in antiquity - the Romans first took the Semitic culture of Etruscan, and then Hellenic culture. In turn, the 75% drenver Greek language consists of Semitic elements perceived from Knaanyan, incorrectly called by NAMI Phoenicians. The ancient Israeli tribes prak-tically ALL culture took from the same Knaanyan, who in turn took many from the Semitic Akkad, who took the Sumerian Culture, which, in turn, appeared in Erida (;;;;;;;;; / Eri dow - " rooted + flew in"),and Eridu is on the shores of the Sea. Where did the Sumerians come from? E. Blavatsky was convinced that from India - Meluhkhi ("Country of kings").
I will repeat once again that the foundation of the Culture of almost all European peoples was the teaching I hope of the druids-Orphics known to you ("Explanation of knowledge - Light says"), including the so-called "Christianity".
The remnants of the teachings of Orphism are still hiding in Hinduism, Buddhism, ... (and do not be surprised!) Judaism.

Now I am working on the book "Semitic Roots of the Religious Exercise of Ancient Russia." So, I'll tell you that All the Names of Elogimov (the so-called "gods of paganism" - "angels of Judaism and Christianity") turned out to be SEMITISH.

The silence of the influence of Semittism on the whole culture of Russia and Europe lies in the hidden and open so-called "anti-Semitism", but in fact the struggle of the forces of Light with the forces of Insecurity - ;;;;; / Tuma - "Foma". In order to defeat the "Black Uncle" (disagreement), I need to Enlighten what I try to do with your help, Maria B.

Well, the so-called "" Russians "? What is it like no alloy of tribes (GENOV!) And Cultures. But the main culture of the "ethnic" Russians is the ancient Semitic so-called "linguistic" ColTor.

Until the Unified Mega-Slover of the Roots of the Holy Language is published (Hebrew + Aramit + Ellinite + Romait) in world languages (Europe and Asia), all linguistics work will not be convincing in the eyes of an even more or less trained intelligent.
To create the Unified Mega-Slover (EMC) of the roots of the Holy Language (Hebrew-Aramit) in the languages of Eurasia, I seek friendship with persons who speak Russian and the language of Eurasia and wish to learn the vocabulary of the Holy Language (or are already familiar with them through Hebrew or Arabic).

For calls:
to vladimir.b@012.net.il
tel. International +972-527284036;

pellet in Israel: 052-7284036

WORD
will talk to you.
Do not worry if you have never read anything in the Holy Language, or you have never heard the Hebrew word. You will soon find out that you never heard a word
which would not be in its root essence
Holy.
Let Eden's tongue echo in your soul like the sound of your mother’s voice in a dream, calling you home
from afar.

Through the universe in an instant
Thoughts rush to us and from us.
They are like a soul continuation
Reflecting in the blue eyes.

Behind the manifested island of knowledge –
Place of action – continent.
We change the essence of the foundation
For history at this moment.

Our thoughts are part of the heart
They build without destroying.
They enter the treasury of eternity
At the threshold of a real paradise
What will be revealed to everyone and everyone,
If we create it.
Along with this, and a thirst for knowledge
In a little bit
u-
then
lim.

Enough?
Stir!
;;;

Not for discussion, but for knowledge for ^ (972) 527284036;
in Israel: 0527284036
Vladimir Evgenievich Bershadsky;

A people devoid of history is deprived of their soul.
And a man without a soul is WASH!

I, I want to return to people (not for the past, not to the people, but to the people!) their historical MEMORY, I want to reveal to the People their subconscious.

I do not want the Russian people (and these are all Russian-thinking people) to turn into cattle with Venezuelan series and factories of pseudo-stars.

Oh no, Russia has always been a country with unpredictable ... history.
And the word history means in Hebrew "hidden, erased."
This is that erased. I'm restoring now.
And if Russia realizes its connection with God through the Holy Divine language, which is WORLD in the Russian word { ;;; / slav - "throw", where does the Russian word "LIGHT" - "WELF-THING" }, then I hope the future of this Earth will be as I do it {;
«Do what you must, and let it be ... » / -such was the motto of Korolenko. I try to follow him and I ».

How I do it is another question.
But I always act on the principle - "I did what I could, and let another do, maybe better!"

_____
My job is to SAY the truth, not make me believe in it. And if I don't say, then who?
And if not now, then when?
Volodimer Evgenievich BerShadSky

The true meaning of the words is engaged in etymology - from the Greek. ";;;;; - the real meaning of the word" and ";;; - science". {;;;;; / et maa = «shovel, intercession; c, together + element, song » An archaeologist digs the earth with a snitch, and the Archaeolinguistic digs his tongue. So with God's help, we will begin to study Archeol-Gwistika and the true meaning of the words – Etymology of Bershad.

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Work Reviews «Phoenicians are Jews! »

The page displays all reviews to this product in the reverse order, from 20 to 11
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"Regarding the tribes of Canaan – Kenites, Kenizites and Cadmonites ..."The Canaanites are a settled Semitic people who inhabited the "promised land" before the invasion of Israeli tribes there. Kenites are nomads who, as indicated in the Old Testament, roamed in the Negev desert, and in the era of King David, settled in Judea. Kenizites, judging by what is written about them in the Old Testament, are a branch of the idomites (Edomus state) who lived south of Judea. King Herod the Great also came from Edom (Idumea). Kenizites are not the tribe of Canaan, but close relatives of the nomadic Israeli tribes. Cadmonites are also nomads who lived along the right bank of the Euphrates, northeast of Judea. Some modern researchers attribute them to the Nabate Arabs, while others see them as “children of the East” (Bnei Kedem) - a kindred people of Israel who lived east of Canaan.

GLORY OF GOD AND PEOPLE!

Philippe Andreevich Haustov 07/01/2023 00:20 • Claim violation

+ add comments

Review on «Phoenicians are Jews!» (*Andrey Zelev*)

I always knew that Ha-Nib al-Barka is our boyfriend!

Meir Landau 08/28/2019 12:08 • Claim violation

+ add comments

Review on «Phoenicians are Jews!» (*Andrey Zelev*)

Judging by the fact that in North America, on the east coast there are Indian tribes that have up

to 20 percent Semitic haplogroup, the Phoenicians discovered America long before Columbus. Yes, and Columbus for some reason was sure that he would find the lost tribes of Israel on the newly discovered lands and therefore the first to enter the land of America translator with Hebrew.

http://www.proza.ru/2017/09/30/205
http://www.proza.ru/2016/07/06/186

Alexander Resin 05/13/2018 01:37 • Claim violation

+ add comments

Review on «Phoenicians are Jews!» (*Andrey Zelev*)

that part of the Babylonians who migrated began to be called as opposed to the remaining «(x) -and / e-b (o) r-im » (« chiborim » [Jews] – crossed the river “” gave to their 1.e-b (o) r-ah-im » (“ across the river ” – Abraham

Hibrim and possibly Ivriim, Khivrim, Ivrim is possible from here and the city of Khiv in Dagestan built by the Jews like many villages and sat down with Jewish names. And the hiv itself was taken from ancient Israel, and there was such a city of Khiv. It was from there that the justice of the Benyamina tribe migrated, the ancestors of the Spartans, Tatars and glorious Amazons to them.where even then the Greeks spoke to them in their Jewish language and did not understand each other well. Yes, perhaps, but Hiborim, Hiborim may be imitated by heroes, anfonim, a giborim, a hero-gibor. Crossed the river, avar, Iber, Hebrew-Jewish. And then we get the Avar-is city of the hicksos on the Nile River and the nation of the invaders taking place fromIber-i. Mingrels are sewn by Jews upon descent from the house of David,which means that from the tribe of Judah. On this even the queen of Georgia wrote!With respect!

Aviko 07/01/2016 12:27 • Claim violation

+ add comments

> thanks for the interesting comment
> with respect
>
> Andrey Zelev 07/01/2016 17:15 Claim violation

> Thanks for the interesting article. Actually, your Cyclopedia is my favorite place on the Internet! I admire! I have been interested in the topic of Phoenician roots on the European continent for a long time and seriously. Even a little obsessed. If you will, I will write you more later and ask some pressing questions. Have you read the book of A. and C. Saversky "New Geography"? They made a crazy conclusion there, that

therefore, they say, the geographical, even insignificant, points of Palestine and even the distance between them, that they were primordial ... Well, something like that.

Abigail Dorn 09/12/2017 01:12 Claim violation

+ add comments

Review on «Phoenicians are Jews!» (*Andrey Zelev*)

Everything seems logical, except for conclusions about the names.
People borrow names often (for example, Ivan and Maria are also borrowed by non-Jews from Jews), religions can also borrow and even change languages (after all, Jews have 2 different languages). At the same time, it is obvious that Semitic tribes were common and mastered large territories (like other ones). I have no doubt that the Khazars, Karaites and Crimeans are related to the Jews. Although historians, and sometimes the nations themselves, come up with all sorts of stories. For example, it occurred to someone that the Khazars or Karaites are not Jews, but they just took and accepted karaimism and Judaism. They had nothing more to do. And the Khazars, and the Karaites, and the Crimeans and the Caucasus - the Jewish had roots. He leads a guide to the Karaite cemetery in Crimea and says that the people are Turkic and show burials, somewhere from the 13th century, on which inscriptions are in Hebrew. Such a people as it were - Turkic,his names are Jewish and writes in Hebrew. And the Arabs are Semites.
Therefore, I believe Herodotus and Flavius more than modern historians.
But where did the amorea come from? They themselves formed in the Eden gardens of the Inter-River or migrated from the south or east?

Trojan 05/10/2015 02:09 • Claim violation

+ add comments

I developed the hypothesis of Phoenician-Carfagenic Jews
http://wikisfera.net/wiki/Carthage Jews

the Jews were not originally Semites, Abraham who left Ur was a Sumer, then the Jews settled in Egypt where they mixed with the Hamite and Libyan-Berber tribes (Levi - Libyans), and only when the Jews left Egypt and settled in Canaan (Eretz-Israel), they mixed there with Semitic tribes (Finikisedan) and Semitic is taken from Semites - Phoenicians who joined the Israeli tribes called the tribe of Asher and assimilated. what origin of the Jews of the Caucasus, Europe and Crimea I don't know, it is possible that Jews evicted by Assyrians first settled in Armenia, then moved to the Caucasus and from there began to move to Europe where they mixed with Jews who moved to Europe from the Mediterranean countries. in general, the origin is not onlybut even ashkenazov has not yet been established. but Judaism really spread in the Middle Ages and earlier.

Andrey Zelev 05/10/2015 08:06 Claim violation

The history of ancient peoples is interesting.
Probably, a genetic examination could replenish information on the resettlement and kinship of peoples. So far, obviously, everything is still at the level of hypotheses.

Trojan 05/10/2015 18:57 Claim violation

I thought it was the Sumerians who were obsessed with Akkadians.
Is not it so?

Trojan 05/10/2015 19:02 Claim violation

I am not a linguist, but the Sumerian language is apparently not Semitic, but the Akkad changed Sumerian, yes, it was a Semitic language. in general, the name Abraham is Semitic.

Andrey Zelev 05/11/2015 20:21 Claim violation

for centuries, you can't figure it out without a half-liter.))

Trojan 05/12/2015 09:04 Claim violation

The information that the Shummer people were replaced by the Akkad people is a strong exaggeration, to say the least. The population has not changed (unless in the natural migration borders). The language has changed. Well, how many times has it been in our brief age. Therefore, this gradation of "non-Semitic Sumerians" and "Semitic Akkadians" is not justified. At least this view is very common.

Abigail Dorn 09/12/2017 01:21 Claim violation

Yes, everything came from the Jews, just not everyone admits.))

Trojan 09/13/2017 00:38 Claim violation

+ add comments

Review on «Phoenicians are Jews!» (*Andrey Zelev*)

The Phoenician city "Mak Shemesh" in Western Morocco, mentioned by Tour Hayerdal.

Mikhail Ocherov 04/10/2013 10:58 PM • Claim violation

+ add comments

interesting,
thanks for the review!

Andrey Zelev 04/13/2013 20:35 Claim violation

Phoenicians and Jews are Semites

Zus Wyman 10/09/2022 04:23 Claim violation

+ add comments

Review on «Phoenicians are Jews!» (*Andrey Zelev*)

Very interesting article. I largely agree with the author. Phoenicians belong to the Semites (that is, the descendants of Shem), as do the Jews. The Phoenicians were pagans, and therefore they sank into oblivion (as the elites who had sunk there would have said). As for Israel, why do the Christyans, who are seated at the UN and honor the Old Testament, not only do not agree to give the Jewish people the part of the land allotted to them on the Torah, but they all try to take away the little that we have in favor of the Arab aggressors. Most of the Arabs living in Israel were brought here by the British at the beginning of the 20th century. At the same time, the legend was created that they lived here for almost a thousand years. And Yeshoe called them Palestinians. There is no such Palestinian people. Palestinians (femistilians) disappeared from the face of the earth more than 2 thousand years ago. And the Romans condemned Judea of Palestine,so that history forgets about the Jewish war.

Dr. Michael Pavlov 02/12/2011 16:16 • Claim violation

+ add comments

thank you
with respect

Andrey Zelev 02/12/2011 19:00 Claim violation

aren't the Arabs Semit?

Trojan 05/10/2015 02:08 Claim violation

The apartment issue ruined everyone. Excuse me!

Mikhail Strunnikov 05/10/2017 07:35 Claim violation

Wow, the answer is exactly 2 years later, the tutelka in the tutelka.))

Trojan 05/10/2017 09:48 Claim violation

The Phoenicians were unnecessary. And now they needed it - so I looked in. Well, I could not resist. But what - isn't it?

Mikhail Strunnikov 05/10/2017 19:44 Claim violation

So. the apartment issue of all the ports.

Trojan 05/10/2017 23:05 Claim violation

+ add comments

Review on «Phoenicians are Jews!» (*Andrey Zelev*)

Let's dot the "and".
Phoenicians and Jews spoke a very similar language, which, of course, can confirm your hypothesis.
The alphabet appeared both among the Jews and the Phoenicians, although it may have appeared before the Jews (Sinai letter) and then passed to the Phoenicians through trade relations, although the example of such relations in TANAH is presented only for the era of King David. In addition, the Ugharite cuneiform alphabet must not be forgotten.
About idolatry -
Jews from the Sinai desert came in general with a primitive monotheism. The worship of the Semi-Semitic gods appeared under the influence of the same Canaanites (almost completely similar in blood and language). The thesis that initially the Jews and Canaanites had a common religion is not confirmed by anything is a unfounded statement. Rather, the Jews should have left echoes of the Mesopotamian pantheon, and the ancient Egyptian, but this is also imperceptible. At least neither TANAH nor archaeological finds confirm this.
Honestly, I do not see much emphasis and the meaning of identifying Jews and Phoenicians.
And more ... use the more correct translation of TANAH into Russian. With this, for example,

toraonline.ru, the translation of Josephson is very consistent with the original - as an Hebrew-speaking reader I can say firmly.
Good luck and thanks for raising a lot of historical material.

Lev Vilensky 02/09/2011 20:37 • Claim violation

+ add comments

Phoenicians and Jews spoke the same language that the Bible calls the language of Canaan.

The alphabet was certainly invented by the Phoenicians, including the famous ones. moreover, their alphabet (aleph, bet, gimel, summer cottage, 22 letters) formed the basis of the Greek alphabet.

the fact that the religion of the Jews and the Phoenicians was the same confirms: a) the Bible, which clearly indicated the veneration of the Jews of Astarte, Baal. only King Josiah finally introduced monotheism.

b) the names of the Jews, such as Mordechai (Marduk), Esther (Astarte) and others clearly indicate initiation to the gods.

c) an analysis of the texts of Ugarit and the remnants of Phoenician theology clearly indicate a similarity with the Bible. The Bible, according to scientists, is a typical work of Canaanite civilization.

d) ancient authors, such as Manefon, Herodotus and others clearly take Jews for the Phoenicians, for example, Manifon and Hekatei Abdersky identify the hikos with the Phoenicians, and say that after the exodus from Egypt, the Hikos-Finikians settled in Judea and founded Jerusalem.

c) data from archeology, finds of the texts of Elephantina, texts of correspondence of pharaohs with the kings of Palestine. from the texts of the Jewish community of Elephantina it is clear that the Jews worshiped such Phoenician gods as Anat. By the way, Yahweh himself is a Phoenician god.

from the correspondence of the pharaohs with the kings of Palestine, we learn that the hapira (Jew) is not a separate people, but a social layer of the Canaanites (Finikians), robbers and rebels.

d) the same customs - circumcision, weekly rest day, wearing a headgear by men, milk, etc.

etc.

in general, I came to the conclusion that it is incorrect to separate the Phoenicians and ancient Jews as different nations.

moreover, it is in the Phoenician colonialists of Spain and Africa (the foundation of Carthage) that I see the ancestors of Sephardic and Moroccan Jews.

Andrey Zelev 02/10/2011 08:51 Claim violation

in fact: one language, one religion, some customs

moreover, it is clear that when conquering Canaan, the Jews undoubtedly mixed with the Canaanites.

the point of this is that Lebanon is part of the historical land of the Jewish people, temporarily occupied by the visiting Arabs and descendants of the crusaders.

Andrey Zelev 02/10/2011 08:57 Claim violation

Andrei, with all due respect to you, let me still do a little bit, do you mind?
1. It seems to me that there is no need to drag the Phoenicians to the right of the Jewish people to Lebanon. It is easier to cite the corresponding passage from the Torah, where the Most High clearly describes the boundaries of Eretz-Israel, which he gives to the descendants of Yaakov. Phoenician enters there. The northern border goes along the Euphrates.
2.You say that the alphabet is the FOREWORD invention of the Phoenicians. I met other statements - for example, that the first alphabet was Jewish. Otherwise, how did Moses record the Torah on Sinai? If you distract from this statement - that is, as I have already noticed, the so-called Sinai letter is undoubtedly of Semitic origin. And we are allowed to attribute it to the Jews by the Torah's testimony of the slavery of the Jewish people in Egypt. This is on the one hand.
On the other hand, ask Wikipedia a question on the ancient Hananan letter. It existed precisely in Israel, even before the Jews returned from Egypt. In the days of Abraham and his children.
2. TANAH points to paganism among Jews, as an EXCEPTED INFLUENCE from the tribes that inhabited Canaan. Initially, the Jews were monotheistic people - this happened after the talent of the Torah in Sinai. But what to do, pagan traditions were perceived by Jews. The names of Mordechai and Esther are of Babylonian origin, but they do not indicate the nationality of their carriers and religion in any way, as, in fact, both your name and my name are non-Jewish in origin. And yet - the Jewish name Esther was Adass (palm branch)). And to take the Babylonian names in Persia .... that's why Russian Jews are often called Sergey, Andrei and Petrami)). King Ishayahu (and not Josiah at all) did not introduce Judaism. He simply cleansed the country of pagan cults that NASA had been using the half-century “ godless” king Menashe (Manasseh).Menashe's father, Hizkiyagu, just held the people in the bosom of the

original Judaism. By the way, there is a separate article about paganism. We can somehow discuss together. Using analogies from the current world as an example.
3. I carefully read the Phoenician texts. Sorry, even if you drop the sacred value of the Torah, the Phoenician texts to it are not just like to heaven. And even to compare is embarrassing. Which, however, was the reason that the Phoenician literature disappeared, and the Torah inspires 2/3 of the world - both in its pure form and in the form of its "approids" - the Gospel and the Koran. Incidentally, critics of the Bible usually speak of Phoenician texts and their influence on the Torah, with most of the anti-Semites and atheists. Well, the dog pisses on the monument, and the monument - know yourself worth it. Let them criticize.
4. The identification of HAPIRU with the Jews is a controversial thing. In addition, judging by the Jewish chronology, during the time of Amenhotep IV, Jews were just slaves in Egypt, and left under Ramses II. Indirectly, the stele of Men-Re-Ptah ("Israel is defeated ...") also points to this, before that, Jews in Retena are not mentioned at all.
5. I will be very grateful if you will poke me with your nose to the place near Herodotus where he mentions the Jews. I'm sorry, I didn't find it, although Herodota read, at the same time and in the Maneon weave - I didn't read it, frankly, but I'll look at the same time.
6.On the mixing of Jews with Canaanites - IMPORTANT. It was. In part, the Canaanites were exterminated, in part - they assimilated in themselves and assimilated a little in them)).
About Sephardic Jews and their Phoenician roots ... boldly. But you have to prove it. As with the Chechens, you are not offended. Otherwise, it causes all kinds of inadequate reactions.
Thank.

Lev Vilensky 02/10/2011 18:35 Claim violation

Sorry, Yoshiyahu - I'm talking about the king)))

Lev Vilensky 02/10/2011 18:38 Claim violation

1. about the invention of the Phoenicians of the alphabet you can easily find on the Internet
http://www.elitarium.ru/2004/01/27/proiskhozhdenie_alfavita.html
http://chgk.tomsk.ru/?p=1084
http://www.c-cafe.ru/words/92/9130.php
http://lib.1september.ru/2004/13/9.htm
etc.
Of course, the Jews in the time of Moses could not invent the alphabet.

Andrey Zelev 02/11/2011 08:36 Claim violation

1. about Lebanon.
So think about why the Land of Israel also includes Lebanon (Phoenician)
because the question is not that it is the will of God, but that the Jews clearly considered this land their own.

Andrey Zelev 02/11/2011 08:38 Claim violation

3. Of course, the authors of TANAHA fought paganism from some point
we know that the ancient Jews revered not only Yahweh, but also his wife, the Queen of Heaven, apparently Anat (which is confirmed by the documents of Elephantina).
but you see, it doesn't matter if faith in Baal and Astarte came or not, the fact is that many Jews professed the Phoenician religion.

Andrey Zelev 02/11/2011 08:41 Claim violation

"I carefully read the Phoenician texts. Sorry, even if you drop the sacred value of the Torah, the Phoenician texts to it are not just like to heaven. And even to compare shamefully. "

but scientists of semitologists have a different opinion.

start with a summary of the alphabet. I quote the Electronic Jewish Encyclopedia: "The Phoenician alphabet was received by the Israelis during their settlement in Canaan and remained in use until the Babylonian was returned from captivity when it was replaced by the Aramaic alphabet, which also comes from the Phoenician."
http://www.eleven.co.il/article/14286

in the article, the Encyclopedia of this encyclopedia, the opinion of scientists about the apparent similarity of the Bible with the found monuments of Phoenician literature found in Ugarit is given:

"From the very beginning of the publication of the Ugarite texts, researchers drew attention to their linguistic and literary-stylistic proximity of the Bible. Already in the 1930s. X. L. Ginsberg and W. Cassuto began a comparative study of Ugarite and biblical literature; Cassuto, in particular, concluded that the Bible is a direct continuation and development of the Canaan literary traditions. The concept of Cassuto formed the basis of the Israeli school of historical Bible study. However, not all researchers accepted this point of view: a number of experts were inclined towards a more radical view, according to which the influence of Canaan literature on the Bible is so great that the latter should be considered as part one. Some researchers, mostly German, believed that the influence of Canaan literature on biblical was negligible.However, over time, the concept of the Israeli school prevailed in world science.

In its rhythmic structure, biblical poetry is similar to the Ugarite. From the point of view of the types of verse, there are bicolons, tricolons, tetracolons and pentacolons in both Ugarite and biblical poetry; both in Ugarite and biblical poetry use equal (2/2, 3/3, 4/4, 5/5) and unequal (3/2, 4/3, p. 5/4, etc. Both literature is characterized by the widespread use of the stylistic principle of parallelism in its various versions. Moreover, there is a great similarity between semantic pairs used to create parallelisms. Many stable phrases (epic formulas) of the Ugarite epic are found in the oldest prosaic narratives of the Bible (primarily in the book of Genesis, the book of Samuel). The Bible reveals many speech revolutions, artistic idioms and paths characteristic of Ugarite literature.

Despite the deep difference between the political and political religion of Ugarit and the Jewish faith of the biblical period, there is undoubtedly a certain similarity of religious and religious concepts, terminology and visual means. So, in particular, researchers pay attention to the fact that all the gods of the Ugarite pantheon — are descendants of one creator god whose name is — El (see God, Names), and some of the constant epithets related to him, as well as to his son Ba'al, are found in the Bible as epithets of the God of Israel. It should also be noted that elements of the myth are found in the Bible, the full version of which became known from the Ugarite literature; this myth tells about the struggle of Ba'al with sea monsters — Leviathan, a snake directly running and a bending snake (cf. Is. 27: 1: «That day the Lord will smite His sword ... the leviathan, the snake directly running, and the leviathan,bending snake »). "

http://www.eleven.co.il/article/14199

Andrey Zelev 02/11/2011 08:48 Claim violation

4 "The identification of" HAPIRU "with the Jews is a controversial thing."

but it seems quite logical to me, that’s why I think the Egyptians called slaves from Phoenika and Hapira

Andrey Zelev 02/11/2011 08:51 Claim violation

5. "I will be very grateful if you will poke me with your nose to the place near Herodotus where he mentions the Jews. I’m sorry, I didn’t find it, although Herodota read, at the same time and in Maneon, I didn’t read, frankly, but I’ll look at the same time. "

recommend http://www.alib.ru/bs.php4?uid=15307377c6ec58e4224fd1f20893288be9d6

the hero did not name the "Judea", but wrote that the Phoenicians living in the Palestinian adhere to the rite of circumcision, and also notes that the Phoenicians living in Hellad do not observe this rite.

Herodotus (2.104): "The Phoenicians and the Syrians in Palestine themselves acknowledge that they borrowed this custom from the Egyptians."

You can read the remnants of the Maneon in Joseph Flavius's book, Against the Appion.

Andrey Zelev 02/11.2011 08:58 Claim violation

"About Sephardic Jews and their Phoenician roots ... boldly. But we must prove it. "

so in my article I prove it.

firstly, the Bible tells that King Solomon participated as a companion of the Phoenician king Hiram in trade with Tarshish (Spain) and Ophir (not a clear geographical term)

therefore, Jews participated in the Phoenician trade and colonization.

further, I cited facts confirming the very ancient settlement of Jews in Spain and in northwestern Africa.

finally, there is information in the Talmud about the rabbis from Karfagen, among the archaeological finds in Carthage there are Jewish ones.

in any case, I do not think that the Jews could settle in Spain and in the Maghreb in the era of the late Phoenician colonization, only under the Hasmonites did Judea have access to the sea, but by this time the diaspora clearly existed.

finally, where did the Phoenician colonialists themselves go after the conquest of the Carthage power by the Romans?

comparing the facts, I came to the conclusion about the Phoenician origin of the Sephardic.

Andrey Zelev 02/11/2011 09:10 Claim violation

Thank you for the answers. Something you convinced me of))). Especially in the latter - about the colonization of Tarshish. Good luck

Lev Vilensky 02/11/2011 11:56 Claim violation

Oh, by the way, your quote about the literature of Ugarit does not confirm anything except that the authors of TANAH were familiar with all-Semitic myths. TANAH undoubtedly stands apart from all ancient Eastern literature. But we will not be able to discuss this with you - since for me TANAH is primarily of great importance as a holy

book. So I slightly - in your opinion - are biased in judgments, probably))).
But Lebanon is really part of Eretz Israel.

Lev Vilensky 02/11/2011 12:06 Claim violation

"of course, the Jews in the time of Moses could not invent the alphabet."
I do not agree. For some reason, you deny the Sinai letter. The fact that Jews in Israel - after exiting Egypt - began to apply a letter similar to the Phoenician - is understandable. The whole question, who first said "A".
The links you provided - with all due respect to you - are pops. It simply says that the Phoenicians invented. Excuse me. This whole thesis is based on one single inscription - on the sarcophagus of the Phoenician king Ahiram, who dated the 13th century. BC Today it is proven that dating is wrong. Sarcophagus howled in the 9th century BC. In addition, you - apparently - are not familiar with the latest findings of Israeli archaeologists - inscriptions that are written as such. Paleo-Jewish writing and date back to the time preceding the Jewish monarchy. If you understand Hebrew, I will look for you with pleasure. As you know, we will write this over 3000 years. And yet - in the same Russian Wikipedia, to which I gave you a link - there is a wonderful article about the protohanaan alphabet, from 18-16 centuries. BC He is clearly ancient than the Phoenician.
Sincerely

Lev Vilensky 02/11/2011 12:20 Claim violation

in the same Wikipedia, the article "alphabet" says:

"The most ancient was the alphabet of the city-state of Ugarit, known from ser. 2nd thousand BC e."

it is absurd to seriously say that Jews during the Exodus or conquest of Canaan could invent the alphabet, moreover, in those days it was clearly not needed.

the alphabet appeared in the Phoenicians, as it was urgently needed.

there is nothing to discuss, for Hebrew and Phoenician are the same language.

Andrey Zelev 02/11/2011 13:53 Claim violation

“In addition, you - apparently - are not familiar with the latest findings of Israeli archaeologists - inscriptions that are written in that name. By a Paleo-Jewish letter and date back to the time preceding the Jewish monarchy. If you understand Hebrew, I will look for you with pleasure. As you know, we’ll sign this for over 3,000 years. "

I'm definitely not familiar with this, and moreover, I don't understand what 3000 years you mean.

if 3000 d.n. then in those days the ancestors of the Jews lived in Mesopotamia, far from Palestine. there was no Jews or alphabet then, although there was a cuneiform writing.

if it means 1000 BC, then by this time the alphabet had long been invented by the Ugaritans and other Phoenicians. undoubtedly at that time (1000 BC) the Jews already had writing.

Andrey Zelev 02/11/2011 13:58 Claim violation

"But Lebanon is really part of Eretz Israel."
the main question is "why?"
in general, the idea of holiness Canaan suggests that ancient Jews considered Canaan \ Phoenician their homeland

Andrey Zelev 02/11/2011 14:09 Claim violation

Well, in general, we have minor inconsistencies with you)). The only thing I fundamentally cannot agree with you is the unnecessary alphabet for Jews when conquering Canaan. How did you record the Torah?))
Yes, I meant the 10-11th centuries BC. not 3000 BC
I thank you for the detailed answers, I hope we will somehow talk live.

Lev Vilensky 02/11/2011 14:21 Claim violation

"It seems to me that you do not need to drag the Phoenicians to the right of the Jewish people to Lebanon." (with Andrei Velensky)
I agree with Andrei.
I will add - the version of the author Andrei Zeev can be turned in a different way. Not "The Phoenicians are Jews," but the Jews are Phoenicians. Therefore, Israel must be given to Lebanon.

Lyudmila Onishchuk 10/01/2024 20:36 Claim violation

Not "The Phoenicians are Jews," but the Jews are Phoenicians. Therefore, Israel must be given to Lebanon.

Lyudmila Onishchuk 10/01/2024 20:37 Claim violation

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Review on «Phoenicians are Jews!» (*Andrey Zelev*)

Starting to read your article, you ask yourself, why do you need this illiterate falsification of history?For example, it is well known that Herodotus did not know a people named Jews. Egypt borders on Syria. And in Egypt, Herodotus himself was and was in Phoenician Tire in the 5th century BC. Phoenician has his own history, different from both biblical and Joseph Flavius and other Jewish and non-Jewish historians writing about Jews.Tyr chronicles. The main idea of your falsification is that based on the fact that the Phoenicians are related to Jews both in language and in various cults, you are that the Phoenicians are Jews. Following your logic, we can say that the English are Iranians and the Russians are Germans, based on their Indo-European proximity both in language and in mythology.
After reading the article and getting to the list of celebrities, you understand that the author wrote this opus to glorify his people. Well, well, I thought: “Whatever the child is, if only it weren’t hung.
:)

Seladin Alexey Vladimirovich 09/26/2010 01:10 • Claim violation

+ add comments

the language of Jews and Phoenicians is not just relative, but the same one, closer to each other than Ukrainian and Russian
Herodotus called the inhabitants of Palestine Phoenicians, and noted that these Phoenicians follow the rite of circumcision.
I found this possible evidence that we are talking about Jews, and that Herodotus called the Jews Phoenicians

but even if you count the Phoenicians (Khananes) with the Jews only as related peoples, one fact should be noted.
the Jews conquered Canaan and naturally mixed with the conquered people.
that is, modern Jews in any case, descendants including Canaanites - Phoenicians, and therefore Phoenician history is part of Jewish history

as well as the history of Kievan Rus, there is the history of Russia, although the Rus themselves were Norman ("brews") who captured the eastern Slavic tribes

Andrey Zelev 09/26/2010 11:53 Claim violation

Yes, there is no pure people anywhere, the French, for example, a mixture of Celts, Germans, Romans and others. The Romans, in turn, are Latins, Sabinians, Etruscans and others. Naturally, the Jews had a merger with other peoples both through marriages and through proselytism and part of the Phoenicians merged with the Jews and vice versa. But the history of the Phoenicians and the history of various Jewswhich the Jews

now own. It is also the history of relations between Jews and Phoenicians. At one time there was the history of the USSR, where the history of peoples who settled in the territory of the USSR at different times was considered the history of the USSR. And it is quite possible to teach the history of Israel and include not only biblical history, but also the history of Phoenicians, as a people living in Israel.

Seladin Alexey Vladimirovich 09/26/2010 15:48 Claim violation

+ add comments

Review on «Phoenicians are Jews!» (*Andrey Zelev*)

The difference between Jews and Phoenicians was that the Jews were monotheists (Jews), and the Phoenicians were pagans. In everything else, it was one nation. Subsequently, an intensive process of transition from paganism to Judaism was going on in the Phoenician colonies. As a result, a huge number of Jews were obtained in Moorish Spain and the Maghreb.

Mikhail Makovetsky 2 09/23/2010 13:39 • Claim violation

+ add comments

you confuse modern monotheistic Judaism after the reform of King Josiah (Joshiyahu), who destroyed the altars, images and monuments of the gods throughout the country, all idols are thrown out of the temple and burned.

before him, a statue of Astarte stood in a Jerusalem temple

during the time of the Phoenicians, Jews prayed to various gods, including Baalu, Yahweh, Astarta

Vampire Nosferatu 09/24/2010 08:19 Claim violation

+ add comments

Continuing the list of reviews on «Phoenicians are Jews! »: 20-11 10-1

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Suriname Jewish State in America

Andrey Zelev

In fig. Jodensavanne around 1830

In Suriname (a state in South America), the Jewish colony of Jodensavanne (Jodensavanne — «Jewish savannah ») existed for some time.

Jews, mainly from the Netherlands and their colonies in Brazil, began to settle in Suriname in the 1630s, shortly after the start of its development by Europeans (at that time Suriname was the property of Great Britain). The Ktubba, composed in Suriname in 1643 and signed by the rabbi, has survived. In the group of colonists who created in 1652 under the leadership of Lord W. Willoughby is a permanent settlement on the coast of Suriname, there were several Jewish families. After 1654, some Jews who left the Dutch colonies in Brazil after

their capture by Portugal settled in Suriname. Jews were also among the immigrants from the Netherlands who landed in 1656 on the so-called Wild Bank (part of the sea coast of Suriname), at the mouth of the Pauroma River.

In 1664, a group of Jews expelled from Cayenne (French Guiana) arrived in Suriname, including over 150 people from Livorno who have lived there since 1660. At the head of this group was a wealthy merchant and landowner David Nasi (Joseph Nunez de Fonseca), who played a prominent role in organizing the Jewish community of Suriname; his descendants for many decades were part of the leadership of this community.

Jews, especially immigrants from Brazil and Cayenne, who had experience in growing sugarcane and selling sugar, which was highly valued in those days, made a significant contribution to the formation of the Suriname farm in the 1650 – 60s. With this in mind, the British authorities in August 1665 granted the Jews of Suriname a privilege guaranteeing them equal civil rights with Christians, including the right to hold official positions (which was not done by that time in any Christian country, including Great Britain itself), as well as freedom of religion and community autonomy. In early 1667, this privilege was expanded: a new decree stated that all Jews who settled in Suriname could, regardless of their origin, become full subjects of the British crown.

In February 1667, the Dutch troops captured Suriname, and it became a colony of the Netherlands. The new authorities retained for the Jewish population all the rights that it enjoyed under the British; according to a decree of the governor issued in May 1667 and confirmed in April 1668 by the parliament of the province of Zealand (it formally belonged to Suriname), all Surinamese Jews were considered natives of the Netherlands. Despite this, some Jews left the colony with the British troops, who again briefly occupied it in the fall of 1667. Another 10 Jewish families left Suriname in 1677, taking advantage of the right granted to them under the Westminster Treaty between Great Britain and the Netherlands from 1674. Jews who left Suriname moved to British colonies in the Caribbean, primarily to Jamaica.In 1682, Suriname passed over to the Netherlands West Indies Company; the governor appointed by her (who was also a co-owner of Suriname) in 1684 forbade Jews to work on Sundays and marry in accordance with tradition. However, the board of directors of the West India Company, by two decisions adopted in 1685 and 1686, repealed these prohibitions and confirmed that all previous Jewish laws remain in force.

In the last quarter of the 17th century. the Jewish population of Suriname gradually increased, primarily due to the influx of emigrants from the Netherlands, as well as from the southwestern regions of Germany and Northern France. The economic situation of the community was rapidly improving, most of whose members were planters and large merchants.

By 1694, there were 94 Sephardic families and 12 Ashkenazi families — a total of approximately 570 Jews in the colony; most of them spoke Portuguese in everyday life. Jews owned over 40 plantations, on which about 9 thousand slaves worked.

In 1672, a Jewish settlement was formed on a plot of land in the Torrick region allotted to Jews by the colony administration in accordance with privilege 1665, in which the synagogue began to operate and a Jewish cemetery was opened. In 1682, the inhabitants of this settlement moved to the lands bought for them by one of the representatives of the Nasi family, 15 km south of Paramaribo (the administrative center of the colony), in an area where there were many plantations belonging to Jews.

Soon, a large (on the scale of Suriname) settlement of Yodensavanna arose here, where almost exclusively Jews lived. In 1685, a large synagogue was built in Jodensavann; with her, bet-din began to operate. The Jews of Suriname maintained close spiritual contacts with the community of Amsterdam.

The Jewish community gained greater internal autonomy, and engaged in agriculture and the cultivation of sugarcane plantations.

In the jungle of Suriname, Jews founded the religious community of Brohe Veshalom. There, in the Suriname river basin, they built a fortress city with a synagogue in the center. Although the city is no longer there, this area is now known as Yodensavanna, with the center called "Edendorf" — "Jewish Village". Subsequently, the colony was replenished with Dutch and German Ashkenazi and even refugees of military time.

In 1674, Jews invited the first rabbi, Isaac Neto. The prosperity of the Surinamese Jewish community begins in 1680, when Jews were recognized there as equal with other colonists and the Jew Samuel Nasi was given a small island near Suriname, Savannah. There, Nashi divorced the plantations around which many Jews settled; in the same Savannah, the Beracho we-Schalom congregation (Blessing and Peace) built a luxurious synagogue between 1665 and 1671 (or in 1685). The ruins of the synagogue «Braha ve-Shalom » still attract researchers and archaeologists to Yodensavannu.

Yodensavanna remained in the hands of the Nasi family, and throughout the 17th century. members did not stop waging wars with blacks and French, reflecting their attacks.

When the French fleet, under the command of Admiral Kassar, unexpectedly attacked the Jewish colony of Suriname (in 1689), the Jews showed desperate resistance, despite the fact that the day was Saturday. They showed the same courage in 1712, when Kassar attacked Suriname a second time; one of the members of the Pinto family defended the fort and was forced to surrender, only yielding to the large number of enemies. David Nashi was especially distinguished by courage and skillful tactics. He died in 1743 on the battlefield during his 31st campaign against runaway blacks.

Yodensavann declined during the mid-18th century, most of its population moved to Paramaribo.

In the 1st half of the 18th century Jews played an important role in the economic life of Suriname: in 1730 they owned 115 of the 400 plantations of the colony. In the internal regions of Suriname, on the border of undeveloped territories, the influence of Jews — large landowners was extremely great. They formed their own armed units, reflecting the raids of groups of runaway slaves (the so-called forest blacks, or maroons) on plantations and taking punitive expeditions against these groups.

In the 2nd half of the 18th. the number of Jewish planners began to decline rapidly: by 1791 they owned only 46 out of 600 plantations. Many Jews began to settle in Paramaribo; the Jewish population of this city by the middle of the 18th century reached a thousand people, by the end of the 18th century. — 1.5 – 2 thousand people (37.5% — 50% of the total population).

Jews who lived in Paramaribo were mainly engaged in trade (including peddling), free professions were also common among them. In 1734, the Jewish community of Suriname, which had previously been united and followed the Sephardic liturgy, split into Sephardic and Ashkenaz.

The third group, which was not formalized organizationally, but actually existed separately, was the — illegal children of Jewish planters from Negro slaves who turned to Judaism: as a result of cohabitation of Jewish planters with black slaves, mulattoes were born. The local community initially looked at them as a brawl, but then the mulattos were recognized as "full Jews."

Charitable societies operated in Sephardic and Ashkenazi communities; in 1785, the Jewish Literary Association arose in Paramaribo, among the creators of which was a descendant of David Nasi — David de Isaac Cohen Nassi (David Isaac Cohen Nassy, p. 1747), one of the leaders (« Under the auspices of the association, a cultural and educational institution (« ») worked, where lecture courses on various topics were delivered.

In 1712, the colonists began to have problems. The territory was captured by French pirates, who had to pay considerable tribute. In addition, Europe has learned to extract sugar from beets, which also greatly affected prices.

Yodensavann was destroyed in 1832 as a result of the uprising of slaves, as a result of which the fire destroyed almost all the houses belonging to the Jewish community.

***

In the 19th century. – the beginning of the 20th century. as a result of the prohibition of the slave trade (1819), the abolition of slavery (1863) and the fall of world sugar prices, the economic situation of Suriname gradually worsened. Jews began to leave the colony; among those who left Suriname, Sephardic initially prevailed, so by 1836 the Ashkenaz community for the first time exceeded the Sephardic community. Dutch supplanted Portuguese as the

spoken language of the Jews of Suriname.

At the beginning of the 20th century. Jews concentrated in their hands the trade and exploitation of gold mines; they occupy major public positions. In the colonial army, due to their social status, they own almost all officer places.

By the beginning of the 20th century approximately 1,500 Jews remained in the colony, by 1923 — 818.

In the 1930s, the Territorialist Free Land League, founded by I. N. Steinberg put forward a project to create Jewish colonies in Suriname, but it was not implemented.

During World War II, Jewish refugees arrived in Suriname from the Netherlands and some other European countries occupied by Nazi Germany, but subsequently they all left the colony.

In the early 1970s, approximately 500 Jews lived in Suriname. 2 synagogues — Sephardic and Ashkenaz functioned; services were held in them alternately. In the first half of the 1990s, the Jewish population of Suriname (since November 1975 — an independent republic) was, according to rough estimates, approximately 200 people.

Diplomatic relations between the State of Israel and the Republic of Suriname were established shortly after its proclamation. The interests of Israel in Suriname were represented by the ambassador to Venezuela.

Until recently, there were two ancient synagogues in Paramaribo in Suriname, famous for their remarkable architecture and sand-covered floors. But difficult times forced the Jewish community to lease the smaller of two, «Zedek ve-Shalom », for 3.5 thousand dollars a month. All Jewish ritual objects were taken and transported to the Israeli Diaspora Museum, and a local computer company remade the Sephardic synagogue in an Internet cafe.

«No religion in Suriname has any contradictions with others, — says Guido Robles, a famous Jewish businessman in Paramaribo. — All problems come from politicians ».

In 2003, the Jewish population of Suriname, according to estimates by Israeli demographers, was about 200. In the mid-2000s, two Jewish communities functioned in Suriname: Ashkenaz — Neve Shalom and Sephardic — Zedek ve Shalom. In the early 2000s, due to financial difficulties caused primarily by the relocation of several wealthy Jewish families from Suriname to the Netherlands, the USA and Israel, the community was forced to rent the Zedek ve-Shal synagogue building.

«A small community like ours cannot afford to contain two synagogues », — complained to Jules Donk, president of the congregation «Neve Shalom ».

All ritual objects were transferred to Beth ha-tfutsot. In the remaining Neve Shalom congregation in 2004, there were 125 people. In the late 1990s, the congregation finally moved to the position of liberal Judaism. Since that time, members of mixed families — non-Jews may also be members of the congregation. Congregation is led by Lilly Duyum.

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Reviews

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We are few, but we are everywhere. Peace be with you brother.

Natalia Dardan 3 10/20/2011 19:38 • Claim violation

+ add comments

Aleichem Sholom!
thank!

Andrey Zelev 10/20/2011 20:03 Claim violation

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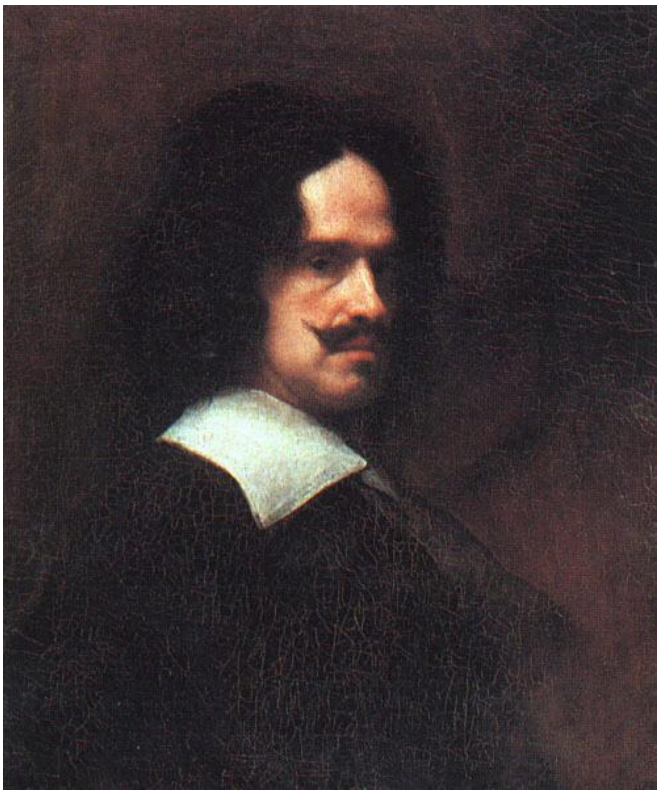

Velazquez Jew

Andrey Zelev

Diego Rodriguez de Silva and Velazquez (June 6, 1599, Seville — August 6, 1660, Madrid) — Spanish artist, one of the greatest representatives of the Spanish Golden Age.

Velazquez was born on June 6, 1599 in Seville, Spain, in a family of baptized Portuguese Jews. He studied painting in his hometown with Francisco Herrera Sr. (Francisco de Herrera) and Francisco Pacheco, whose daughter Juan Miranda he married in 1618.

Young Velazquez quickly became famous in his city and everyone who knew him tried to help advance his career. In 1622, thanks to friends and acquaintances, he goes to Madrid. But, despite all the efforts, Velazquez could not visit the king.

The artist had to return home. But two months later he received a letter stating that the court

painter had died. Velazquez immediately went to Madrid and soon wrote a portrait of Philip IV. For this portrait, Diego Rodriguez received a fee and became a court artist.

In 1629, Velazquez travels around Italy, accompanied by General Spinola. The artist received the title of wardrobe in 1634, and in 1643 he became a valet.

Velazquez made his second trip to Italy in 1648. This time he painted a portrait of Pope Innocent X. He became famous in this country and was recognized as a member of the Roman Academy.

Diego Rodriguez died in Madrid on August 6, 1660.

see the article on Velazquez in Wikipedia, http://dic.academic.ru/dic.nsf/ruwiki/19456 and
http://souvorova.narod.ru/velas.htm
http://artist-online.ru/?p=36
etc.

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Versions of the Jewish origin of Peter I

Versions about Jewish origin Peter I. The first version is that Peter the Jew was invented by church and conservative figures who were dissatisfied with his innovations, and declared Peter the Antichrist, who, according to legend, will be a Jew from the tribe of Dan. Relatively recently, Jewish publicists and Karaite authors took up the search for Jewish ancestors of Peter, who claim that his mother was of Karaite origin (very distant, if any).

General information

Opponents of Peter I claimed that «Peter — venom from a knee Danova»[1] (it was believed that the Antichrist should have come from this tribe, Peter was identified with the Antichrist because of his church and public ref.) «Bad vessel, Peter, born according to the number of 1666 from the unlawfully new Zhidovin, Tsar Alexei Mikhailovich, and Satan was infused with himself, according to her will began to act »[2]:

> The rumors went: "the pious king Peter Alekseevich went to the Glass State [*to Europe*] and there he went missing. " Exclusively Russian views! They began to ask: "and who now holds the kingdom in Moscow?" They answered: "they say that a certain Zhidovin from the tribe of Dan. As soon as he ran into Moscow and began to do everything in Zhidovsky: he did not accept blessings from the patriarch, he knew the Mother of God honest and gloriously of His Assumption in the house of the Blessed Virgin Mary, to worship the kingdom of the Lord, the beautiful Vladimir Icon of the Virgin, written by Luke evangelist to the holy place. He did not go to the Arkhangel, he did not bow to the tombs of the former pious kings, for the fact that they were strangers to him and very hated. He did not enter the Kremlin halls, mocking them and plotting them. None of the royal family: neither the queen, nor the prince, nor the princess - I have not seen,fearing that they will convict him, they will say to him, to the penitent: "you are not ours, you are not a king, but a damned Jew." For this, the queen and the princess cut his hair, and he gave the little prince, the son of the pious king Peter Alekseevich, who would now be able to receive the great skifter of the Moscow state and all of Russia, the Germans, and then killed. The people on the day of the new age did not show up, tea reproof for themselves, as well as Grishka Rastrigue, the denunciation was popular, and in everything he did not take apart: he did not hold holy posts, he did not go to church, he did not go to the bath every Saturday, he lived fornication, with filthy Germans for one, and now in the Moscow state the German has become great man. The most-flying German is now higher than Borin and the patriarch himself. Yes, he, Zhidovin, with Nemka harlots, daches popularlyand the Jew is damned. " For this, the queen and the princess cut his hair, and he gave the little prince, the son of the pious king Peter Alekseevich, who would now be able to receive the great skifter of the Moscow state and all of Russia, the Germans, and then killed. The people on the day of the new age did not show up, tea reproof for themselves, as well as Grishka Rastrigue, the denunciation was popular, and in everything he did not take apart: he did not hold holy posts, he did not go to church, he did not go to the bath every Saturday, he lived fornication, with filthy Germans for one, and now in the Moscow state the German has become great man. The most-flying German is now higher than Borin and the patriarch himself. Yes, he, Zhidovin, with Nemka harlots, daches popularlyand the Jew is damned. " For this, the queen and the princess cut his hair, and he gave the little prince, the

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In 1712, a certain Nikita Kirilov reported to the three Old Believers that they predicted that Peter would take Tsargrad, «Yes, and Rome de he, sovereign, would take with flattery and gather the Jews of all and with them, the Jews, would go to Jerusalem and reign there, and their Jews will love and they de Jews in fast numbers do not recognize him and there will be a lot of Jews and all need for them, and at that time they, the Jews, him, the sovereign, know that he is an antichrist and this age ends on him »[4].

There is a version that the real father of Peter was Irakli Bagrationi[5]and genus Bagrationiaccording to traditions of Jewish origin.

The ancestor of mother Peter I (Natalya Kirillovna Naryshkina), the founder of the clan Naryshkinwas Crimean karaim Mordka Kubrat, nicknamed Narysh, or Naryshko, who accepted Orthodoxy and became the ringleader of the Moscow prince Ivan III[6][7].

Originating from the Naryshkin clan, Raisa Slobodchikova in her book «Romanovs, Naryshkin and their descendants » wrote:

> We lived in Crimea in Chufut-Kale near Bakhchisaray. The religion of the Karaites was Judaism, but they did not recognize the Talmud and many rites. Starting from Catherine I, all subsequent Romanovs knew the semi-Karai origin of their famous ancestor Peter I, so the extreme favor of the Russian kings to the Karaites is understandable. The memory of the

great ancestor was honored by all. And the Naryshkins, although without titles, were equal to all princes. The origin of them was not consciously advertised. Meanwhile, Peter's mother, a hereditary karaimka, handed over to her son a particle of the mentality of one of the oldest peoples[8].

See also

- The double of Peter I
- Peter I and the Jews

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Peter I

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Войны	Стрелецкий бунт (1682) I Азовские походы (1695 и 1696) I Северная война (1700—1721) I Русско-турецкая война (1710—1713): Прутский поход 1711 I Персидский поход (1722—1723)
Память и прочее	Monuments (Mikhailovsky castle) I For Russia and Russian piety! I Historical legends (double, Jewish version, personality hypotheses) I History of the Russian Navy in the reign of Peter the Great I In memoirs I Peter I and the Jews I Peter I and music I Mother I Tyrant (dog)

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Wars of the Gore Jews

Andrey Zelev

Mountain Jews – are Jews of the East Caucasus who are different from Kurdish, Ashkenaz and Georgian Jews living there by the antiquity of their settlement in Dagestan and Azerbaijan, with a special language and other cultural characteristics.

Mountain Jews living in Dagestan live according to the customs of Dagestan, living in Azerbaijan – according to Azerbaijani laws.

The ancestors of the Gorsky Jews moved to the Caucasus a very long time from Iran and Babylon in the I – Vv. AD They are mentioned in the Talmud. It is possible that the Persians sent them because of their uprisings.

The first information about the Jews relates specifically to the military theme: it is reported

that for example, around the middle of the 3rd century. BC. the powerful and wise husband of the Jews, Shambu Bagarat, was covered by honors by the Armenian king Vagarshak I «for the previous selfless help provided to the king for fidelity and courage ». The king granted his family the right to be a hereditary tagadir, i.e. lay crowns on the Arshakids, and appointed him chief over tens of thousands of soldiers within the western borders of Armenia. Shamba Bagarat retained his influence even after he rejected Wagarshak's offer to leave the Jewish faith. But the high position of the Bagratuni clan did not last long. Arshak (128-115 BC) demanded that the sons of Bagarat worship idols. Two of them courageously accepted death for the faith of their fathers, while other sons agreed to break the Sabbath.

The situation of the genus was further complicated under the Tigran the Great (95 BC). According to Moses of Khorensky, Tigran ordered all the nahararas to make sacrifices in the temples, but members of the Bagratuni clan refused this and were therefore deprived of their superiors over the troops, and one of them, named Asud, was cut off. Nevertheless, the dignity of the aspets (the chiefs of the cavalry) was retained behind them, but it was subsequently taken away.

Continuous cruel persecution led to the fact that this genus subsequently left the Jewish faith, and its representatives appropriated barbaric names.

Another powerful genus of Jewish origin was, according to M. Khorensky, Amatuni clan, who moved from the eastern Aryan countries to Armenia to the reign of Artashes (85-127 hp e.). The genus Amatuni delivered to Armenia generals, advisers and clergy before the start of the crusades.

As a result of the persecution, the Jews, according to the Khazar official, fled from Armenia to Khazaria (Dagestan).

Mountain Jews were part of the army and administration of the Khazar Kaganat, whose kings were also mountain Jews. We spoke about the wars of the Khazar in another article.

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The famous Jewish traveler Eldad ha-Dani (IX century) writes: "The tribe of Simeon and half of Manasseh in the country of Khazar, which is located 6 months from Jerusalem"; "They are innumerable and collect tribute from 25 kingdoms."

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Among the Khazar military leaders, Bulan stands out, who approved Judaism, who fought with the Arabs, and Passover, the winner of the Slavic Rus and Byzantium.

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Together with the Khazars, mountain Jews had to fight the Arabs, led by commander Maslam bin Abdul-Malik (Abu Muslim) in 735 (737).

The Arab commander Merwan, the future caliph, reached Derbent, broke the Khazar, ousting them on the Volga, with fire and a sword introduced Islam among conquered peoples, including among «the Musa » who executed the law.

When Muslims conquered the village of Akhta in southern Dagestan, Jewish Ishaq Kundishkan ruled this village.

The aforementioned Abu Muslim, having broken the Khazar military leader Samsam, married his sister Yumul Maminad to a Jew Ishak Kundishkan.

The successes of the Arabs are explained by the fact that there was no unity among their enemies: Yitzhak Kundishkan himself fought with the Khazar military commander Samsam (Akhta-name: «Many times Samsam approached with a strong army near Ahta and kept him under siege, but Dervish-ai / Ishaq Kundishkan made his help /, bribing Since then, the owners of Ahta and Mikraga have been irreconcilable enemies »), who in turn fought with his own vizier Kaga.

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Chechen «Chronicle of the Nakhchu tribe » vaguely narrates the war of mountain Jews.

It says that in 922 (370 Hijra) «princes Kabatian Surakat and Kagar, Jewish princes » came to Avar / Avar (Dagestan region inhabited by Avarans).

«Surakat settled in Avar, and Kagar in Chir-yurt ».

«The chronicle of the Nakhchu tribe » emphasizes that at that time «in the mountains » there were only 3 princes – Chechen – Argun and Jews Surakat and Kagar, and Argun was a Muslim, and Surakat and Kagar –

The chronicle reports (on behalf of Argun) that «Islam came to us from the east and began with Kara-Haydak, where it became the Sheikh-Ahmad imam, who received the title "open space owner, old man for advanced years and martyr for faith", who arrived there with Abduloy and Abdul-Muslim (Libers of the Caliph of Merwan. Great brutal wars with Khazars) ».

«They spread Islam to the war from Kara-Haydak to Chir-yurt ».

From these words of the Chechen annals, it is clear that mountain Jews fought with Arabs and local Muslims, and Imam Sheikh Ahmad was named a martyr for faith, from which one can understand that he died in the war with the Jews.

The fact that the war was with the Jews is clear from the following words of this Chronicle:

«They killed Kagara, destroyed his place of residence, burned his towers and then left ».

However, the war went on almost equal terms, – because:

«Soon, Sheikh Ahmad and Abdul were killed, there was only Abdul-Muslim who spoke with his troops against Surakat, who lived in the mountains, in Hunzakh. He killed Surakata, took all his treasures and jewelry, burned his towers, destroyed all his possession and remained to live in Avara, as the imams of all Dagestan and every Muslim. He became the Avar prince of ».

But the Jews won the war!

«After the death of Abdul-Muslim, Khunzah again took possession of the descendant of Surakat. The family of Surakat multiplied over time and power passed in it from one to the other. Therefore, all the princes of Hunzah come from Surakat, and not from the Messenger of Allah - may there be a blessing and peace over him. All of Dagestan, down to Yassa, remained in their power.
Described happened in 645 after the Hijria ».

Ahmad Suleymanov in his work "Toponymya Chechnya" wrote: "According to the techtars (sumptography) stored at the ancestors of the author of this work until February 1944, after the collapse of the kingdom of Simsim (XIV century), King Surrok'at and his associates retreated to the west with a large caravan loaded with weapons, treasury, with the remains of the river laid a powerful tower fortification. The remains of this fortification have survived to the present day under the name «KIirda bIavnash ». The descendants of the king tried to establish themselves here, appointing the princes of their nobles Birig Beach and Eldi Talat, who immediately began an internecine war. Tsar Surrokat and his son Bayr failed to gain a foothold here, restore their former power and, together with their army, the associates went part to China,part to Japan. "

This taptar author erroneously correlated with the events of the 14th century, when Tamerlan ceased the existence of the state education of Simsir (Simsim) located in the territory of the current Chechen Republic, somewhere in the area of the Khankal Gorge. It is known that the ruler of Simsir was called Muhamad, and he was from the descendants of Kakhyir. Kakhyir, according to chronicles, including Chechens, was in the 13th century. ruler of Chir-Yurt (current Endyrei). By the way, the Khankalsk Gorge in Chechen is called Shina-Suyra Yuk. Is not Simsir (from Sheena-Suira) from here?

In fact, the "Suleyman" taptar reports on the events of the beginning of the 13th century, when the Arab gases, led by Abu Muslim, conquered the kingdom of Serir with a center in Khunzah, located in the territory of present-day Dagestan and inhabited by Avarians. Ruler

Serira - Surakat, fled with his son Beyar to the west. Later, his grandson, the son of Beyar, Amir-Sultan gathered an army and, with the help of the faithful old authorities of the inhabitants of Hunzakh, interrupted Muslims and regained power over Serir, however, he soon accepted Islam and became its (Islam) zealous distributor. As for Abu Muslim, after the conquest of Serir, he moved further west (whether to carcasses, or to Chechens), but, according to one version - he was mortally ill on the way, and on the other - he was mortally wounded in battle with Chechens in the area villages of Rakhat. Buried by Abu Muslim in Hunzah.

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In 965, the Russians, led by Prince Svyatoslav Igorevich, together with the Guz tribes and Byzantium defeated Khazaria, including the city of Semender in Dagestan (now Tarki-Makhachkala).

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The Mongols, namely Batya in 1223 and Tamerlan in 1395 – 96 finally destroyed the Jewish principalities in Dagestan and Chechnya, and the latter converted their inhabitants to Islam.

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In another Chechen tradition, deaf news of the war with the Jews remained:

Once upon a time there was a village of Vasar-khelli (Faranz-khelli) – «Faranza settlement » – the ruins of the oldest aul in the society of M1aista, next to Puog1a. It was a fortress city consisting of combat and residential towers alone. «Settlement (fortress) of courageous ».

Tradition: «Day and night, Vasar-khelli was guarded by an armed guard. Vasar-khelli could put up in case of military danger up to 1,500 well-armed soldiers who knew neither fear nor defeat. The fame of the fearless warriors of Vasar-Khelli and their military exploits has spread far beyond the borders of the Caucasus. But a great misfortune happened. No one noticed late at night, interrupting the entire guard, guarding distant approaches to the fortress, a large army came up, consisting of some Jews, who suddenly attacked Vasar Khelli and killed all the inhabitants of – children, old people, women; and only two were released alive – a man and a woman so that they would tell all the highlanders about what happened. Since then, Vasar-khelli has no longer settled. Vasar-khelli ceased to exist in one day,leaving behind ruins and one accidentally surviving sanctuary – Vasar-khellira ts1iv – a dumb witness of former glory and shame of the fall of the once powerful castle-fortress Vasar-khelli ». The first part is named. Vasar probably goes back to the bazb. «men ». «Courageous settlement ».

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In 1741, mountain Jews were attacked by Nadir Shah. When he took possession of Cuba (northern Azerbaijan), where the Jewish part of the city is separated from the Muslim part of the river and forms an independent city, he entered the largest synagogue during a service with a naked short sword and threatened to approach the pulpit (sniff), demanding from reading Sefer Torah, renounce the Jewish religion and accept Islam. The rabbi naturally refused, preferring death to the acceptance of Islam. Then the tyrant from all over the scope brought down a sword on him. But at that moment, the rabbi mechanically raised the Torah. The sword, having halved the scroll along with a silver case, was stuck in it. Nadir Shah, seeing this, began to beg the rabbi to read a prayer for mercy to the Almighty of this content: "Musa-Paygambar (Moshe-Rabin), let him forgive him (i.e. Nadir Shaha) Almighty forthat he raised his hand to the Holy Scriptures of the prophet. " Shah threatened to burn the whole city if the rabbi refused to fulfill his request. Then the rabbi himself fell upon him: "Go, repent, villain. - shouted the rabbi, — you defiled God's house and abused the prophet ... repent, otherwise you will not be in luck or in happiness! " Nadir-shah, tearing his clothes on himself, asked for forgiveness. The rabbi read something (apparently, a cursing tyrant), and Nadir Shahu said that Moshe-proprock would forgive him if he stopped mocking the people of – Jews (egudas).". Nadir-shah, tearing his clothes on himself, asked for forgiveness. The rabbi read something (apparently, a cursing tyrant), and Nadir Shahu said that Moshe-proprock would forgive him if he stopped mocking the people of – Jews (egudas).". Nadir-shah, tearing his clothes on himself, asked for forgiveness. The rabbi read something (apparently, a cursing tyrant), and Nadir Shahu said that Moshe-proprock would forgive him if he stopped mocking the people of – Jews (egudas).

So another Jewish miracle happened: on the orders of the Shah, the persecution of the Jews immediately ceased, all the looted Jewish property was returned. Nadir Shah, along with his retinue and other soldiers, left the Jewish part of the city, without causing bloody reprisals against the Jews of Cuba ... The legend says that "by the will of the Most High, the Torah Moshe-Rabin turned out to be a real shield for the small community of the city of Cuba."

Indeed, there are facts confirming that after this incident Nadir Shah treated the Jews favorably.

Another legend says that after this incident, Nadir Shah in all his campaigns was unsuccessful, that until the end of his life he reproached himself for his deeds in the Cuban synagogue and, being a deeply religious person, explained all his failures by raising his hand to the holy book – Toru.

Nadir Shah died in 1747. So the life of one of the greatest tyrants of the period of the introduction of Islam in the Caucasus ended.

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In 1722, Russian troops under the command of Peter I advanced deep into the East Caucasus and reached the Samur River region. One of the officers, participants in this campaign, the

prince and the scientist, historian Dmitry Kantemir, having examined the mountain wall of the Derbent defensive system, reached the village of Kamakh, drew up its plan map. In this regard, along with the settlements that have reached us, the village of Pirdamishi also appears. However, by the end of the 19th century. with the new appearance of Russian villages here, this no longer existed. The fact that the village was Jewish, the surviving graves leave no doubt. One can only assume about the time of its disappearance: either the village was destroyed by Nadir Shah units (1741 – 1744), or by the lord Fet-Ali-khan Kubinsky (1758 – 1788).

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The next war of mountain Jews ended in the defeat of the flowering Jewish village of Aba-Sawa:
In 1797, late at night, an armed detachment of Laktsev led by their Khan – Surkhay Kazikumukhsky unexpectedly attacked the Jewish settlement of Aba-Sava. In one night, the village was completely looted and turned into a pile of ruins and ash. Almost no one could be saved. Husbands and sons were killed in front of defenseless women, and women and girls were raped in front of bleeding men. They didn't even spare the children. Many women were abducted by bandits.

When in this way 160 men of the village died in battles, the winner destroyed all the boys, and the women were taken to full. So the Jewish Valley ceased to exist. Jews fled to calmer places in the Caucasus, but many, in fear of death, converted to Islam.
The Abasavinsky events served as a kind of signal for the start of mass robberies and new attempts to forcibly convert Jews to Islam. And at the same time, these same events made the Jews wary. In a short time, the Jews established a close connection between all the villages, and each settlement was ready at the first call to come to the aid of another.

David Ben-Rahmil, according to his father Rahmil Ben-Gurshum, who died at the age of 120 in the 40s. 20 c. He said that contact was established even with the most remote points of the North Caucasus and Pribubanya, as well as with the Jewish communities of Cuba, Ganja and Vartashi and other places of the Caucasus. At public expense, each village organized a hired police. All the Jewry of the vast territory of the East Caucasus turned into a fist ready for impact, which managed to prevent a disastrous wave of Jewish pogroms.

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The so-called Caucasian War (1810 – 1859), the climax of which was the struggle against Shamil (1834 – 1859), became a terrible page in the history of mountain Jews.

The entire Andi Gorge (there are legends of Jewish origin of the Andiians) was converted to Islam. Among the people are legends about the inhabitants of Gumbeth. many of whom preferred death to the acceptance of Islam.

In those days, mountain Jews lived around the cities of Kizlyar, Khasavyurt, Kizilyurt, Mozdok, Makhachkala, Gudermes and Derbent. They were engaged in craft, trade, healing, they knew the local language and customs of the peoples of Dagestan. They wore local clothes, knew the kitchen, looked like an indigenous population with their appearance, but held fast to the faith of their fathers, professing Judaism. Jewish communities were led by competent and wise rabbis. Of course, during the war, Jews were attacked, robbed, humiliated, but the Highlanders could not do without the help of Jewish healers, as they could not do without goods and food. Jews turned to the royal military leaders for protection and help, but, as often happens, the requests of the Jews either did not hear or did not pay attention to them – survive, they say, yourself!

In 1851, Prince A was appointed commander of the left flank of the Caucasus Front Line. AND. Baryatinsky – a descendant of the collapsed Polish Jews, whose ancestors under Peter I made a dizzying career. From the first day of his stay in Dagestan, Baryatinsky began to implement his plan. He met with community leaders of the – rabbis, organized the undercover, operational and intelligence activities of mountain Jews, putting them on contentment and swearing, without encroaching on their faith.

The results were not long in coming. At the end of 1851, an agent network of the left flank was created. The Dzhigits of the mountain Jews penetrated the very heart of the mountains, recognized the location of the villages, watched the actions and movements of the enemy troops, successfully replacing the corrupt and false Dagestan scouts. Fearless, composure and some special natural ability to suddenly take the enemy by surprise, cunning and caution – these are the main features of the jigits of mountain Jews.

In early 1853, an order came to have 60 Jewish highlanders in horse shelves, – 90 each in foot. In addition, Jews and members of their families called up for service received Russian citizenship and significant cash allowances. In early 1855, Imam Shamil began to suffer significant losses on the left flank of the Caucasian front.

A little about Shamil. It was smart, insidious and competent to the imam of Dagestan and Chechnya, pursuing its own economic policy and even having its own mint. He headed the mint and coordinated the economic course at Shamil, a mountain Jew Ismikhanov! Once they wanted to accuse him of secretly handing over to the Jews molds for coinage. Shamil ordered "at least chop off his hand and gouge out his eyes," but the forms were suddenly found at one of Shamil's centurions. Shamil personally blinded him in one eye when the centurion rolled out and stabbed him with a dagger. The wounded Shamil gritted him in his arms with incredible power and tore his head with his teeth. Ismikhanov was saved.

Shamil had a mountain Jew Sultan Gorichiev. His mother was a midwife in the female half of Shamil’s house. When Shamil died, 19 stab and 3 gunshot wounds were found on his body. Gorichiev remained with Shamil until his death in Medina. He was summoned as a witness to his piety to the muftiate, and saw that Shamil was buried near the grave of the prophet Magomed.

Throughout Shamil's life, he had 8 wives. The longest was the marriage with Anna Ulukhanova – the daughter of a mountain Jew, a merchant from Mozdok. Infected by her beauty, Shamil took her captive and settled in his house. Anna's father and relatives repeatedly tried to redeem her, but Shamil remained implacable. A few months later, beautiful Anna obeyed Imam Chechnya and became his favorite wife. After the capture of Shamil, Anna's brother tried to return her sister to her father's house, but she refused to return. When Shamil died, his widow moved to Turkey, where she lived her age, receiving a pension from a Turkish Sultan. From Anna Ulukhanova, Shamil had 2 sons and 5 daughters ...

In 1856, Prince Baryatinsky was appointed governor of the Caucasus. Throughout the entire line of the Caucasian front, battles were stopped, and intelligence activities unfolded. In early 1857, thanks to the intelligence of mountain Jews in Chechnya, crushing blows were inflicted on residential areas and Shamil food bases. And by 1859, Chechnya was freed from the despotic ruler. His troops retreated to Dagestan. On August 18, 1859, in one of the villages, the last remnants of the Imam army were surrounded. After bloody battles on August 21, Ambassador Ismikhanov went to the Russian command and, having negotiated, agreed that Shamil would be invited to the headquarters of the commander-in-chief and would lay down his arms. On August 26, 1859, under the village of Vedeno, Shamil appeared before Prince A. AND. Baryatinsky.Prior to the first meeting, Shamil and the Emperor of Russia, Alexander II Ismikhanov, was a translator with him. He testifies that the king hugged and kissed the imam. Giving Shamil money, a black bear fur coat and distributing gifts to wives, daughters of the imam brides, the sovereign sent Shamil to a settlement in Kaluga. Together with him, 21 people of relatives went there.

The Caucasian war is gradually ending. Russian troops lost about 100 thousand people in 49 years of hostilities. By the highest decree, all mountain Jews for valor and courage were exempted from paying taxes for 20 years and received the right to freely move through the territory of the Russian Empire.

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However, the Spaniard in the Russian service, Van Galen, a participant in the Caucasus War, mentions that Jews and residents of this village fought against the Russians in Enderi. So, some part of the mountain Jews fought on the side of the Chechens.

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According to archives (collected by Nehama-Saroy Schwartz):

«At the beginning of the 19th century Uda-mullah attacked with his gang of predators (robbers. – A. Zelev) near Grozny, robbed the property of the Jews, killed 20 people, captured many. This forced the Jews to flee to Grozny, to the Russian fortress and served as

the beginning of the founding of the Jewish community in Grozny » (Center archive 1877).

«Musa Khasai, one of the princes in the area, treated the Jews brutally, did not pay attention to the fact that they were killed by neighboring Muslims. Aksay Jews suffered, they were cut out, killed, robbed » (Center. Archive 1878).

Imam Mehmed from Yagara in 1823 declared gas (jihad) against the infidels (Russia and Jews): «killing a Jew is a matter of honor for every Muslim ».

Razi Muhammad, Imam Chechnya and Dagestan, rejected the law of the mountains and began to live according to Sharia law, calling for war with the infidels in 1831. Eyewitnesses said that going down from the mountains, Muhammad burned the houses of the Jews, took away all the property, the community was scattered, began to settle in other villages far in the mountains. In the Jerakh aul, he captured 20 people and held them until they gave a ransom for them (From the records of ethnographer V.M. Miller).

«Jews paid a special tax so that they would not be forced to forcibly transfer to Islam » (From the memo of the Russian officer 1836).

«In 1835, Shamil creates a theocratic state in Chechnya and Dagestan and is one of the most difficult periods in the history of mountain Jews. Captured for lack of ransom was sold into slavery. Jews suffered from the persecution and oppression of their masters, local residents, and from the constant attacks of Shamil gangs, which robbed, killed and captured. Many finally went broke and wandered from place to place according to their brothers, begging for money to buy prisoners from the hands of tyrants ».

«Shamil's troops besieged Andreev aul and the Jews fled to the sudden fortress, founded by General Ermolov in 1819. The siege lasted 14 days, there was no food and water, and people were dying of thirst. Jews prayed to Gd for water and on the last day of the siege it started to rain, all the pits were filled with water. Then the Russian troops came up and the Shamil gangs retreated ».

In 1847, Shamil attacks Grozny 2 times: «We did not have time to rebuild, as Shamil attacked again, this time in the winter. He not only burned our houses, but also killed 35 people, including women and children, 5 people were captured by » (From the records of ethnographer V. Berger).

«11th mop (January 22) 1848 », recalls Rabbi Shimon bin Ephraim, – «Shamil broke into the village late at night with his gangs. Many Jews were ruthlessly killed right in bed, others were beaten with lashes and sticks half to death, taken away everything, took away clothes and supplies that were in the houses. Children then died of hunger and cold. Guys and girls were taken prisoner, among them were me and my sister. We were put on shackles and drove into the mountains. Three days and three nights we were kept in a deep pit, and then we sold to a Muslim, from whom we worked as slaves for a bowl of stew on the day » (From the

records of ethnographer I. Chernogo).

«A Jewish Sloboda was located next to the aul. Although mountain Jews, when they have weapons with them, are braver than their co-religionists in civilized countries, but still these people are peaceful, commercial, not used to resorting to weapons and never attacks anyone. Therefore, it was easy to defeat Abakar Debir (the assistant to the imam). He took away everything that was from them, burned down at home and captured about 80 women and children » (From the memories of the Russian officer January 25, 1884).

The chief rabbi of the Caucasus, Eliyahu bin Mishael Mizrahi, in a special message called on the Jews to contribute by all means to the Russian army and was awarded the commander of the Russian troops by Count M.S. Military medal for the faithful service of Russia. Jews served as guides and translators. One of these guides was Aron from Grozny, whom the Chechens stole and tortured for a long time, gradually chopping off their arms and legs.

During this period, the Jews had no synagogues or houses of worship, only on Saturdays they gathered in some big barn, where they prayed half a voice, without loud chants, because if the Muslims found out that the Jews gathered for prayer, they broke in there, insulted and beat the worshipers, and then burned this house (From the records of I. Cherny).

Shamil proclaimed a holy war against the «infidels » and the inhabitants of many villages (for example, Lezgins) were forcibly converted to Islam. In 1840, the heads of the community of mountain Jews of Derbent filed a Hebrew petition with Nicholas I, asking for protection from Muslims.

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Between mountain Jews and Ashkenaz, there was also almost a major fight on an insignificant occasion (the rabbis – mountain and Ashkenaz argued), – the highlanders then broke into the synagogue with weapons and batons, and only the exhortations of the rabbi saved the ashkenazi.

Ilya Anisimov wrote about this:

"The Jewish highlanders began to move away from the Russian Jews and ceased to have confidence in them. This feud continues to exist to this day. How strong she is can be judged from the fact that the proverb has developed among the mountain Jews: «Ashgenzire ez hovore kushde hub, ez with the sand of the codo-ge beshgay », i.e. «it’s not good to kill the European Jew through the throat (cut), but certainly through the back of the head. "

"Recently, the next clash occurred in the city of Temir-Han-Shura between European and mountain Jews. The Russian Jews had one cantor, which at the same time played the role of a carrot and butcher. Proud Jews, accustomed to making stocks of smoked and dried meat for the winter, used very little fresh meat provisions and did not start their butcher shop, and

took fresh meat when necessary from a Russian butcher. But in the city, from year to year, the number of mountain Jews of bachelors began to arrive, who were attracted here by trading goals and earnings. Due to the greater demand for meat, mountain Jews had the need to open their butcher's shop. They also wanted this because, as rumors were worn: the massacre of Russian Jews numbered too much on those who took meat from him on a book. Two of the mountain Jews appeared,who asked the then main rabbi of the mountain Jews, M-va, to cut meat for them, and opened their butcher's shop. Seeing good meat, and many of the Russian Jews began to buy from them. In less than a year, as a carnage of Russian Jews felt a big flaw in buyers, he began to charge the main rabbi of mountain Jews, telling in the city that he could not cut, did not know the rules for cutting cattle «Shahido » and so on. and so on. Finally, he became carried away to the fact that on Saturday he took the commandments and said that, swearing in at them, he confirms the unsuitability of the meat (reference) prepared by the mountain rabbi. This rumor reached the mountain Jews and their rabbi: mountain Jews were terribly indignant and demanded from their rabbi a refutation of the false accusation brought against him and the punishment of the slanderer.The next Saturday, several mountain Jews gathered and set off, who with a stick and weapons (on Saturdays, mountain Jews do not carry weapons) with their rabbi in the synagogue of Russian Jews. Rabbi began to demand an explanation from the cantor, but he began to dodge; then mountain Jews began to get excited, scold all Russian Jews with scammers and threaten to break their synagogue and kill them all if such vile accusations were repeated. In some places, the synagogues even started a fight and probably the Russian Jews would have to endure a lot if it were not for the intervention of the rabbi himself, who convinced his adherents to leave this matter without consequences until the next repeat of such a case. Such cases, in which mountain Jews have a strong desire to defeat their unfriendly co-religionists, Russian Jews, are often not in the same city. "

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In 1917, during the Civil War, mountain Jews living in Khasav-Yurt were completely devastated, who lived in Grozny – were robbed.

In 1918, during the time of Agent General Kornilov – Serebryakov, mountain Jews living as a suburb in Nalchik were ravaged. There were about a thousand torn families.

The mountain Jews who lived in Khasav-Yurt were killed partly in battles against the bandits, partly managed to flee with the Russian population, leaving their property to their own devices. Their houses were burned, the gardens were spoiled, the inventory was stolen.

In Nalchik, during the Serebryakov invasion, mountain Jews, together with working Kabardians, resisted. In this massacre, many mountain Jews distinguished themselves, many were also killed.

It went to mountain Jews and from Armenians in 1918 in Guba.

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Among the mountain Jews are two Heroes of the Soviet Union – Isai Illazarov and Shetiil Abramov. Mountain Jews were destroyed by the Germans during World War 2.

Descendants of mountain Jews who converted to Islam and became Chechens fought in the First Chechen War.

Mountain Jews also took part in the Armenian-Azerbaijani war, known, for example, the national hero of Azerbaijan Albert Agarunov.

Among those killed in the Second Lebanon War was a mountain Jew from Azerbaijan Gadi (Gennady) Moiseev.

Mountain Jews, even from Azerbaijan, volunteered to fight in Israel during this war.

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1) Aybat — Kagan Khazaria, son of the commander Kalgi. Sharpened the son of the previous kagan Kaban Kuk-Kuyan into prison. The chronicle of Bakhshi Iman speaks of the marriage of Aybat with a Jew from Bukhara, while Z.A. Lviv drew attention to the fact that in a Tengrian environment, the marriage of noble Khazarin and, moreover, a kagan with a foreigner and a foreigner would be simply unacceptable. So Aybat was a Jew, and his father – is the very Jewish-headed of which Cambridge Anonymous speaks. If the commander of Calga is comparable with the commander of the Cambridge Document, then his son Aybat can be identified with that nameless Khazar kagan who fought with the Arabs in the first third of the VIII century, since this kagan and Aybat had a son Barjil (see below). According to the Gazi Baraj annals,Aybat, who came to power after the death of Kaban in 690, dies at the hands of the son of Kaban Kuk-Kuyan, who was released from prison. And according to Arab sources, the death of the nameless Khazar kagan comparable to Aybat occurred shortly before 730/31, therefore Aybat ruled in 690 – 729.

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2) Barjil (Barsbek, Bashenk; 745 – 759) — the son of Hanshee Parsbit, who ruled after his death. Contrary to Gumilyov, the Jew, which is recorded in the recently published Boolean-Gar sources, according to which his father was Kagan Aybat, the mother of – is a Jew from Bukhara. During the reprisal, Aybat was killed by Cook's nephew – Kuyan, who came to power. However, becoming a kagan, Cook – Kuyan adopted his son Barjil, making him his heir. Barjil initially made a successful but failed campaign in Azerbaijan in 731, eradicating

Muslims along the way. He defeated the Arabs several times, and killed their commander – Jarrah: the ruler of the region Jarrah ibn Abdallah al-Hakami, who had repeatedly fought with the Khazars, did not have enough strength to fight and retreated to Ardabil. There, he first took an impregnable position near Mount Salan,intending to wait for reinforcements from the central regions of the Caliphate. But then for some reason (possibly because of a threat to Ardebil) he decided to go out. Opponents met on the plain. The Arab army was 25 thousand people. The battle lasted 2 days. The best forces of the Arab army died. In the evening of the 2nd day, with the onset of darkness, many of those who survived in the Arab camp left the battlefield. Jarrah did not have an army left and in the morning on the 3rd day the Khazars went on the last attack, as a result of which the Arabs fled. The military leaders managed to stop the panic by calling to die for Allah and the soldiers fought to death. Jarrah died in battle. The Khazar leader cut off his head and planted it at the peak as a trophy. Only a few hundred fugitives managed to escape from the entire Arab army. Among them was someone Scalab (Slavian),who personally reported to the caliph about the disaster. After the defeat of the Arabs, Azerbaijan remained defenseless. Khazars besieged Ardabil, surrounding him with catapults. After a short resistance, the city surrendered. Khazars killed the defenders and took many prisoners. Then the army scattered around the country for robbery. The Khazar cavalry moved further deep into the Caliphate and reached the surroundings of Mosul and Diyar-Bakra !, – but was defeated by Said al-Harashi. Arabs captured the Khazar banner. Arabs captured the Khazar banner. Arabs captured the Khazar banner.

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3) Sabriel (Bulan, Savriil) — the famous Khazar commander, political and religious figure. In 718 he captured Derbent from the Arabs. In 721 – 2 made a campaign against Armenia and Azerbaijan, having won a number of major victories. So, in Armenia, he defeated the army of Muslims led by Zubight on-Nahrani. After that, he, under the influence of his religious wife Serakh, decided to restore the Jewish religion, which was largely forgotten (before that, the Khazars were limited only to circumcision and celebration of Shabbat). He removed idolaters and fortunetellers. He also introduced among Khazar the study of «books of the law of Moses ». He conducted disputes with Christians and Muslims, from which he emerged victorious. Proclaimed by the king. Concluded a peace treaty with the Alans. This first Khazar written peace treaty that came to us was concluded with Alanya Sabriel in order to: "No matter how the nations rebel against the war, we do not join our enemies either. " The Khazar king Joseph, in his response to the letter of Hasdai ibn Shaprut (960), said that 340 years before his time, one of the ancestors of Joseph, Bulan, became king of Khazar. Once the Lord appeared to Bulan in a dream and promised him glory and power. After that, Bulan headed through Daralan (Daryal, Derbent?) to Aradavil (Ardebil), and won a number of major victories there. Then he decided to accept Judaism. Emperor Byzantium and the caliph, the ruler of Muslims, sent their ambassadors to Bulan with rich and valuable gifts; The deputies also included learned men who were well acquainted with questions of their faith and who had to persuade the king of Khazar each to their side. However, Bulan

personally invited Jewish scholars and listened to the arguments of representatives of three religions. Seeing that as Islam,so Christianity is based on the faith of Judea, he said that Muslims and Nazareth recognize the Jewish religion as the founder of their beliefs, and therefore became a Jew. The decisive support was given to him by the greatest Khazar prince, named ha-gadol, with whom Kagan is often identified. Bulan is mentioned not only in Jewish-Khazar correspondence, but also in the Bulgarian annals of Bakhshi Iman, and possibly in Yakubi under the name Yazid Bulash. It is believed that Bulan – is the heir to the Khorezmian ruler who fled to Khazaria. In Bakhshi, Iman Bulan is named the son of the Jew Bargil, the grandson, Aybat. Sons of Bulan – kagans Ben-Amin and Karak. named ha-gadol, with whom kagan is often identified. Bulan is mentioned not only in Jewish-Khazar correspondence, but also in the Bulgarian annals of Bakhshi Iman, and possibly in Yakubi under the name Yazid Bulash. It is believed that Bulan – is the heir to the Khorezmian ruler who fled to Khazaria. In Bakhshi, Iman Bulan is named the son of the Jew Bargil, the grandson, Aybat. Sons of Bulan – kagans Ben-Amin and Karak. named ha-gadol, with whom kagan is often identified. Bulan is mentioned not only in Jewish-Khazar correspondence, but also in the Bulgarian annals of Bakhshi Iman, and possibly in Yakubi under the name Yazid Bulash. It is believed that Bulan – is the heir to the Khorezmian ruler who fled to Khazaria. In Bakhshi, Iman Bulan is named the son of the Jew Bargil, the grandson, Aybat. Sons of Bulan – kagans Ben-Amin and Karak.

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4) Obadia (~ 780 – 800) — Khazar king, in which rabbinical Judaism was finally introduced. It is said that he «corrected the kingdom and established faith properly and as a rule. He built the houses of the congregation and the houses of the doctrine and gathered the sages of Israel, gave them silver and gold, and they explained (him) 24 books (Holy Scripture), Mishnu, Talmud and collections of festive prayers (mahzors). He (Obadia) was a man who was afraid of God and loved the law, a slave from the servants of the Lord ». He was not a kagan, but a king (Turk. Bek, Heb. Hamaleh), a descendant of Bulan. The religious and political reforms of Obadia, which overthrew both the enemies of Judaism and the Ashin dynasty, caused a civil war in which this king apparently died. All who did not accept Judaism, including Christians and Muslims united against the government, a civil war began,about which Konstantin Porfirodny wrote 100 years later: «When they had a separation from their power and an internecine war ignited, the first power prevailed, and some of the rebels were killed, others fled and settled with the Turks (vengrami. – A.Z.) in the current Pecheneg land, concluded a mutual name The civil woman weakened the state as a whole. So, after the repressions undertaken against Crimean Christians by the Khazar kagan, after the liquidation of the Gothic Metropolitanate, Crimea broke away from Khazaria and was joined by Byzantium. Khazaram had to come to terms with this, because anti-Jewishly tuned feudal lords and the Hungarians allied with them disturbed the king even on his own land. In response to this, the kagan destroyed one of the most magnificent castles in his state – Pravoberezhny, which belonged, apparently,a bogarin anti-iudeu. Z.A. Lviv

identifies Obadia with Ben-Amin, the son of Bulan according to Bakhshi Iman: according to King Joseph, after Obadya his son and grandson Isekiah and Manasseh rule one after another. Then the brother of Obadya Hanukkah comes to power, from which King Joseph leads his genealogy. And in the annals of Gazi-Baraj immediately after Ben-Amin, his brother Karak comes to power, who previously killed both Ben-Amin and his faithful clergy. The genealogy of Yusuf is also being conducted from the brother of Ben-Amin Karak (Karak, his son Manas, his son Ishaq, his son Bakchuar and his children – Alan and Yusuf). And in the annals of Gazi-Baraj immediately after Ben-Amin, his brother Karak comes to power, who previously killed both Ben-Amin and his faithful clergy. The genealogy of Yusuf is also being conducted from the brother of Ben-Amin Karak (Karak, his son Manas, his son Ishaq, his son Bakchuar and his children – Alan and Yusuf). And in the annals of Gazi-Baraj immediately after Ben-Amin, his brother Karak comes to power, who previously killed both Ben-Amin and his faithful clergy. The genealogy of Yusuf is also being conducted from the brother of Ben-Amin Karak (Karak, his son Manas, his son Ishaq, his son Bakchuar and his children – Alan and Yusuf).

Bakhshi Iman is complemented by King Khazar Joseph. Ben-Amin forcibly planted Judaism among the peoples of the Kaganate, which was accompanied by the felling of the sacred trees of the Gentiles and the destruction of Muslim mosques. At the same time, the kagan makes raids on the stronghold of the opposition – the Dima-Tarkhan bea in Tmutarakani. Soon, black Khazars, Saklans, Dzhurashtsy and Burjan of the surrounding territories joined the rebellious bea. The key to the rebels was the name of Kubar (one of the names of Tangra). Therefore, the war with Ben-Amin was called Kubar or Suvar.

The reason for the removal of Ben-Amin from the throne was the attack on Itil Mojar. Ben-Amin was cast down from the throne and strangled, and the priests loyal to him were buried alive in his grave. The younger brother of Ben-Amin Karak ascended the throne, who continued the struggle against the rebellious Mujars, to whom the broken burjans, Saklans and Dzhurash residents fled. Part of the tribes – Kubarians – broken by white Khazars fled to Kara-Bulgar on the Dnieper. Karak went to war on Kara-Bulgar, but was utterly defeated. This was used by the black Khazars – Gentiles, – announcing that the death of the army occurred due to a betrayal of the god Tangre. The ousted Karak fled to Semender, but was chopped off into pieces by Muslims with his sons. Only his youngest son Manas managed to save. The Tengrian Urus came to power, whose father Asankul, grandfather Saksin and mother were brutally killed by Bulan for refusing to accept “Yahudu ” faith.

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5) Goth-hazar — hero of the day, killed in August 591 by the Persian rebel commander Bahra-m Chubin. His fabulous power was equated with thousands of ordinary warriors.

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6) Chorpan-Darkhan — Khazar commander, who, according to «Albanian History » of the Armenian historian Movses Kagankatvatsi, tried to capture Armenia at the end of 629 / early 630. The famous commander Shakhrvaraz, who at that time was the de facto ruler of Iran, sent the head of the Turkic cavalry of Gonagn against the Turki, with a ten thousand army, but the Turkut detachment, although it consisted of only 3 thousand people, destroyed this army. Half of the Turkyut detachment went out to meet the enemy, and the other disappeared into ambush. As soon as they entered the battle, the Turkuites fled. Those in ambush unexpectedly attacked the pursuers and surrounded them. The Persians were killed, after which the winners of «collected horse decorations, spears and gold clasped swords, shields, excellent clothes made by the art of the Greeks ».

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7) Calga — Khazar commander, possibly the kagan of Khazaria (third quarter of the VII century). Known from the annals of the Tatar author, Bakhshi Iman. Z.A. Lviv considers Kalga a Jew. Calga died in the battle on the Almys Khazar River with the son and heir of the Kagan of Great Bulgaria, Podniprovy Kuvrat Bat-Boyan (rules in 665 – 668?). The chronicle does not speak of Calgi's faith, but the Kagan-Tengrian Kaban, who replaced him on the throne, demonstrating his friendly disposition to Bat Boyan when concluding peace and union with him, emphasizes their religious and linguistic unity and thanks Bat Boyan for saving him from "hated Calga ", which possibly testifies to the Kalga Judaism and allows it to be compared with the Jewish military leader who came into power, whom the Cambridge Anonymous speaks of: "And they (Jews) related to the inhabitants of (that) country ...And they always went out with them to (war) and became one (with them) people. Only the circumcisions they held on and (some) of them kept the Sabbath. And there was no king in the country of Kazar, and the one who won victories in the war, they set themselves a military leader. (And this went on) until the very day the Jews went out to war with them as usual, and one Jew showed extraordinary power that day with a sword and put on the flight of enemies who attacked the Khazar. And the Khazar people set him up, according to their original custom, over themselves as a military leader. And they remained in this position for a long time, until the Lord had mercy and aroused in the heart of (that) military leader the desire to bring repentance, and bowed his (this) wife, named Serakh, and she taught him to make himself useful ". The great grief of Kaban in connection with the death of Bat Boyan in 690 is also clear,after which he soon dies. After his death, probably the son of Kalga Aybat comes to power, imprisoning the son of Kaban Kuk-Kuyan.

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9) Alp-Tarkhan — Khazar commander, mentioned in the essay of the Armenian author Gevond. During the Khazaro-Arab clash 716/17 or 713/14 with Maslama, he led reinforcements to the main Khazar army led by a kagan and met Arabs near the city of Tarku. Arabs were forced to hastily retreat to Georgia, leaving all the booty and harem of their leader.

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10) Bluchan (Buljan, Bulchan, B.l.j.a [from Bulu Shat?]) — Khazar commander, whom the Khakan sent to Kakheti in the reign of the Georgian kings John and Juansher (718/86), therefore appears in Georgian and Armenian sources in connection with our Georgian VIII century According to the Chronicle, Kartley Kagan Khazar fell in love with Shushanna – Erismatur's sister Kartley Juansher. Juansher refused to extradite his sister, and then the kagan ordered Bluchan to bring her by force. At the head of the large army, Bluchan stormed Kartley and captured the princess, after which he ruined Tbilisi. On the way to Khazaria, Shushanna was poisoned, not wanting to become the wife of a pagan. An angry kagan executed Bulchan. Hence the Khazar campaign in Transcaucasia in 763/764. Some researchers pay attention to the tempting similarity of the name with the earlier figure of the commander Bulan,or with the later «son of Buljan », who in 901 erected a hazar raid on Derbent.

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11) K.sa — son B.L.J.ana, led in 901 hazar campaign on Derbent. Apparently it means the Karaite author of the middle of the X century. Japet ibn Ali, who considered the campaign «of the Israeli king » (king of Khazar) in Bab al-Abwab (Derbent) at the beginning of the 10th century. the beginning of the Messianic era.

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12) Tarmach — the Khazar commander, to whom the Armenian historian Gevond ascribes the campaign of Barjil (according to this author – already dead) against the Arabs.

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13) Khazar-Tarkhan — Khazar commander of the invasion of Khazaria of the 150 thousandth army of the Arab commander Mervan (737), Khazar-Tarkhan Kagan entrusted the defense of the capital, or rather detain Mervan, led by a 40,000 selected war, until the kagan gathers the whole army. Leaving Semender, Mervan moved to the capital of Khazaria al-Baid, located in the lower reaches of the Volga, however, he did not besiege her, but went to catch up with the kagan. Khazar-Tarkhan followed Merwan on the opposite side of the Volga to connect with the kagan. Upon learning of these plans from spies, Merwan crossed the pontoon bridge to the left bank of the Volga with a select detachment that managed to kill Khazar-Tarkhan and then defeat his army. These events decided the outcome of that war.

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14) Rastarkhan (Astarhan) — Khazar commander (and, king?), From the genus Khatirlitber (« hatir » – hazar and «yyltyvar » – designation of the vassal prince). In 764 he attacked the Muslims of Armenia and captured a large number of prisoners. Then he plundered Tbilisi, the eastern regions of Georgia. In Albania (Azerbaijan), he captured countless herds of cattle and herd of horses. Khalif Mansour sent an army against him, led by Djibrail ibn Yahya (it was defeated and fled) and Habib ibn Abdalah al-Ravendi (was defeated and lost the leader). Mansour had to build and strengthen many fortresses because of him. Some identify him with the first Khazar king-Jew Bulan.

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15) Passover — Khazar commander, a convinced Jew who beat the Varyago-Byzantine occupiers. The ruler of the region, including the Kerch Strait (« Bospora Archon »), he bore the title of a bun (« the head of the garrison » or «tax collector », maybe «ruler of the Bulgarians »). In the 930s, he repelled the raid of Rus inspired by Byzantium, led by Prince Helgu (Oleg) on Khazar possessions in Crimea. In the absence of the head of Hashmonaya, the Varangians captured the city of Samkerz. Passover, having freed him, attacked the Crimean possessions of Byzantium, captured 3 cities and many villages, besieged Kherson. Then he overtook the Russian army, broke it, captured the booty looted in Samkerts and forced Helga to campaign against Byzantium. Executed a lot of idolaters in Crimea.

***

16) Yekutiel Adam — Deputy Chief of the General Staff of Israel, was the highest-ranking officer who died during the First Lebanese War. Under Menachem, Begin was recommended by the relevant government authorities for the post of head of the Foreign Intelligence

Service «Mossad ». Just a few days before taking office, Kuti Adam died in a military operation, in a clash with terrorists.

***

17) Udi Adam — Israeli general, son of former deputy chief of general staff Jekutiel (Kuti) Adam (see above).

General Udi Adam – is an excellent administrator. He was responsible for organizing the Gush Katif liquidators' camps, and they were shown to all foreign delegations. The results of his activities as commander of the Northern District during the Second Lebanese War are known. He resigned, and now he is the first candidate for the post of general director of the reactor in Dimon.

If nothing happens at the last moment, then Major General Udi Udam will head the Center for Nuclear Research in Dimon. This information was disseminated by the retiring director of the Center, Itsik Gurvich.

The selection committee, led by the chairman of the Atomic Energy Committee, Dr. Shaul Khorev, checked a number of candidates, including reserve generals and senior staff of the Center in Dimon. As a result, Udi Adam reached the finals. It is his candidacy that will be submitted to the government for approval early next week.

A spokeswoman for the Atomic Energy Committee, Neely Lifshits, confirmed that reserve general Udi Adam is one of the candidates for the post of Director General of the Center in Dimon.

Udi Adam was appointed commander of the Northern Military District in June 2005, successfully completing the creation of camps for the liquidators of Gush Katif. His efforts built several tent camps equipped with mobile biological toilets and showers, powered by soldiers-deportators and organized their rest.

During the Second Lebanese War, he did not need the brilliant organizational skills of General Udi Adam in the quartermaster part, and the deputy chief of the general staff, Moshe Kaplinsky, was sent to help him. This meant the actual removal of General Adam from command of the front.

Shortly after the war ended, General Udi Adam took off his uniform and went into business. A few months ago, he decided not to take part in the award ceremony for the generals who participated in the Second Lebanese War.

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Was Pushkin Jewish?

Andrey Zelev

Who was the ancestor of Pushkin, Annibal?

From my point of view, the ancestor of the poet could not be anyone but an Ethiopian Jew = a Falash.

It's like 2 * 2 = 4.

The real name of this Annibal was Ibrahim.

Ibrahim – name pointing to the Abrahamic religion.

That is, – Pushkin's ancestor – is clearly not a pagan.

Ibrahim – is the name that only Jews (Jews), Christians and Muslims have.

That's the whole point: the poet could not be a Christian or Muslim ancestor of the poet, and that's why.

According to the laws of Islam, a Muslim cannot be enslaved, much less selling it to Gentiles.

However, the ancestor of the poet was enslaved and sold to Christians in Istanbul.

Pushkin's ancestor could not be a Christian, for it is known that he was baptized already in Europe, in 1707 in Vilnius (Vilnius).

It is not clear how the Christian, and even more so, the Islamic, Ethiopian prince could become a slave.

But in time, the life of Aannibal coincides well with the defeat of the Falash by Christians.

Thus, taking into account the very name Ibrahim, who have ethnic significance – a Jew, taking into account the absurdity that he was a Christian and, moreover, a Muslim, one must think that the ancestor of the poet was from the Falash, the Jew.

The ancestors of Pushkin were called Abraham, Isaac, Joseph, Benjamin.

Israeli Foreign Minister Avigdor Lieberman believes that the 210th anniversary of the great Russian poet Alexander Pushkin in Israel is celebrated more widely than in Russia.

"Last night, before going to bed, he turned on the TV for the Russian program and watched Pushkin's anniversary be celebrated. I can say that in Israel they celebrate the anniversary of Pushkin much more impressive. We came to the conclusion that its roots are an Ethiopian Jew, "Liberman said at a meeting with Russian Prime Minister Vladimir Putin.

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Reviews

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Adis-Abeba considers Pushkin his national poet, and the study of the name Hannibal by our philologist B. Podolsky, obviously, testifies to the Semitic origin of Pushkin. It remains to find out if his ancestors were really a slave ...This "slave" in Russia has taken too gifted roots.

Natalia Dardan 3 10/20/2011 19:47 • Claim violation

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> he could fall into slavery as a result of the war
> the Falash often fought
>
> Andrey Zelev 10/20/2011 20:03 Claim violation

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Was Shakespeare Jewish Amelia Bassano Lanier?

Andrey Zelev

The theory that the author of Shakespeare's works was a different person is old. However, recently, the researcher of the work of the great playwright John Hudson put forward a very unusual assumption, and who knows, perhaps it will be the only true one. According to Hudson, the authorship of world-famous works does not belong to a native of Stredford-upon-Avon, but to the Jewess Amelia Bassano Lanier.

Growing up in England in a family of immigrants from Italy, Bassano was a marran, that is, a forcibly baptized Jewess. She was known as the first woman to release the – Salve Deus Rex Judaeorum in 1611. According to Hudson, it is she who is the prototype of the famous «dark-skinned lady », which is often mentioned in Shakespeare's sonnets.

Hudson hypothesized that Bassano is the real author of these sonets. He is so confident in his assumption that he created a theater group called «Actors of the dark lady » (The Dark Lady Players) to convey to the viewer the true meaning of the plays, which, in his opinion, was put in them by Bassano.

The basis of his theory was the circumstances of Bassano's life, which, according to Hudson, is much more consistent with the content of «Shakespearean » works than the biography of the playwright itself. In addition, the researcher discovered a number of analogies in the style of Bassano poetry and Shakespeare's works. Hudson also managed to find Jewish allegories in the texts.
The last coincidence caused a negative reaction from critics who cite data that at that time there was only one Talmud in England, and even that was stored in the library of the Westminster Cathedral, and argue that with great desire in any work you can find similarities with other sources.

However, Hudson says that in the absence of the written Talmud, English Jews practiced his oral teachings, and I am sure that individual quotes could penetrate the text in this way. In addition, the works contain several quotes from the book «Pirkei Avot », which was widely available because it was released as a separate edition in Latin.

Hudson is also sure that Bassano has become a prototype of many female images, drawing them off. He considers the most expressive in this regard the image of «dark-skinned lady ».

Rebecca Honich Friedman, the host of his voice.canonist.com blog, recently entered into dialogue with Hudson.

R.F .: In your opinion, is this the greatest literary fake of all time, or the worst example of a man abducting female fame?

D.Kh .: I do not consider this a fake. She resorted to this tactic to publish her works, as many women did, publishing their works under masculine names. In Elizabethan London, women could not write original literary works at all, not to mention plays, so she had no other choice.

R.F .: Do you consider this a triumph of Bassano?

D.Kh .: I always cite the Faros Lighthouse in Alexandria as an example. To make his name known, the architect Sostrat knocked out his name on the stone base of the lighthouse, then covered him with a plaster dedicated to the pharaoh. Over time, the plaster disappeared, revealing the name of the architect. Amelia's strategy was the same – she hid behind the absurd name of William Shakespeare, which now fell away, revealing the true creator, who now became visible.

R.F .: How well were the Jewish texts known to Bassano, a baptized Jewess and a woman?

D.Kh .: The only known instance of the Talmud in England of that time was the Talmud in the library of the Westminster Cathedral. However, the Talmud was taught verbally, so individual quotes could be transmitted in this way. There are several quotes from «Pirkei Avot » (Father Teachings) that could be read in an autonomous edition in Latin, and the book of Zohar.

At that time, there were women scientists, including a distant relative of Bassano: Donna Anna (Rhina) de Nasi continued her mother’s business and supported the study of the Torah, and at the age of 50 she created a printing house in the Belvedere Palace, where from 1592 to 1599 she published several books in Hebrew, including allegorical drama and Talmudic treatitis.

R.F .: Why did Bassano write sonnets dedicated to herself and call the heroine «the dark lady »?

D.Kh. There are several voices in sonnets, and the so-called sonnets dedicated to the dark

lady are written to themselves from a third party, and they describe a woman with gray cheeks and dim-brown breasts.

R.F .: We were told that Shakespeare's work is timeless. But your production «Sleep on a summer night » and «How do you like it » makes a very definite time reference. Do you harm their inner meaning, even their genius? »

D.Kh .: Some directors anachronisticly place plays on the North Pole, in space or in a mafia village. Therefore, they destroy and suppress the allusions contained in the play and make them indistinguishable. I understand why directors who do not understand plays resort to such tricks. But they should not do this, and they should in their productions disclose what the author really meant ».

R.F .: Many actors are impressed that Shakespeare was also an actor. Will the general message of the plays somehow change the fact that Bassano wrote them?

D.Kh .: The whole world is a theater, and this is especially true for the courtyard of Elizabeth, where the courtiers constantly created and played metatheater dramas to convince the queen to do one way or another. That is how the author learned his or her highly developed sense of theater, and as a baptized Jewish woman from among the Marranes in Christian society, she had to play every moment.

R.F .: Your theory adds a new layer to the manipulation of gender roles in Shakespearean plays, right?

D.Kh. Yes, Shakespearean plays are many examples when women impersonated men, and this was very characteristic of the entire English theater.

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I think we need to take higher!
Elizabeth was a Jew because a virgin

he could not give birth, so he hid there under the dress
as the papaess of the ion is just the opposite)

Homa Diamond Esquire 03/04/2018 04:11 • Claim violation

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I just retold what I read in the news
but in general, Shakespeare's work does not seem masculine to me personally
men about the war, etc. love to write, and there about love
and the real Shakespeare hardly wrote his name (a handwriting of the level of a schoolboy of grade 1-2), so there is such a theory

Andrey Zelev 03/15/2018 9:14 PM Claim violation

)) a dante, petrarch, decameron?))
at that time there were ritual mores and love worried everyone)
although the opinions of who was Shakespeare are full)
now, it turned out that the theory of relativity of Einstein was stolen from her bride, and then she ended her days in a madhouse.
it is a fact.
men always do not mind borrowing from women))
all the more so since women have not written under their own name until recently.
it can very well be that the woman was.
what is Jewish?
it is also not surprising that the most educated Jews were with their passion for books.
here is the sister of the diesel, the barn. all her life she rewrote the works of her father,
all his research is literary and historical.
all my life I sat and wrote.
I think she was not alone.

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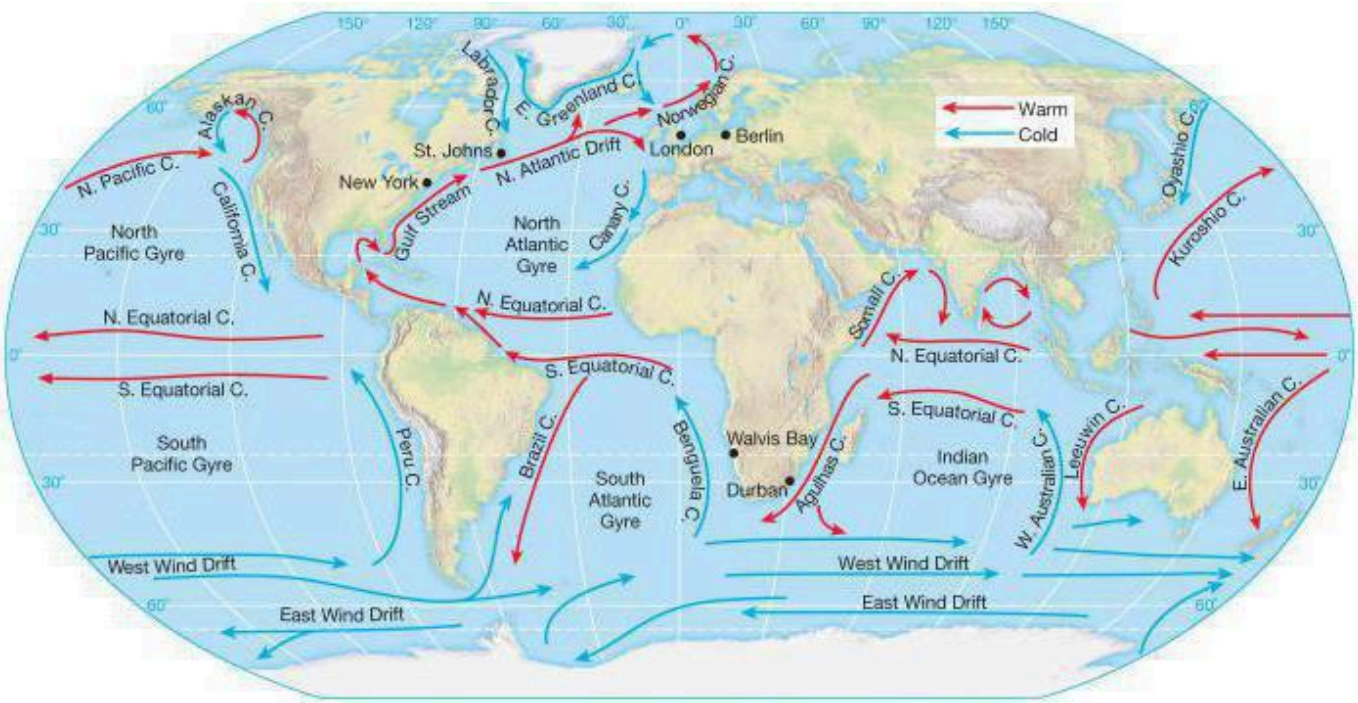

Who discovered America?

Alexander Resin

For a long time, the only generally accepted hypothesis of the settlement of the American continent was the theory of migrations from Asia with through land, called Berengi, which lies in the fourth period on the site of the current Bering Strait. It was also generally accepted that Columbus opened the New World for Europe.

Now the history of the discovery of America no longer speaks only of Columbus, but also mentions the discoveries of this continent by other peoples long before Columbus.
New studies and finds of recent decades have shown that the settlement of the American continent has gone from various directions.

As sciences develop, in addition to traditional archeology, paleontology, anthropology, in search of an answer to the question of who were the first settlers in the New World, the science of genetics also turned on, which allows us to trace the genetic relationships of various peoples and their possible ways of migration.

DNA genealogy studies the genetic history of mankind, identifying the presence of similar «genetic tags » within and between different peoples and individual populations. The key term of DNA genealogy is the concept of a haplogroup: this is a group «tags » (markers) in a non-moderated part of DNA, which indicates the belonging of a given person to a genus that has (and this is the main one) a common ancestor.

Now we know that many nations landed on the American continent long before Columbus and left traces of their material culture, such as the Vikings, but not all of them influenced the genotype of the local population.
Currently, a genetic analysis of various indigenous tribes has shown that in addition to the prevailing Asian genomes brought by migrants of the north of Asia through Montenegro, other haplroups belonging to Australians, Polynesians, as well as Semites are also meeting.

For example, the haplogroup X, which is found in the Indians of North America, is also found in Western Europe and the Middle East. Its rare and more ancient branch of XI is now represented only among the seven-Hamite peoples. H2 branch is found along a line stretching from the Middle East through the entire Mediterranean, as well as in the Caucasus. But then it is transported across the Atlantic, where it is present in a fairly significant number among the «indigenous » peoples of North America! Especially a lot of her among algonquins in Canada.

The presence of this hapl group shows with all the evidence that among the ancestors of the Indians there were representatives of the Semitic peoples.

In general, Mtgaplogroup X accounts for about 2% of the population of Europe, the Middle East and North Africa. Subgroup X1 is quite rare, represented only in North and East Africa, as well as in the Middle East. Subgroup X2 spread to a significant territory shortly after the last glaciation, about 21 thousand years ago. This subgroup is more represented in the Middle East, the Caucasus and southern Europe, to a lesser extent in other European countries. A particularly high concentration was found in Georgia (8%), the Orkney Islands (Scotland) (7%) and among Israeli Druze (26%).
Gaplogroup X — is one of the 5 MtDNA haplogroups represented among the indigenous population of America. Although it makes up only 3% of the modern Native American population, it is a very significant in the spread of the haplogroup in the north of North America, and among algonquins it is up to 25% mtDNA. Also, in smaller quantities, it is represented in the west and south of North America — among Sioux (15%), Nu-chah-nult (11% -13%), Navajo (7%) and Yakama (5%).

Unlike the four main mtDNA haplogroups of the Indians — (A, B, C and D), the Haplogroup X is not associated with East Asia.

It is interesting that Columbus, being himself from a family of baptized Jews, sailing in search of new lands, believed that he would most likely find representatives of the lost 10

Israeli tribes there, and that is why his ship was a translator and Hebrew connoisseur Luis de Torres, who was the first man from the crew landed on the shore of the new continent.

Historians write that «Columbus's crew by a third (or even half) consisted of Jews. In any case, the documents retained for us the names of five of them - Marran Luis de Torres (who converted to Christianity before the decree on the expulsion of Jews) as a translator - an iconic Hebrew and Aramaic, Marco as a paramedic, Bernal as a doctor and two sailors - Alonzo de la Calle and Gabriel Sanjes. But not only the Jewish origin of Columbus himself is interesting in this story, the very purpose of the journey, according to many historians, impresses us even more. At present, it is generally recognized that the purpose of the Columbus journey was not just to find new ways to India. There is good reason to believe that Columbus, as a Jew forced to accept Christianity, and those who provided him with financial assistance — are also baptized Jews,— saw in his venture the possibility of fleeing to new, free lands.

Ferdinand and Isabella dreamed of paradise rivers, gold and sources of eternal youth. Columbus himself also had secret ambitions, some of which he trusted only his diaries. He believed that it was he who was destined to become the performer of the ancient prophecies about the beginning of a new era that would come after the opening of new countries «on the edge of the Earth ».

As Columbus himself wrote - «To sail to India, I did not need any reason for reason, mathematics or geographical maps. This was a simple fulfillment of the prophecy of the prophet Isaiah ». What does the prophecy of Isaiah speak of? Worth listening to B. Mazar, who writes about the very essence of his prophecies: «The prophecies of Isaiah contributed to the revival of hopes for peace in the Land of Israel, for the deliverance of Judea and Israel, for their unification into one people and into one state with the capital in Jerusalaima, with the Temple as their spiritual center and with the messiah from the clan of David as king. Perhaps the main pathos of the prophecy is quite pronounced in the following expressions – «Do not be afraid, for with you I will bring your seed from the East, and I will gather you from the West. I will tell the North: «Give it back! » and South: «Do not hold!» Bring my sons from afar and my daughters – from the end of the earth ».

That is, Columbus was sure that those lands to which he sought were inhabited by lost tribes of Israel. As it turned out, scientific evidence that appeared only at the end of the 20th century suggests that the Columbus faith was partially justified.

So who were these mysterious Semitic peoples who left their genes in the descendants of the American Indians?

History left us traces of many Semitic peoples who became famous for their sea travels, but for the Atlantic, the only people who could and obviously carried out these trips were the Phoenicians and their related peoples.

Phoenician — narrow strip of the eastern coast of the Mediterranean Sea, limited in the east by the Lebanese ridge. It was inhabited by a people who spoke the Phoenician language: it belongs to the Canaan group of northern Semitic languages; the same group includes the Hebrew language (Khanan — the ancient name of Palestine and Phoenician).

This country was pulled along the eastern coast of the Mediterranean Sea, ch. on the territory of modern Lebanon (cf. Hebrew lavan – `white`) – Tire, Sidon, Berit, etc., Israel (Jaffa, Jerusalem, etc.), its colonies were scattered throughout the Mediterranean: in Africa – he was a colony of Arad and honored his Baal; Miriand was considered Phoenician), Budva (Montenegro, in the central part of the Adriatic coast), etc., as well as in Cyprus, Sardinia, Sicily, Corsica, Ibiza, Malta, etc.

Phoenician bordered Damascus, Cilicia, Jewish states, Egypt and the river. Jordan (, Jarden, i.e. "stripping down"), the Philistine.

For ancient authors, Jews and Phoenicians were one people: for example, for the poet Heril Samos (V century BC) Jews – residents of Jerusalem – these are Phoenicians, and their language – Phoenician, Feofrast (372-288 years. BC) identifies the inhabitants of the Phoenician The same opinion was Herodotus, Hekatei Abdersky, Manefon, etc.

Phoenicians, Amorites and Canaanites – one people. Part of the Amorites called themselves the Suites, – these are the direct ancestors of the ancient Jews. Shet (the son of Adam and Eve, born after the death of Abel and the flight of Cain) – the character of one Mesopotamian legend was considered a distant ancestor of the creature. A certain Babylonian king during the period of repression destroyed the Suites «from sunset to dawn ». Survivors, led by Aram – king of Ur – fled through Euphrates to the west. But not everyone left, therefore, that part of the Babylonians who migrated began to be called as opposed to the remaining «(x) -and / e-b (o) r-im » (« chiborim » [Jews] – passed the river “”e-b (o) r-ah-im » (“ across the river ” – Abraham).

Egypt and Babylon required gold, non-ferrous metals, especially copper and tin (for bronze products), and a mass of slaves. Mining metals, hunting for slaves, Phoenician semi-purchasing pirates went further and further from their native ports. Like all the sailors of antiquity, they never voluntarily moved away from the coast beyond its visibility, never swam in winter and at night. They built large rowing vessels with frames, a keel and a solid deck, which could sail in a fair wind (the Phoenicians sewed them from dense purple fabric). The rowers were slaves; slave labor was used by Phoenicians in ports, in forestry, in sea mines. Phoenician society became slaveholding and increasingly needed the influx of new slaves, and this further strengthened the desire to swim in overseas countries.A particularly important role in maritime trade during the decline of Crito-Mikene culture was played by the Phoenician cities of Sidon and Tire, which then pushed Bible away.

Despite the outstanding role of the Phoenicians in ancient maritime trade, despite the fact that «the letter and sound letter they created due to its simplicity and accessibility was first

distributed to the Phoenicians' neighbors, and then served as the initial basis for all subsequent alphanumeric systems » (B. AND. Eastrin), they themselves left little written news. When excavating in European countries visited by Phoenicians, very few products or other traces of their stay were found. However, many ancient authors, starting with Homer and Gesiod, noted the predominant role of the Phoenicians in the chain of those historical events, which can be defined as the course of the opening of the shores and islands of Europe and the coast of North West Africa.

As you know, many geographical discoveries of antiquity are not associated with targeted research and the search for new lands, as in the case of Columbus, but with the loss of orientation or catastrophes in the seas and oceans, when sea currents and winds delivered people to unknown lands.
The fact that Semitic haplroups were found in the genotypes of the Indians irrefutably testifies that groups of Semites fell into the New World and left offspring there.

So if there is archaeological evidence of the presence of Phoenicians in America? Let me hypothesize what is, but I attribute these artifacts to other nations, which in my opinion, if they appeared in the New World to Columbus, then this did not happen on the Atlantic coast, but on the Pacific.It's about the Chinese.

In his books, the Englishman Gavin Menzis "Who discovered America" and "1421 – the year when China opened the world", the author tries to convince the world that America was not found by Columbus, as is commonly believed, and not even by the Vikings - the Chinese opened and described on the map. Here is what he writes « At the beginning of the 15th century, the Great Minsk Empire had the largest fleet in the world, which was controlled by the talented Admiral Zheng He (1371 — 1433). The Chinese had huge cargo ships ranging in size from 112 to 134 m in length and from 45 to 54 m in width ».

Menzis in his books claims that the Zheng He fleet sailed to America about 70 years earlier than Columbus, between 1418 and 1421.
Here's what Zheng He Marx Tartakovsky writes about in his article «Why didn't the Chinese open America »?

Zheng He was eunuch in the imperial service, a figure seems to be common for old China. Zheng He, as was customary in China, honored his ancestors; in the epitaph at the grave of his father are the names of both his grandfather and great-grandfather.
Father and grandfather, judging by this inscription, were Haji — in other words, pilgrims to Mecca, Muslims. Muslim, one must think, was the flotaker himself, despite the characteristic Chinese name. The Persian or Arab was, for example, Pu Shaw-gen, who owned or commanded, apparently, a huge fleet that carried out all the overseas ties of the Sun, and then the Yuan dynasties. The riot of Muslims of the port of Quanzhou in 1368 suddenly interrupts all maritime trade in the Middle Kingdom. So Marco Polo calls «the Minister of the Sea » at the goddyhan Akhmekh: is it not Ahmed?

By the way, Marco Polo says where the ships came from and where they were built, but it is not said which country and to whom they belonged.

Trade relations were not only extensive, but also quite reliable. So I thought about vehicles in the second place, and to whom they belong — it didn't matter at all.

So, in the reports of «merchants from China », «Chinese merchants », about «Chinese ships », «ships from China » did not mean the inhabitants of the Middle Kingdom themselves, but someone else, especially Muslims of the Middle East. The ships were really built in China and by the Chinese and really crossed the seas and oceans, only others went to them.

Another author who supported Menzis's hypothesis about the discovery by the Chinese of America before Columbus was Canadian Paul Chiasson, who in his book «The Island of Seven Cities: Where the Chinese Settled When They Discovered America, 2006 » claims to be open, traces of the settlement of Scotland

He suggests that the culture of the Mikmak Indians was influenced by the Chinese and retained this influence in the form of customs, costumes, art and even a written language. The book provides photographs of drawings on traditional clothing of the Indians, compares the icons of their writing and Chinese characters.

The author was so carried away by his hypothesis that he did not notice completely obvious things that contradict his hypothesis, which are immediately striking.
As evidence of possible Chinese voyages to America, Shiason cites Menzis's arguments about the voyage of Zheng He and his huge fleet with giant ships.

Let's try to refute both authors who describe giant Chinese ships.

So in 1405, Zheng He, who became the head of the grand fleet of more than 200 vessels that took over 20 thousand people on board, made seven voyages in the vastness of the Western Ocean. According to historical sources, the flagship Zheng He had «44 jans 4 chi in length, 18 jans wide » (1 jan – 3.3 m, 1 chi – 0.3 m

If we transfer the main dimensions of the ship indicated in the chronicles into a modern metric system, it turns out that its length was 130 m and the width – 50 m.

It is very strange that the former sailor Manzis did not think that such a ship made of wood would simply fall apart into the sea, even in a small wave. The largest wooden ships for sea navigation known in history were the flagship of Admiral Nelson at the Trafalgar Battle «Victoria » length — 69 m; width — 15.7 m, displacement — 3500 tons. The big ship, also participating in the Trafalgar battle, was only Spanish Santisima-Trinidad » (Spanish Nuestra Se;ora de la Sant; Sima Trinidad — «Holy Trinity ») — Spanish 1st class three-deck linear ship launched in 1769. The body and deck are entirely made of mahogany, and the masts and rei — are made of Mexican pine. The thickness of the outer side skin reached 60 cm.The

ship had 63 meters of length with a displacement of 4902 tons was the largest sailing warship of its time.

The conditions for sailing in the seas, where the keel of the ship had to withstand sagging between the waves, did not allow the conditions for navigation in the seas. That is why before the appearance of metal ships, wooden ships plowing seas did not exceed a length of 70 meters.

For comparison, the flagship of Columbus Santa Maria, on which he discovered America in 1492, was no more than 25 meters. The length of Santa Maria at different sources is estimated at 70 feet or 82 feet, which is 21.4 meters or 25 meters, respectively, and a displacement of 200 tons.

So the stories that Chinese wooden ships in more than 100 meters of length plowed the expanses of the oceans are from the realm of science. Such ships are only possible for use in inland waters in slow flowing rivers.Even in large lakes, a steep wave would quickly destroy such a large ship.

As evidence of the presence of the Chinese on the Atlantic coast of the American continent, in today's Canada, Shiason cites photographs of a letter written by the Migmag Indians.The author did not explain why the letter used only a few dozen letters in which he saw the likeness of Chinese characters. Of course, among 60 thousand Chinese characters, if you wish, you can find images similar to the writing of the Indians, but this does not explain where the remaining 60 thousand characters went. The letters of the migraines are more like the letters from the Phoenician alphabet, which became the basis for languages such as Hebrew and Aramaic.

The author considers the traditional drawing on the clothes of the Indians to be another proof. At the same time, in the photograph given in the book, the six-pointed star of David, which certainly has nothing to do with the Chinese, is clearly visible.

Since the Bronze Age (end of the fourth — beginning of the first millennium BC), the hexagram, like the pentagram, has been widely used for decorative and magical purposes among many peoples so distant from each other geographically, such as the Semites Mesopotamia and Celts of Britain. On the Iberian Peninsula, hexagram images related to the iron age before the arrival of the Romans were found.

Thus, the hypothesis of the possibility of the presence of the Chinese on the Atlantic coast of North America, in the pre-Columbian time, according to Shiason, is not likely, and no genetic studies confirm this, unlike the presence of Semitic haplotypes in Aboriginal genes.

It was much easier for the Chinese to sail to America from the east on the Pacific coast, taking advantage of the Kurosivo current. The same long way to the Atlantic coast of present-day Canada across the entire Indian Ocean along the coast of Asia and Africa and

then through the Atlantic looks far-fetched.
How could the Semitic genes get to America? Most likely, the ships of the Phoenicians sailed there using the associated ocean currents. It is known that the extreme southern point of Africa of the Phoenicians reached about 600 BC during the journey carried out by order of the Egyptian pharaoh Nejo II. The ships left the Red Sea and moved along the coast of Africa to the South, reaching its extreme limits, circled the southern tip and turned north returning to Egypt through the Hercules pillars.
Thus, this route was known to the Phoenicians more than 2500 thousand years ago. Moving along the West Coast of Africa, ships hit the Bengal current. If the ship was not controlled and could not turn to the East in time, then it fell into the Passage Current, which carried ships to the West up to the coast of South America and then moved to the Gulf Stream, which could take ships to North America.
The ruins found by Shiason on the island are located, just in places where Golfstream is faced with the Labrador current from the north and allows even poorly managed floating equipment to land.
Most likely, the Phoenicians fell into these places as a result of accidents or shipwrecks and in small groups, as indicated by a small percentage of Semitic haplogroups in the genotype of the indigenous peoples of America. But among the Europeans, they were clearly the first, long before the Vikings and Columbus.

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Reviews

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The second attempt to leave a review. The first ended in the inaccessibility of the site.

First of all, thanks. And for courage in our harsh times, when most of our population (using all the benefits of American civilization) repeats after propaganda: "The death of Pindosia!"

Hello namesake)

Aaabella 04/12/2024 18:03 • Claim violation

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Thanks for reading and recalling. The level of civilization is measured by the ability to thank and remember good.

Alexander Resin 04/12/2024 18:22 Claim violation

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Famous Jews of Georgia. Famous Georgian Jews

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- **Abstract:**
  Famous Jews of Georgia. Famous Georgian Jews

Famous Jews of Georgia. Famous Georgian Jews

For 26 centuries, Jews already live in Georgia. during this time many wonderful figures appeared.

Oligarchs, businessmen:

1) the owner of the company "Wimm-bil-dan" David Yakobashvili ($ 330 million),

2) Chigirinsky Shalva Pavlovich (Moscow Oil Company, Sibir Energy, ST Group, $980 million),

3) Boris Grigoryevich Ivanishvili (Russian Credit Bank, Metalloinvest Holding, $4.7 billion),

4) Mikhail Moshiashvili (manager director of the Ilim Palp Enterprises holding company including the Bratsky LPC, Ust-Ilimsky Central Bank, Kotlas Central Bank, St. Petersburg Cardboard and printing plant, etc.).

5) Patarkatsishvili Badri Shalvovich - partner B. Berezovsky (both on the run due to exacerbation of urinary),

6) another victim of state anti-Semitism - Mikhail Mirilashvili (annual income was $40 million, owns the largest casino network in Petra "Conti", hotels "St. Petersburg", "Olgino", "Oktyabrskaya" and "Pribalostiyskaya", participates in the local business "LUKla"

7) In Israel, the Kokiashvili family (Kukia) owned a chain of stores, and then significant land in the Jewish quarter of Jerusalem and in the area of Jafo Street outside the walls of the Old Town. Major trading operations (mainly in Jerusalem) were carried out by the Dabra family (Davarashvili). The families of Khasidov (Khashi-dashvili) and Khakhamshvili were among the founders of banking in Ishuv.

8) In the United States, Teymuraz Sepiashvili (Tamir Sapir) owns the companies Fayber Technologies Ltd. and Joy Lad Distributors, the Tbilisi newspaper Georgian Time estimates its composition at 3 billion $, according to Top Secret - 2.5 billion $.

9) brothers Georgy and Merab Elashvili, together with Roman Shamilashvili (marab's sister's husband), the owners of the GMR corporation, which includes the management of the Sbarro Brazers & Company network, as well as Tamerlan and Korolevskaya Food, they manage approximately 20 restaurants of oriental cuisine "Eastern Bazaar" Merab Isakovich Elashvili - President of G.M.R. The Planet of Hospitality, which manages the networks of the restaurants Sbarro, Eastern Bazaar, Viaggio and Bash to

Bash, together with partners, built a synagogue for his family and all Jews in the Moscow skyscraper Triumph Palace.

11) Jewish trade facts existed in the Caucasus and Transcaucasia, Jewish merchants from Tbilisi are mentioned in Georgian historical sources (Zankan Zerubebel, Joseph Bugbanaidze). The close ties and correspondence between rich Jewish merchants from Tbilisi are evidenced by the documents of the Cairo Genesis.

10) There are rumors on the Internet about the Jewish origin of Papashvili, Alexander Eralidze and Bendukidze.

11) General Director of the Jewish-Georgian Development Fund Zurab Jibladze.

12) Shota Boterashvili is a co-owner of VTB-Development, in 1995 formed CJSC VAM Research Laboratories. $500 million

13) Abram Nanikashvili, $700 million

14) Ilo Mosiashvili, $50 million

***

Policy:

1) The rulers of Georgia from the VI century. to the beginning. XIX century governors and kings from the Bagrationi clan (as well as the Armenian royal family of Bagratuni related to them) erected their pedigree from Shmbat, captured by Nebuchadnezzar and taken to the Caucasus, to the house of David, which served as an occasion for them to title themselves "Jesian-Davidian-Solomonian".

The Bagrationi royal dynasty was proud to have led its genealogy directly from King David.

2) Of the Georgian Jews, the Social Democrats received the fame of Yitsk Rizhinashvili, who was killed by the gendarme in Kutaisi.

3) In the post of Minister of Finance formed in 1918 by the Government of Georgia, Jew Joseph Eligulashvili received the post.

4) Chairman of the Parliament of Georgia Zurab Zhvania (greatly killed by Russian special services). His brother is a Ukrainian oligarch.

5) The Acts of Zionism N. Eliashvili.

6) the current Minister of Georgia for the settlement of conflicts in North Ossetia and Abkhazia Timur Yakobashvili.

7) Minister of Defense of Georgia David Kezerashvili.

8) Minister of Economic Development of Georgia Georgy Arveladze.

9) David Baazov (1883 - 1947) was a public and religious leader, led the Zionist movement in Georgia.

10) Yitzhak Gagula is a former Israeli politician, a member of the ShAS Knesset between 1999 and 2003.

11) Efraim Gur (Efraim Gorlishvili, born September 1, 1955) is an Israeli politician and businessman, a member of the Knesset between 1988 and 1996, as well as the Deputy Minister of Communications and the Deputy Minister of Transport in the early 1990s.

12) Abraham Michaeli (born March 29, 1957) is an Israeli politician and a member of the Knesset from the ShAS party.

***

Religion:

1) Among the first distributors of Christianity in Georgia at the beginning of the IV century. called Jew Evyatar (Abiatar) from Urbnisi, his sister Sidonia, ranked by the Georgian church as a saint, and the Jewess Salome is the author of the biography of Nina Kappadokiy, the goddaughter of Georgia.

2) Musa (Moshe) al Za "Afrani (Abu Imran al-Tiflisi) founded the Jewish sect of tyflisites.

3) Among the distributors of Christianity in Georgia there were many Jews, for example, Elios from Mtskheta and Longin from Karsna. They went to Jerusalem, where the outstanding rabbi gathered the disciples to discuss the relationship with Jesus. "Cartlia's Descriptions" reports that "neither Elios nor Longin were related to the arrest of Jesus." After the crucifixion of Jesus, it was Elios who got it and brought his "sacred shroud" to Georgia. When he returned to Mtskheta, his sister, Zidonia, hugged her brother, touched the shroud of Jesus, and immediately lost her spirit. At the same time, she squeezed the shroud so tightly that she could not pull it out. Cidonia was buried with her. Soon, a sacred tree grew above its grave, and when they wanted to build the first church there, it was decided to cut down the tree. But when the tree was sawed, it did not fall, but ascended.This story is reflected in the name of the church of Sveti Ttskhoveli. The ruins of the basilica built here in the 4th century are still visible in the Cathedral of Lighttskhoveli. According to the annals of the Jewish community of Mtskheta, compiled by Koen Aviatar, Georgian Jews did not join those who condemned and crucified Jesus. It follows from the Kartli chronicles telling about the history of Georgia’s adoption of Christianity that Jews continued to play the role of a kind of mediator between the ideologies of the New and Old Testament. The same sources indicate that the Jews in Georgia were the first to convert to Christianity here and spread a new religion, as was the case with the Airborne, Zidonia and others. It is worth paying attention to the record in the annals, which say that "...The aviatar and with it the Georgian Jew Zidonia were the first Christian writers. " The ruins of the basilica built here in the 4th century are still visible in the Cathedral of Lighttskhoveli. According to the annals of the Jewish community of Mtskheta, compiled by Koen Aviatar, Georgian Jews did not join those who condemned and crucified Jesus. It follows from the Kartli chronicles telling about the history of Georgia’s adoption of Christianity that Jews continued to play the role of a kind of mediator between the ideologies of the New and Old Testament. The same sources indicate that the Jews in Georgia were the first to convert to Christianity here and spread a new religion, as was the case with the Airborne, Zidonia and others. It is worth paying attention to the record in the annals, which say that "...The aviatar and with it the Georgian Jew Zidonia were the first Christian writers. " The ruins of the basilica built here in the 4th century are still visible in the Cathedral of Lighttskhoveli. According to the annals of the Jewish community of Mtskheta, compiled by Koen Aviatar, Georgian Jews did not join those who condemned and crucified Jesus. It follows from the Kartli chronicles telling about the history of Georgia’s adoption of Christianity that Jews continued to play the role of a kind of mediator between the ideologies of the New and Old Testament. The same sources indicate that the Jews in Georgia were the first to convert to Christianity here and spread a new religion, as was the case with the Airborne, Zidonia and others. It is worth paying attention to the record in the annals, which say that "...The aviatar and with it the Georgian Jew Zidonia were the first Christian writers. " composed by Koen Aviatar, Georgian Jews did not join those who condemned and crucified Jesus. It follows from the Kartli chronicles telling about the history of Georgia’s adoption of Christianity that Jews continued to play the role of a kind of mediator between the ideologies of the New and Old Testament. The same sources indicate that the Jews in Georgia were the

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4) Hebraist N. Babalikashvili.

5) Rabbi Abraham Mikhelashvili.

6) Gabay P. Chikvashvili.

7) the head of the World Congress of Georgian Jews, the editor of the newspaper of Georgian Jews Y. Pichkhadze.

8) Khazany Khaham Simon Mikhelashvili and Giya Kokiashvili.

9) the head of restoration work in the Great Choral Synagogue T. Sepiashvili.

***

Writers:

1) Jamal-Simon Ajiashvili - writer, translator, former member of the Georgian parliament, rector of the Hebrew University of Tbilisi.

2) Abraham and Tamara Mamistralovy

3) Nathan Eliashvili

4) Boris Akunin (Grigory Chkhartishvili).

5) The poet Yakov Chikvashvili.

6) Herzl Baazov (October 28, 1904 - September 12, 1938) poet and playwright, became a victim of Stalinist purges.

7) Guram Batiashvili is a playwright.

***

Shabtai Elashvili in 1969 in the city of Kutaisi began to organize a Jewish movement to travel to Israel. Elashvili went to Moscow, broke into the Dutch embassy and handed over a letter to the human rights commission at the UN.

***

Artists:

1) Shalom Koboshvili (b. Akhaltsikhe, 1876, Tbilisi 1941) was a Georgian artist specializing in drawings and paintings from Jewish life in Georgia.

2) Mikhail Moshiashvili.

3) Meir Pichhadze (August 16, 1955, Kutaisi, Georgia - February 4, 2010, Tel Aviv, Israel) Israeli artist and painter.

***

Theater and cinema:

1) Poetessa and artistic director Nana Davar - Shabatashvili, theater actor and director Zuri Boterashvili, director of Huta Megrelishvili of the Ashdodsk Muscomedy Theater.

2) Actors Tobu and Kimano Kriheli.

3) Merab Archilovich Kokochashvili (b. March 21, 1935) film director, laureate of the Shota Rustaveli Prize - the most prestigious national prize in Georgia.

***

Professor of Tel Aviv University Dodo Chikvashvili.

***

Lawyer Abraham Michaeli.

***

Music:

1) Composer Joseph Bardanashvili.

2) Singer Tamara Gverdziteli.

3) Musician, DJ and producer Astrix (Avi Shmailov)

4) Singer Jemal Sepiashvili.

***

Historian A. Kriheli.

***

Journalists:

1) Mikhail Buzukashvili (his father Ilya Aronovich is an economist, fought in the Great Patriotic War).

2) Nikolai Svanidze.

***

Sport:

1) Roman Yakovlevich Djindzhihashvili - American, previously Soviet, Israeli, chess player, grandmaster.

2) Jon Kosashvili (born July 3, 1970) is a chess international grandmaster and orthopedic doctor, lives in Canada. In 1999, he married the international master of Sofia Polgar, they have two children: Alon and Joab.

***

Authoritets:

1) Boris Dekanidze, one of the leaders of the 'Vilnius Brigade', was convicted of the murder of journalist Vytautas Lingis and sentenced to death. His father, Georgy Dekanidze, is also an authority.

2) Misha Mudzegrishvili is an Israeli authority.

***

Military affairs:

1) Full holder of the Order of Glory Ilya Davidovich Sepiashvili.

2) In 1613, when the Persian shah Abbas I (1586-1629) from the Sephid dynasty approached the borders of Georgia, which was then in the hands of the Turks, the Jews who lived in the Georgian capital Zagum left among 200 horsemen to meet him in order to express his devotion to him. Abbas graciously received the Jews, showered with gifts and all sorts of insignia of their leader Eleazar (Lala Zara) and solemnly vowed never to oppress the Jews. Eleazar remained at the army of the Shah and was very useful to him when crossing the wooded area that separated the Shah from Zagum. When the city was taken, the shah allowed the Jews to establish their own city on the Caspian Sea - Farahabad ("city of charms"). The head of the Farahabad Jews, Eleazar, constantly enjoyed the mercies of the Shah, who stayed in his house every time he went to Gilan.One of the sons of Eleazar, Hanukkah, accepted the Shah Islam "under the arm" and was appointed a tax collector in the Gilyan region. The good attitude of this Shah towards the Jews (Jewish. The poet and chronicler Babay ibn-Lutf testifies that at the foot of his throne lived together "the dog and unbeliever, Christian and Jew, franc and Armenian, Georgian and other foreigners") was overshadowed by the apostate of Abul-Gassan, who traveled everywhere around the country and reported until he was killed in Farah Abad, by order of the aforementioned Eleazar, after which "the cap was torn" (i.e. canceled) by a Shah. the poet and chronicler Babay ibn-Lutf testifies that at the foot of his throne lived together "the dog and unbeliever, the Christian and the Jew, the franc and the Armenian, the Georgians and other foreigners") was overshadowed by the apostate Abul-Hassan, who traveled everywhere around the country and reported to the Jews that they do not wear caps (installed by order of the aforementioned Eleazar, after which the "cap was torn" (i.e. canceled) by a Shah. the poet and chronicler Babay ibn-Lutf testifies that at the foot of his throne lived together "the dog and unbeliever, the Christian and the Jew, the franc and the Armenian, the Georgians and other foreigners") was overshadowed by the apostate Abul-Hassan, who traveled everywhere around the country and reported to the Jews that they do not wear caps

(installed by order of the aforementioned Eleazar, after which the "cap was torn" (i.e. canceled) by a Shah. by order of the aforementioned Eleazar, after which the "cap was torn" (i.e. canceled) by the Shah. by order of the aforementioned Eleazar, after which the "cap was torn" (i.e. canceled) by the Shah.

3) Alexey Sepiashvili - officer, participant in the Finnish and Great Patriotic War. Having been captured, he put together a group and fled with her from the camp and reached the partisans in Slavia. Before the Soviet troops arrived, Captain Sepiashvili fought with the Germans in Yugoslavia commanding the detachment. In 1946 he ended up in Stalin's camps for contacting Tito.

4) Tanker Joseph Namtashvili began to fight in the Fisk war, and in the Great Patriotic War the company team reached Prague.

5) Tankist Yeshua Viniashvili also began to fight in the Fisk war, and in the Second World War the company team reached Prague. Killed.

6) WWII officers Boher Djindzhihashvili and Ezra Bardanashvili.

7) Artiller Semyon Isakov reached Berlin, awarded 4 orders.

8) Daniel Hanannashvili commanded with a gun, died.

9) Joseph Mehelishvili is a brave warrior in the Great Patriotic War.

10) Scout at the Second World War Vissarion Janashvili.

11) Sergeant-communist in the Great Patriotic War David Tsisiashvili.
12) Gabriel Khananashvili, Chaim Kipiashvili, Isaac Kriheli are also heroes of the Great Patriotic War.

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- **Abstract:**
  Famous Jews of Turkey

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1) Ashkenazi, Shlomo bin Nathan - court doctor of the Polish king Sigismund II and Turkish diplomat, p. approx. 1520, mind. in 1602. A descendant of a German family settled in Udina, he arrived in Krakow in his early youth, as it seems, in the retinue of Sigismund's wife, and thanks to his knowledge he took the place of chief royal doctor. He later returned to Constantinople, where, being at the headquarters of the great vizier Magomet Sokolly, who gave him important assignments, he advanced as a diplomat. During the Turkish war with Venice over Cyprus (1570), Ashkenazi participated in preliminary peace talks. Turkey had a very strong influence on the election of the Polish king in 1572, Ashkenazi, who actually led Turkey's foreign policy at that time, resolved the issue in favor of Henry Anjoui and bowed the great vizier to his side. When Henry became king of Poland,Ashkenazi wrote to him: "I have done your Majesty a very important service by facilitating your election. Everything that was done for this was done by me. " Partly due to the influence of Ashkenazi, a decree was repealed on July 19, 1573 on the expulsion of Jews from Venice. In 1576, Ashkenazi was appointed Ambassador Extraordinary to Venice with the power to make peace. But the republic did not want to accept a Jew, and only in view of the true great vizier Ashkenazi was finally recognized by Venice and accepted into a solemn audience; he signed a peace treaty favorable to Turkey. Ashkenazi's wife had some medical information; after the death of her husband, she was called to Sultan Mohammed III, who was ill with smallpox. Ashkenazi's son, Nathan, came from Constantinople to Venice in 1605 and was greeted with honor by the doge of Grimani. facilitating your election. Everything that was done for this was done by me. " Partly due to the influence of Ashkenazi, a decree was repealed on July 19, 1573 on the expulsion of Jews from Venice. In 1576, Ashkenazi was appointed Ambassador Extraordinary to Venice with the power to make peace. But the republic did not want to accept a Jew, and only in view of the true great vizier Ashkenazi was finally recognized by Venice and accepted into a solemn audience; he signed a peace treaty favorable to Turkey. Ashkenazi's wife had some medical information; after the death of her husband, she was called to Sultan Mohammed III, who was ill with smallpox. Ashkenazi's son, Nathan, came from Constantinople to Venice in 1605 and was greeted with honor by the doge of Grimani. facilitating your election. Everything that was done for this was done by me. " Partly due to the influence of Ashkenazi, a decree was repealed on July 19, 1573 on the expulsion of Jews from Venice. In 1576, Ashkenazi was appointed Ambassador Extraordinary to Venice with the power to make peace. But the republic did not want to accept a Jew, and only in view of the true great vizier Ashkenazi was finally recognized by Venice and accepted into a solemn audience; he signed a peace treaty favorable to Turkey. Ashkenazi's wife had some medical information; after the death of her husband, she was called to Sultan Mohammed III, who was ill with smallpox. Ashkenazi's son, Nathan, came from Constantinople to Venice in 1605 and was greeted with honor by the doge of Grimani. Partly due to the influence of Ashkenazi, a decree was repealed on July 19, 1573 on the expulsion of Jews from Venice. In 1576, Ashkenazi was appointed Ambassador Extraordinary to Venice with the power to make peace. But the republic did not want to accept a Jew, and only in view of the true great vizier Ashkenazi was finally recognized by Venice and accepted into a solemn audience; he signed a peace treaty favorable to Turkey. Ashkenazi's wife had some medical information; after the death of her husband, she was called to Sultan

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Shlomo Ashkenazi achieved in 1591 the appointment of Immanuel Aron as the governor of Moldova.

***

2) Joseph Nasi (Duke of Naxos) - Turkish statesman and financier; p. in Portugal at the beginning of the XVI century, died in Constantinople on August 2, 1579. His father, along with other members of his family, fled from religious persecution from Spain to Portugal, mind. at the end of the XV century. in young years.

Fleeing, in turn, from persecution, Joseph soon emigrated from Portugal to Antwerp. Here, together with his uncle and other relative, he established a large banker house. Due to his beautiful appearance and pleasant nature, as well as the wide commercial ties of his banker's house, he soon attracted the sympathy of the nobility and even Queen Maria, regenters of the Netherlands, sisters Charles V. Nevertheless, forced to hide here under the guise of a Christian, he, together with his aunt Grace, decided to emigrate to Turkey. With enormous difficulties, they arrived in Venice in 1549, at the same time Joseph asked the Republic of Venice to withdraw one of the neighboring islands, where exiles could find refuge and where the flow of Jewish emigration from Portugal could be directed. He was denied this request.Meanwhile, Grazia, according to the origins of her niece, was imprisoned, and her property was confiscated by the republican government.

Joseph, at the invitation of Sultan Suleiman II (1520-1566), arrived in Constantinople and, under the auspices of the influential court doctor Moses Gamon, managed to interest the Sultan in the commercial and financial benefits that Turkey could receive in connection with the relocation of the Nasi family and other rich Jewish houses. As a result, the Sultan sent an ambassador to Venice with an order to free the Grace and its property, which he succeeded after much bickering with the Venetian government.

In Constantinople, Joseph finally got the opportunity to openly profess Judaism.

He married the daughter of Grazia, the beauty of Reina (see below). Joseph soon took an influential position at the court of Sultan Suleiman. During the struggle, due to the succession between the two sons of Suleiman, Selim and Bayazid, Joseph took the first side from the very beginning. Having triumphed over his rival, Selim appointed Nasi as a member of his honorary guard. After Suleiman gave Nasi Tiberias (in Palestine) and 7 other smaller neighboring areas to the property exclusively for Jewish colonization,

Nasi sent to Tiberias to restore the walls of Joseph ibn Adret, supplying him with a Sultan firm and money. Despite the opposition of the Arab workers, the walls were restored in 1565 with the help of the Damascus Pasha.

In the interest of industrial development in Palestine, Joseph introduced a culture of mulberry trees to breed silkworms and organized the import of Venetian fabrics. At the same time, he appealed to the Jews, in which he stated that all persecuted who wish to engage in agriculture or crafts can find refuge in the new Jewish community. By his invitation, he meant mainly the Jews of the Roman Campaign, who suffered greatly under the rule of Pope Paul IV (1555-59) and who were to be brought from Venice to Tiberias on Joseph's ships. The small community of Corey in the Campaign, numbering about 200 people, decided to emigrate to Tiberias in its entirety. The desire to relocate to the new Tiberias further intensified after the publication by Pius V of the famous bull (1569), which Jews were expelled from the Papal region.As a result, the Pesaro community sent a ship from 102 Jewish emigrants from Venice, but it fell into the hands of Maltese pirates who sold Jews into slavery.

With the accession to the throne in 1566, after the death of Suleiman, Selim, Joseph's influence reached its zenith. The new Sultan granted him ducal dignity and gave it to Naxos, Andros, Milo, Saros, Santorina and other Cycladic Islands, which now belonged to the ruler of Naxos.

Joseph, wanting to avoid discontent from the Greek population of the islands, levied very insignificant taxes, since he himself paid the Turks a very moderate tax amount of 14,000 ducats annually.

Selim also gave him the collection of duties from wines imported into Turkey through the Black Sea.

Despite the envy and machinations of the great vizier Mohammed Sokolly, Nashi had such a strong influence on Selim that representatives of European powers often saw themselves in the need to seek support from Joseph. When the German emperor Maximilian II (1564-76) wished to make peace with the Turks (1567), he did not fail to send his ambassador Verania with gifts to Nasi, putting him along with other higher court dignitaries. However, Verania not only did not give Nasi gifts intended for him, but he also made a cash loan from him. In 1571, the emperor wrote Nashi a letter of his own hand. In 1566, Nasi began to encourage the Protestant states in Antwerp to resist the Catholic king of Spain, hinting at Selim's hostile attitude towards this country. As a result, William of Orange (1569) sent Nasi a confidential letter in which,announcing the uprising against Spanish rule in Holland, he asked me to encourage the Sultan to declare war on Spain, so that the latter was forced to withdraw his troops from the Netherlands. Joseph, however, failed to achieve the declaration of war.

Nashi conducted friendly correspondence with Sigismund-August II, the king of Poland, who in 1570 borrowed a large amount of money from him, giving him wide trade privileges for this, despite the protest of the city of Lviv.

When a big fire broke out in the arsenal of Venice in September 1569, Nashi, immediately aware of this, hastened to persuade the Sultan to embark on his long-flown plan for conquering Cyprus. After persistent performances, the Sultan was eventually involved in the war with the Venetians and took Cyprus from them in 1571. They say that Selim, in his hope of victory, promised Joseph the title of the Cypriot king and that Joseph even placed a coat of arms on his house with the image of the island and his own name under it. But Selim did not fulfill his promise.

In 1569, in order to punish France, which for many years avoided paying the 150,000 scarcity due to the Nasi family, the Sultan allowed Joseph to seize French ships sailing in Turkish waters. Joseph managed to seize several French ships in the Alexandria harbor and, despite the protest made by Porte by the French ambassador, sold their cargo to cover the debt. The French government, wanting to avenge the humiliation inflicted on him, bribed a certain Jew David, who charged Nasi with high treason, but defamation was discovered.

With the death of Selim (December 1574), Nasi lost his political influence, but retained all his posts and income. He spent the rest of his life in the solitude of his castle Belvedere. Nashi died childless, and after his death all property was seized by Sultan Murad.

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3) Nasi Reina - Duchess of Naxos, wife of Joseph Us (see above); p. in Portugal, the only daughter of Marran Francisco Mendes-Nasi and Grazia Mendesia (Beatrice de Luna). She lived with her mother in Antwerp, then in Venice; in 1552 she left with her for Constantinople, where she married her cousin Joseph Nashi. After the death, Reina's wife, who had no children, donated her fortune to 90,000 ducats on Jewish enlightenment. In 1593, she opened in Belvedere, near Constantinople, a printing house controlled by Joseph bin Isaac Ascaloni and transferred to 1597 in the village of Kuru-Chesme, near Constantinople, on the European coast of Bosphorus.

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4) Grace Mendes (Beatrice de Luna) - a famous philanthropist from the Spanish name Benvenist; p. approx. 1510, probably in Portugal, mind. in 1569 in Constantinople. Being from a family of marans (violently baptized Jews), she married the maran Francis Mendes-Nasi, who owned a large bank in Lisbon.

The husband soon died, and Mendes, realizing that it was dangerous to stay in Portugal further because of the Inquisition, fled with her daughter Reina and several relatives in 1536 to Antwerp, where her brother-in-law Diego Mendes was at the head of the branch of the Lisbon Bank; here Mendes did not feel free; she could not stand the ambiguous position in which were "new Christians" who were forced to pretend. Only in 1549 did she manage to leave for Venice with her daughter, the widowed sister and daughter of the latter. According to the will of Diego, the brother-in-law and husband of her younger sister, Mendes was appointed guardian of his daughter and had to manage her property before marriage.

The younger sister, burdened with guardianship, reported to Mendes to the Venetian authorities that she intended to flee to Turkey in order to openly go to Jewry there. The sister also reported to the French government, in whose possession was most of the property of Mendes.

As a result of these incidents, both the French king and the Venetian Senate confiscated all the property of the name Mendes, and Grazia was imprisoned in Venice.

Her nephews, ch. Fr. the energetic Joseph Nasi (see above), who was also the son-in-law of Grace, tried with all their might to free her and save her property. They turned to Sultan Suleiman, explaining to him that one widow had the intention to transfer many treasures to the Turkish Empire, but that the Republic of Venice prevented her. Moses Gamon, the doctor of the Sultan, also got down to business, hoping that the heiress of the rich Grace would marry his son. An ambassador was sent from Turkey with a special request to demand from Signoria that she let go of a imprisoned woman from the Marans to Turkey with all her property and others. T.O., Mendes, without her knowledge, served as a reason for the war that ignited between Turkey and Venice. Negotiations lasted 2 years. Meanwhile, Mendes was released (1550), and she went to Ferrara, where she declared herself Jewish.In 1552, she moved with her daughter Reina to Constantinople, where Judaism openly professed. Her sister followed her.

Grace Mendes was famous for her nobility and enjoyed extreme honor. She sacrificed a lot to help the co-religionists. She also made great sacrifices to prevent the introduction of the Inquisition in Portugal, and was a "guardian angel" of the marans. The poet Samuel Uskwe, who dedicated his Portuguese work "Consola; am as Tribula;oes de Israel" to her, glorifies her as "the heart of her people." She helped the

impoverished marans in Flanders and other countries. Mendes asked the Sultan to prevent the atrocities of the fanatic of Pope Paul IV, who awarded many marans to be burned. Modern rabbis glorified piety, love for people and the nobility of the soul, with which she founded synagogues and helped Jewish theologians. The synagogue she built in Constantinople still bears her name.Mendes married her niece Grazia Mendesia II to the nephew of Samuel Nasi; a portrait of this Grace at the age of 18 was engraved in the Giovanni Paolo Podzhini medal from Ferrara and is stored in the medal office in Paris.

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5) Esther Kiera (Handali) - the favorite of the Baffa Sultan, the wife of Sultan Murad III and mother Mohammed III; mind. in 1600. The widow of a certain Elijah Hendali.

Kiera, thanks to the situation under Buff, played a leading role in the politics of the Turkish state. Many important diplomatic assignments, as well as appointments under the military and civil administration depended on her. Her long-term activity with three sultans: Suleiman II, Murad III and Mohammed III, testifies to her outstanding abilities.

Representatives of European powers often turned to Kiera for various concessions, calling it in the documents "Kiera", "Chiera", "Chierara", "Chirazza", "Chiarazza".

At the end of her life, Kiera apparently converted to Islam and the name Fatima (as indicated in a company granted to her descendants by Osman II in 1618). An exceptional position at the court created many enemies for her, and she fell victim to a conspiracy.

Jewish historians, contemporaries of Kiera, praise her for her responsiveness to Jewish interests. She supported Jewish writers. The chronicle of Zakuto "Juchasin" was published by the doctor Samuel Shulam at the expense of Kiera. Isaac Akrish also enjoyed her support.

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6) Abraham de Castro - "chelebi" of Egyptian Jews, who lived in the 16th century. in Cairo. Thanks to wealth and generosity, Castro enjoyed great respect among the Jews, as well as influence at court. He led a mint in Egypt on behalf of the Turkish Sultan Soliman. Fidelity to the Sultan brought the wrath of Ahmed Pasha, the Viceroy of Egypt, on K. and on the Jews of Cairo. Castro, who fled from Cairo, later returned and patted the Sultan's company for the community.

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7) Sabbatay Zvi (1626, Izmir, - 1676, Dulcinho) - a false mission, the founder of the donme sect, the central figure of the largest Messianic movement in Jewish history (after the Bar-Kohba uprising). Born 9 ava, on Saturday, therefore, in accordance with local custom, received the name Sabbatay (Shabtay). His father, Mordechai Zvi, was a native of Peloponnese, apparently from the Ashkenaz family. In his youth, Father Sabbataya Zvi moved to Izmir, where he became rich in trading with Jewish merchants from Europe. 2 of his other sons, Eliyahu and Joseph, were also wealthy merchants.

In his youth, Sabbatay Zvi received a good Jewish education. His teacher Talmud was a p. Joseph Escapa (1570-1662), an outstanding law teacher, author of a comment on the Shulhan aruh "Rosh Joseph", repos and labor about Maimonid.

Already at a young age, Sabbatay Zvi was called "haham" and received a hype. By the age of 16, Sabbatay had stopped studying with teachers and began to practice independently, in complete solitude, observing posts, ritual baths and studying at night. In addition to the Talmud, the main subject of study was the books of Kabbalah, ch. fr. Zohar. Apparently, during this period, Sabbatay Zvi paid little attention to the books of the Kabbalists from Safed, the teaching of which, especially the Lurian Kabbalah, later played a significant role in the formation of Sabbatian ideology.

Two marriages of Sabbataya Zvi (between 1646 and 1650) ended in an early divorce, because because of his asceticism they were purely formal.

Among the Kabbalists, the opinion based on the Zohar prophecy that 1648 (5408 according to the Jewish calendar) should be the year of the Messiah and the liberation of Jews from the hardships of the Galut became widespread. However, 1648 did not bring deliverance, but the pogroms of B. Khmelnitsky in Ukraine, who shocked the Jewish world and were interpreted as "flour preceding the coming of the Messiah" (Hebley Mashiach). These circumstances, apparently, affected Sabbatai, who survived mystical revelations in 1648, convincing him that he was the long-awaited Messiah.

A certain role was played by the family tradition that built the genus Sabbatay Zvi to King David, as well as the fact that Sabbatay was born on the 9th ava when, according to Aggad, the Messiah was to be born. By this time, a group of like-minded people had formed around Sabbataya Zvi, to whom he announced his mission. Obviously, it was then that he began to preach the “secret of the Divine” that opened to him, numerous references to which in Sabbatian literature testify to the influence on Sabbath Zvi of theological concept of the book of Zohar.

The pathological manifestations of the psyche Sabbataya Zvi - sudden and sudden changes in mood, constant transitions from a state of mental recovery, exaltation to severe and painful melancholy, depression - affected the nature of his mysticism and the ideology and fate of the Sabbatian movement. The followers of Sabbath Zvi interpreted such a change of mood in terms of theology and gave a deep mystical meaning to the contradictory states of the teacher’s spirit, calling periods of enthusiasm “great insight”, and melancholy moods “fall” or “hiding the Divine Face”. At the time of the examination, the behavior of Sabbatay Tsvi was determined exclusively by “voice from above”, and at that time he sometimes performed such actions that went against not only generally accepted norms of behavior, but also with the requirements of Galakha,for example, he publicly spelled the Name of God. For another eccentric trick, about which there was no reliable evidence, Sabbatay Zvi was expelled from Izmir (in the early 1650s).

For several years, Sabbatay Zvi wandered around the Jewish communities of Greece, lived in Thessaloniki for a relatively long time, from where he was also banished by the decision of the local rabbis after he committed his wedding ceremony with the Torah and other acts recognized as blasphemous. In 1658, he lived in Istanbul for nine months, where, as in Thessaloniki, he acquired a large number of friends and admirers, but was again banished, because not only celebrated Passover, Shava "from and Sukot for one week, but also proclaimed the abolition of the mitzvot, uttering blasphemous benedition mattir et ha-issurin (Sabbatay Zvi returned to Izmir and remained there until 1663.

In 1662-63, he made a pilgrimage to Jerusalem, visiting the Jewish communities of Rhodes and Cairo along the way, where he made important contacts for him, in particular, with Refael bin Joseph Heen, a wealthy buyer of state duties and a Kabbalist recognized by the leader of the Jewish community of Egypt (Turkish Celebi, ` noble master`). From autumn 1663 to spring 1665, Sabbatay Zvi lived in Cairo, where in March 1664 he married Ashkenazka Sarah, who lost 1,648 parents during the pogroms and at the age of 7 ended up in a Catholic monastery, from where she soon fled, not wanting to accept Christianity. For a long

time wandering around the Jewish communities of Europe, an exalted girl who had been known as a harlot came to the conclusion that she was destined to become the wife of Messiah. When rumors reached her in Italy about Sabbatai Zvi, she went to look for him in Cairo.

The history of Sabbatianism as a mass Messianic movement began with the meeting of Sabbatai Zvi with Nathan from Gaza in 1665. Even before meeting Sabbatai Zvi, this young rabbi and Kabbalist used the glory of the seer, who knows the secret ways to correct (ticcun) of each soul. Deeply believing in the high destiny of Sabbath Zvi, Nathan managed to convince him of this and dispel all his doubts and fears. He explained the constant change of mood of Sabbatay Zvi, painting in terms of Kabbalah the spiritual battles of the Messiah, who is destined to soar to the heights of the Divine holiness and cast down into the deepest abyss of the profanical wrong side of the universe. Nathan from Gaza unveiled the apocryphic text attributed to Abraham he-Hasid, contemporary of Yehuda he-Hasid (approximately 1150-1270),which contained a prediction about the birth and messianic purpose of Sabbatay Zvi. From this apocrypha, Sabbatian literature originates.

On May 17, 5425 (May 31, 1665) in Gaza, Sabbatay Zvi publicly proclaimed himself the Messiah. The news of the coming of the Messiah spread rapidly throughout Eretz Israel and, backed by the authority of Nathan and his messengers, attracted many supporters to Sabbatai Zvi. A rumor spread outside Eretz Yisrael about the Israeli deliverer attracted many pilgrims from the Middle East communities to Eretz Yisrael. Followers Sabbatay Zvi, primarily Nathan, launched an intensive recruitment of Sabbatay Zvi supporters; the letters in which Sabbatay Zvi became famous and his mission among the Jewish people were passed from hand to hand, passed from one Jewish community to another.

From Gaza, Sabbatay Zvi, surrounded by his closest like-minded people, went to Jerusalem to establish his residence in the city, where later all the splendor of the glory of the Messiah will have to open. Nathan, the prophet and ideologist of the young movement, remained in Gaza and from there in passionate messages called on the Jewish people to meet their Messiah with deep repentance, cleansing the body and soul with the exploits of asceticism, which will make it easier for Jews to get rid of them. Faced with strong resistance from the most authoritative rabbis Eretz-Israel, Sabbatay Zvi suddenly left Jerusalem and settled in Izmir.

The city where the childhood and youth of Sabbataya Zvi passed met him enthusiastically. The former persecutors of the pseudo-recession have already died, including his main opponent (former teacher), Joseph Escapa; supporters and propagandists of the Messianic idea were the sibbata Tsvi sib, as well as friends of his youth, with whom he once studied Kabbalah and who by this time became one of the most respected members of the Jewish community of Izmir. It was here for the first time that the exceptional ability of Sabbath Zvi to influence people, ignite them and make them their hot fans manifested itself in full force.

Adherents of Sabbath Zvi were not only all commoners, but also most of the educated rabbis of Izmir. The enthusiasm of the masses was so strong that even those who remained in doubt considered it their duty to come to Sabbatai Zvi and be honored to kiss his hand. At this time, the falsehood refrained from significant reforms of the Jewish ritual: its only innovations were the abolition of the post of 10 Tevet and the replacement of official prayer for the Turkish Sultan with prayer for Sabbatay Tsvi as the Messianic king-savior.

Sabbatay arrived in Izmir in mid-1665 and turned this city into the capital of the Jewish Messianic movement. Letters from the ideologists of Sabbatianism, backed by eyewitness accounts, instantly emerged legends and reports of natural prophecies confirming the role of Sabbatay Zvi, were distributed throughout Europe, reaching the cities of Italy, Holland, Germany and Poland that were very remote from Izmir.

Exhausted by the hardships of everyday existence, continuous persecution, constant wars and epidemics, shocked by the consequences of the pogroms of Khmelnitsky, the Jewry of Europe took the news of the Messiah with hope and hope. Even those who showed well-known skepticism about subbatianism believed that this movement could help alleviate the fate of Jews in the world.

Many Christians took the news of the Jewish Messiah with interest, since with the approaching 1666, the Christian world bound apocalyptic aspirations, and before the end of the world, the restoration of the Jewish kingdom in the Holy Land was expected. Numerous pilgrims, representatives and envoys of various Jewish communities visited Izmir and, returning home, became active propagandists of the messianic role of Sabbatay Zvi. The expectation of the miracles that should have accompanied the coming of the Messiah quickly reached exceptional tension. Many Jews, succumbing to the sermon of Nathan from Gaza, were seriously preparing to relocate to Eretz Yisrael, to the future kingdom of Messiah, sold their property and collected supplies on the road.

In the end, the Messianic movement faced Turkish state power. The central authorities had information about the activities of Sabbatay Tsvi in Izmir, but at first they took a wait and see attitude. At the end of 1665, the falsehood with the closest followers sailed from Izmir to Istanbul to convince the Sultan to restore the Jewish kingdom to Eretz Yisrael, in which he intended to reign over the twelve tribes of Israel returning from the millennium. The basis for these expectations was the prophecies of Nathan from Gaza about the bloodless victory of the Messiah, whose path to domination of the world will be paved with God's miracles.

In early February 1666, the ship Sabbatay Zvi was captured by Turks in the Sea of Marmara near Istanbul; the arrested lemess was escorted from the ship to shore, where he was greeted by a crowd of Jews and curious Muslims. The Sultan was not in Istanbul at that time, and the trial of Sabbatai Zvi was ruled by the great vizier Ahmed Köprühl, who did not dare to put the arrested death, perhaps fearing that Sabbathing would turn into a cult of the deceased Messiah, like Christianity. Sabbataya Zvi was sent to the fortress of Abydos on the Gallipoli Peninsula, where he created a soft prison regime. He received delegations from various Jewish communities, preached, conducted scientific conversations with rabbis, gave orders to his supporters, instructed the hesitant, and comforted the afflicted. The prison turned into a kind of royal residence of the captive Messiah.Sabbatay Zvi was still full of faith in the success of his mission.

At this time, the Sabbatian movement reached unprecedented proportions. Jews expected close deliverance and did not think about the true position of their Messiah. In early September 1666, the famous Kabbalist from Poland Nehemiya ha-Kohen arrived in Istanbul. He spent several days with Sabbatay Zvi, talking with him about the Messianic times and signs accompanying the coming of the Messiah. Obviously, serious disagreements arose between Sabbatai Zvi and Nehemia. Suddenly, Nehemia told Turkish guards about his desire to convert to Islam. He was brought to Edirne, where in the presence of the Sultan accused Sabbatay Zvi of actions directed against the Turks. Sultan sent Zvi for Sabbatai, and in September he appeared in Edirna before the supreme Turkish government. He was charged with assault on the role of the king and offered to choose between the death penalty and conversion to Islam.Sabbatay Zvi preferred the latter. He took the name Aziz Mehmed Effendi and settled in Edirna. Together with him, Islam was accepted by several of his closest followers and his wife Sarah.

Although the Messianic aspirations of the Jews were dealt a terrible blow by the apostasy of the leader of the movement, the latter did not break up, and despite the massive departure from it, the appearance of a dramatic and significant mystery was preserved and even acquired. Through the efforts of the leaders of Sabbatianism, mainly Nathan from Gaza, who visited Sabbataya Zvi in Edirne, the theory of the mysteriousness of the life paths of the Messiah was created. Nathan, by personal example and sermons, kept most of the faithful followers of Sabbath Zvi from moving to Islam.

For some time, Sabbatay Zvi lived in Edirna, sometimes visiting Istanbul, where in August 1672 he was arrested by denunciation accusing him of secretly observing Jewish rites. In January 1673 he was

transferred to a residence permit in the city of Dulcigno. There, Sabbatay Zvi remained until his death. In 1674, his wife Sarah died, and he married Esther, the daughter of his follower, a rabbi from Thessaloniki. Sabbatay Zvi died in Iom Kippur, shortly after his fiftieth birthday. Among the remaining loyal supporters, the legend spread (the author was Nathan from Gaza) that Sabbatay Zvi did not actually die, but was taken to heaven alive and joined the "high radiance".

Followers Sabbatay Zvi in Europe are Francoists, among them Adam Mickiewicz.

The dongme - followers of Sabbatai Zvi - adopted an interesting custom of exchanging wives, that is, group sex is practiced.

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8) Cerfberus, Samson (Cerfberr, de Medelsheim) - French traveler, warrior and writer, genus. in Strasbourg around 1780, mind. in Paris in 1826 (committed suicide). He led the life of an adventurer and served in the Turkish army under the name Ibrahim Mansur Effendi. Then he held a public position in Westphalia, and in 1813 participated in the war against the Serbs in Bosnia. From 1814 to 1817 he served in Janine in the army of Ali Pasha. Upon returning to France, he released in 1826 a very interesting description of Greece and Albania (M; moires sur la Gr;ce et l'Albanie pendant le gouvernement de Ali-Pacha).

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8) Husayn Kashif al-Yahudi is one of the Mamluk military leaders of the time of Napoleon.

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9) Gabbay, Ehezekel (Egeskel Baghdadli) - banker and Turkish official, mind. in Adalia (Small Asia) around 1826. Being the richest face in Baghdad, Gabbai helped Sultan Mahmoud conquer Suleiman Pasha and force him to surrender. In the form of remuneration for these services, Gabbai was called to Constantinople, appointed a court banker, and he was given a great influence in appointing the most responsible officials. Soon, Gabbai became the actual ruler of the country and began to cite and subject various punishments to all suspicious or unreliable persons; among the victims there were a lot of Armenians in which Gabbai saw the rebels. Upon his return from exile, the head of the Katsatsat-Aretun Mint indicated to the Sultan the colossal wealth of "Jewish-despot" and, through various intrigues, achievedthat the Sultan gave his consent to the expulsion of Gabbay to Asia Minor; here he was killed by murderers sent by Katsatsats-Aretun. Since they transmit, the Armenians annually celebrate the day of the death of their oppressor, and even a parody of Purim has been compiled in memory of this: Gabbai is depicted by Haman, Katsats-Aretun - Mordohai, and Katsatsatsa's wife is Esther.

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10) Ahmed-Vezik - Pasha, Turkish statesman, p. about 1818; comes from the marriage of an Islamic Greek from the island of Limno (Lemnosa) with a Jew. In 1834, he accompanied his father to Paris, where he attended S.-Barb College and then, returning to Constantinople, entered the Translation Bureau. Since

1847, he was the secretary of the embassy, first in London, and then in Paris. Around 1850, he was seconded as secretary to Fuad Effendi, who was sent on an emergency mission to Bucharest, where Ahmed-Vezik stayed until 1851. Subsequently, he retired, as his views were in irreconcilable contradiction with the then prevailing aspirations of the young generation of Turkish statesmen, led by Reshid, and later Fuad and Aali. In contrast to the latter, Ahmed-Vezik was of the belief that the Muslim East,although it should not neglect Western culture, the beginning for its transformation should draw only in itself; he considered European civilization to be hopeless directly inculcating to Islam. Forced to abandon state activity, he devoted himself to science and the expansion of his beautiful library. Once again, he was called to state activity only by Midhat Pasha, after he was in Dec. 1876 for the second time became the head of the cabinet. Both figures were brought together by the introduction of a constitutional form of government, to which Turkey owed Midhata Pasha. At the insistence of the latter, A. was appointed the first president of the chamber. But the new constitution did not last long. Upon the dissolution of the Turkish parliament, Ahmed-Vezik did not retire to private life, but went to Brussa as Governor General of the province of Kudwendi-jiar.After the fall of the great vizier Said Pasha (1880), he held his post for some time, but soon returned to Brussa, and in 1884 finally refused state activity. Since 1847, he published a historical and statistical collection: "Salaam ;, ou annuaire de l'Empire Ottoman".

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11) ependi Daud Molho - Turkish statesman; First Secretary of the Sofa (Council of State), p. in Thessaloniki in 1845. Molho was educated at the Camondo Institute; For 18 years he entered the service of the Ministry of Foreign Affairs. In the reign of Sultan Abdul-Aziz, Molho was appointed head of the department of foreign transfers in the imperial couch; he retained this position under Abdul-Gamid. During the revolution of 1908-09, Molho sided with the Young Turks; in 1910 he was appointed a member of the Senate.

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12) Abraham Camondo, Count - Turkish-Italian philanthropist and financier, p. in 1785 in Constantinople, mind. in 1873 in Paris. For unusually large donations during the transition of Venice to the Italian kingdom, King Victor-Immanuel made Camondo a hereditary count (with the transfer of this title to his eldest son). The influence of Camondo in Turkey was very significant, and he managed to induce the Sultan to publish the company, by virtue of which foreigners could also own land within the Ottoman Empire. Prior to the founding of the Ottoman Bank, Camondo was a banker of the Turkish government, and not only great visors, but also a sultan listened to his voice. Caring for the interests of the Jews, Camondo arranged a central consistory for Turkish Jews in Constantinople and introduced a number of reforms into the public life of the Constantinople Jews.In 1858, he founded in Peri Pasha (approx. Constantinople, inhabited by the poorest element) school, called Institution Camondo; later, workshops were opened for tailors and shoemakers at the school. Some rabbis, dissatisfied with the order of this school, launched an energetic campaign against Camondo. However, the school suffered little from this, and so far both the most affluent classes of Turkey and the government itself use the services of its pupils. and so far the services of his pupils are used by both the most affluent classes in Turkey and the government itself. and so far the services of his pupils are used by both the most affluent classes in Turkey and the government itself.

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13) Kiamil Pasha (Mekhmet Kıbrysly; 1832-1915) - Turkish statesman, p. in 1832 in Nicosia (Cyprus) in a Jewish family, early converted to Islam.

Kiamil Pasha held a number of high administrative posts and took an active part in the drafting of the constitution of 1878 and in the convening of the first Turkish parliament. In 1882 he was appointed Minister of Institutions arranged for a charitable purpose, and in 1883 he took the post of Minister of Public Education. In 1884-91, as well as in October-November 1895, he served as great faith (head of government). Then he was appointed to the position of Vali (governor general) of the Edin vilayet. During the Young Turkish Revolution of 1908, he was again appointed by the great vez in August, but in February 1909 he was forced to resign. After the ITLists (Freedom and Consent Party) overthrew the government of the Young Turks in July 1912, Kamil Pasha again headed the government from October 1912 to January 1913.

After the victory, the Young Turks fled to Cyprus.

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14) David Samuel Carasso is a Turkish traveler and writer, p. in Thessaloniki. In 1874 he went to Yemen and, upon his return, released the book "Zichron T; man; el Viage en el Jemen" (1875) in Spanyol. It describes in detail the lives of Yemeni Jews; by the way, Carasso claims that there is a Sada area in Yemen inhabited by Jewish warriors who are in good relations with the Bedouins. Karasso also dwells in detail on the description of the country Hobar, as if completely inhabited by Jews (is this not an echo of the news of the ancient Jewish-Arab tribe of Khaibar?). Jewish colonies, according to Karasso, are scattered throughout Arabia; in the city of Tiss, or Tess, four days from Aden, Karasso found 300 Jewish families. Accompanied by a Jewish military doctor, Colonel Salvator Viterbo,Carasso went to the Jewish quarter of this city; he was very unsatisfactory in a hygienic way. Karasso, in the form of improving the situation of Jews of the places he explored, wrote a letter to the Anglo-Jewish society, as well as to the main Constantinople rabbi, Moses Galevi, and the latter sent to Sanaa, as the main rabbi, p. Isaac Saul.

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15) Emanuel Karasso is a deputy from the Jews of Thessaloniki in the Turkish parliament. He graduated from the Alliance Isr school. Univ., And higher education in Zap. Europe and after passing the exam with a legal fact. in Constantinople, he took up advocacy in Thessaloniki. Karasso took a close part in the affairs of the Salonik Jewish community and was one of the active members of the Young Turkish group, which prepared a political coup in 1908. In November 1908, he was elected to the new Turkish parliament. In April 1909, during the counter-revolution in Constantinople, he was selected as an intermediary for negotiations between the Salonik Young Turks and the Constantinople Decentralists and also participated in other political events.

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16) Vitaly Faraji is a Turkish politician. In 1908, as a prominent member of the Young Turkish party, he was elected to parliament, and in 1912 he became chairman of the budget commission of the parliament.

***

17) Javid-bei Mehmed (1875-1926) - Turkish politician, prominent member of the Mladoturetsky movement, leader of the Union "Unity and Progress"; took an active part in the Turkish revolution of 1908 and 1909; was Minister of Finance.

The years after the victory of the Young Turkish revolution and the period of the First World War became known as the period of the "national economy". The economic development strategy was linked to the activities of Javid-bei, which outlined its views on the economy in the four-volume work of Ilm-i Iktisad (Nauka Economy), published from 1899 to 1901. Moreover, he became the founder of Turkish statistics by writing the work of Ihsahiyat. As a follower of the Manchester School of Economics, he advocated the abolition of the surrender regime, for further integration into the global economy in order to attract foreign investment, for free trade, which was for him the "law of the economy."

He was sentenced in absentia to 15 years in prison by the Sultan Military Tribunal (July 1919). Hanged for participating in a conspiracy against M. K. Ataturka (August 1926, Ankara).

***

18) Talaat Pasha (1874-1921) - a Turkish politician, a prominent member of the Young Turkish movement, served as Minister of the Interior. One of the leaders of the Young Turkish Unity and Progress party.

It is not clear whether he was from the day, as they sometimes write. As with Ataturk, no evidence of his Jewish origin is given (http://www.jewish.ru/history/facts/2002/12/news994172659.php or http://forum.haylife.ru/showthread.php?t=7677 as well as http://www.novopol.ru/text2238.html, etc.). In my opinion, Talaat was not a Jew.

Talaat Pasha was the main organizer of mass deportation and the Armenian Genocide.

As a participant in the struggle against the Abdulgamid tyranny, he joined the Young Turkish movement. He was arrested by the Sultan authorities and deported to Thessaloniki, where he headed the local branch of the Young Turkish party. After the Young Turkish coup, 1908 was elected to the Mejlis. Subsequently, he served as Minister of the Interior, Minister of Post and Telegraph, during the Balkan Wars (1912-1913) he served in the army. One of the main organizers of the coup on January 23, 1913, after which he again took the post of Minister of the Interior. At the same time, he was the chairman of the Central Committee of the Mladoturok party. One of the main inspirers of the policy of osmanism - the forced Turkization of the non-Turkish peoples of the empire, an ardent supporter of panislamism. He was part of the "triumvirate", which carried out genocide and deportation of the Armenian population.In his memoirs (published in 1946), Talaat recognized the fact of forced deportation and destruction of Armenians, but motivated this solely by protecting the "national interests" of the Turks and striving to prevent the "creation of the Armenian state in vilayets bordering Russia." On October 7, 1918, Talaat recognized the collapse of the Young Turks policy and renounced power, then fled to Germany The Extraordinary Field Tribunal, held in Constantinople in 1919, sentenced Talaat to death in absentia for war crimes and for "destruction of the Armenian population of the empire." On October 7, 1918, Talaat recognized the collapse of the policy of the Young Turks and renounced power, then fled to Germany. The Extraordinary Field Tribunal, held in Constantinople in 1919, sentenced Talaat to death in absentia for war crimes and for "destruction of the Armenian population of the empire." On October 7, 1918, Talaat recognized the collapse of the policy of the Young Turks and renounced power, then fled to Germany. The Extraordinary Field Tribunal, held in Constantinople in 1919, sentenced Talaat to death in absentia for war crimes and for "destruction of the Armenian population of the empire."

Killed March 15, 1921 in Berlin by the Armenian people's avenger S. Teyleryan.

***

19) Kemal Ataturk is a famous Turkish politician, the first president of the Republic of Turkey, the leader of the Young Turks. Mustafa Kemal was born in 1881 in Thessaloniki. He is called a Jew from the denma sect, but they do not provide evidence.

***

20) Abrabia Marmarli - the first Jew to join the Great National Assembly (parliament of the Republic of Turkey), 1935.

***

21) Abraham Galanti (1873-1961) - Turkish historian, professor, proved the origin of the Armenians from the Jews, deputy of the Turkish parliament.

***

22) Ismail Chems (Ismail Jam) - was the Minister of Foreign Affairs of Turkey.

***

23) Among Turkish Jews there are many prominent writers (Habib Gerez / R. in 1928 /, Mario Levy), journalists, philosophers and scholars who write in Turkish.

***

24) Abdi Ipekchi is the editor-in-chief of the left Turkish newspaper Millyet, killed in 1979 by the gray wolf Ali Mehmet Agjoy, who then encroached on the life of John Paul II.

***

25) Cheki Kario (Tcheky Karyo; p. October 4, 1953) - French actor of Turkish origin.

Kario was born in Istanbul, Turkey, the son of a Sephardic Jew and Greek woman, and grew up in Paris, France. He studied the art of drama at the Cyrano Theater and later became a member of the company

Daniel Sorano, playing many classical roles. After that, Kario joined the National Strasbourg Theater, taking part in modern and classic plays.

He also starred in many Hollywood films, often as French characters, like Jean Renault.

Kario was nominated for the Cesar Award in the Best Actor category for his role in the film The Informant. He received the Jean Gabin Award in 1986 for his talent.

Married to Isabella Pasco.

***

26) Ilgaz Zorlu, a Turkish journalist and activist of Denme, who founded the Zvi Publishers publishing house in 2000, wanted to recognize him as a Jew, but the bet din refused to recognize him as a Jew without full conversion to Judaism, rejected his claim. He stated that he had accepted Judaism in Israel and filed a lawsuit to officially change religion from Islam to Judaism in his documents. The court granted his claims. (August 7, 2000). It also caused a scandal, in particular because he collaborated with anti-Semitic activists such as Mehmed Shevket Aigi.

***

27) Fidel Castro and Nicolas Sarkozy come from Turkish Jews.

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Famous Karaites

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- **Abstract:**
  Famous Karaites

"Crimean Karaites are the indigenous people of Crimea, united by a community of blood, language and customs, aware of their own ethnic personality, consanguinity with other Turkic ethnic groups, the identity of culture and religious independence, experiencing special feelings for Crimea as a historical Motherland, a friendly disposition to other peoples and faiths, respecting their self-identification. "
(Efetov Konstantin Alexandrovich http://www.proza.ru/2009/11/05/34

Karaites are descendants of the Khazar.

for karaims see also http://www.eleven.co.il/article/11972

karaitov site here http://karai.crimea.ua/

****

Aaron the Elder ga-Rofe bin Joseph (1260-1320) is a great Karaite scientist, the philosopher-bogoslov, eczaget, the lawyer, writer, liturgical poet and doctor.

He lived in his youth in Solhat (now Old Crimea), then in Constantinople; He was a teacher, gasman and preacher and was engaged in medical practice.

“Passionately striving to achieve the truth without any prejudice,” as Aaron himself said, he traveled a lot, met the best scientists of his time and carefully studied not only Karaite, but also general Jewish and Talmudic literature.

Possessing from nature a bright and sober mind and armed with versatile deep knowledge, Aaron wrote many valuable works. Of Aaron’s works that have come to us, the book “Mivhar” is the most remarkable ... She makes an extensive comment on the Torah. Set out in a concise, but unusually elegant, refined language, the composition of this, being considered one of the best creations of the Karaite spirit, has not lost its significance until now and serves as a rich source for scientists on religious philosophy, exegetics, practical theology, linguistics, the history of literature and the medicine of Karaites.

***

Abkovich, Ananias Abrahamovich - senior kenass gas station in Trakai.

***

Abkovich Rafael Abrahamovich (March 16, 1896, Trakai - September 12, 1992, Wroclaw) - the last Polish gas station, the founder of the Wroclaw Kenass, the grandson of Ananiya Abrahamovich.

Born in a Karaim family, his father is Abraham Ananievich Abkovich (Abraham Shnayul Abkovich), his mother is Esther Aranovich. Raphael had brother Joseph and two sisters - Nina and Sofia. In 1911, he graduated from grade 4 in Trakai and began working at the local treasury. At the same time, he was preparing for exams and studied theology at the Karaite Spiritual Administration. Its teachers were gas-gazed by Boguslav Firkovich and Zakharia Mitskevich.

In July 1915, Rafael Abkovich volunteered to join the Russian army, and after graduating from an officer school in Moscow in March 1916, he was appointed to the 177th infantry regiment and took part in the First World War. In 1918 he was demobilized and distributed in Kharkov, but then he returned to Trakai as a Lithuanian citizen. There he decided to organize a midrash (Karayim religious school). In 1919, Polish troops joined Trakai, a school inspection was formed and the post of headman was appointed. At the initiative of Abkovich, a school was created for Karaite children with the Polish language of instruction, where he taught the basics of the Karaite creed and the Karaite language. This school worked until August 1920.

In February 1919, under the auspices of Zakharia Mitskevich, a ribby became, and in June of that year he was elected to the position of junior gas station. In 1920, he resigned from this position and until 1925 worked in the bureau. In 1925 he was elected adviser to the mayor in Trakai, and in 1925-1927 he worked as secretary of the magistrate. In 1927-1929, Abkovich taught the Karaite language and religion in Vilnius. In 1929-1938 he served as a gasman and teacher of religion in Lutsk, and in 1938-1946 he held these positions in Vilnius. In 1938 he became a member of the Society of Lovers of History and Literature of Karaites in Vilnius.

After the end of World War II, in March 1946, Rafael Abkovich, together with his wife and younger sons, went to Poland and settled in Wroclaw. He organized Karaite self-government, and in his apartment, which became the only kenasso of post-war Poland, held services until 1989. Thus, he was the only gasman in post-war Poland. In addition, he worked as an accountant.

Rafael Abkovich died in 1992; buried in the Karaim cemetery in Warsaw.

***

Abragamovich Zeyharya Yitzhak (March 9, 1878, the village of Lana, Galichsky district, Ivano-Frankivsk region - May 5, 1903, the village of Zalukva) is a Karaite poet.

Born in a large family of poor parents. In the village of Lana, Father Samuel rented land from a Polish landowner. Of the six children, Zecharya had the greatest tendency to study. Being deeply religious people, his parents sent him to a midrash (Karaym religious school) in Galich. His teacher was the ribbi Simha Leonovich, a deeply educated person, and when Zecharya learned to read prayers in the Hebrew language sacred to Karaites, he was transferred to a city secular school.

For the family, these years were very difficult, so the parents moved to the village of Zalukva near Galich and after graduating from four elementary school classes, the parents wanted to take their son home, but the teachers persuaded them to give the boy the opportunity to continue his education at the gymnasium in Stanislav (Ivano-Frankivsk). Against this decision was against his first teacher - Simha Leonovich, who believed that Zecharya should become a clergyman and was ready to teach him himself.

The mind and abilities of the boy were fully manifested in the gymnasium. However, he was expelled from the gymnasium after a few years for participating in the illegal circle. After that, his father came to

Stanislav to serve his shoemaker in the village of Knyaginino (now part of Ivano-Frankivsk). We got the four-horned, written by a 15-year-old youth in those days: "Science, Lord! I need science like rain in drought, like hungry bread, like light in darkness, only I ask you about it, Lord of the worlds! "

At this time, Zecharya began to write the first verses in Polish, but after a few years, resuming his studies in Stanislav, he actively participated in meetings of Karaite youth, and it was this time that became the most fruitful for the young poet. By this period, most of his poems in his native Karaite language belong.

He was noticed by the outstanding Polish Turkologist, a great friend and enlightener of the Karaite people, Jan Grzegorzewski, who published Abragamovich's poems, one in Polish - "Do braci". Soon, the poet was drafted into the Austrian army, where he did not leave creativity. In the Czech Republic, which was then part of Austria-Hungary, the poet wrote the last poem that has come to this day in Ukrainian. From the army, the poet returned with tuberculosis. The need, the poverty that haunts him, left no hope of cure, and on May 5, 1903 he died in the village of Zalukva, without creating his family and leaving no descendants.

***

Abraham Sephardi is a pitan (lithurgical poet), 5 piuts of which to the festive prayers entered the Karaite prayer book.

***

Yeah Benjamin bin Samuel - the head of the Crimean Karaites in the late 18th and early 19th centuries; the community called him "true boss." His father, Samuel, belonged to the famous Karaite family of Celebi Sinani, who, according to legend, moved from Persia to Crimea at the beginning of the 16th century .; in his youth he was a teacher in Chufut-Kal, but subsequently acquired the location of the Tatar Khan and became a coin at his court in Bakhchisarai, receiving the title "ag." Samuel was killed on the road from Bakhchisaray to Kale, 53 years old, 27th Tishri 1769. His place was taken by his son, Benjamin, who also became the manager of finances and a coin at the court of the last Tatar Khan in Crimea, Shagin-Girea. After Crimea joined Russia (in 1783), Benjamin ceased to be the official representative of his co-religionists, but,Being a supporter of the policy of the Russian government, he respected the authorities and retained his former title. In 1795, he was elected a participant in the deputation sent to St. Petersburg to petition Catherine II for the release of the Karaites from the double fishing tax established for all Jewish merchants. Thanks to the support of the Crimean gene-pub., Count Zubov, deputation achieved an equation in trade rights with Christians and other benefits. This affected the government's desire to favor the Karaites over the Jewish rabbanites. In memory of this event, the Karaites subsequently erected a large marble plate in the courtyard of the Eupatorian synagogue with a poetic inscription. Yeah died in Calais in 1824 (inscription on his monument in Abne Zikkaron, 191). respected the authorities and retained the former title. In 1795, he was elected a participant in the deputation sent to St. Petersburg to petition Catherine II for the release of the Karaites from the double fishing tax established for all Jewish merchants. Thanks to the support of the Crimean gene-hub., Count Zubov, deputation achieved an equation in trade rights with Christians and other benefits. This affected the government's desire to favor the Karaites over the Jewish rabbanites. In memory of this event, the Karaites subsequently erected a large marble plate in the courtyard of the Eupatorian synagogue with a poetic inscription. Yeah died in Calais in 1824 (inscription on his monument in Abne Zikkaron, 191). respected the authorities and retained the former title. In 1795, he was elected a participant in the deputation sent to St. Petersburg to petition Catherine II for the release of the Karaites from the double fishing tax established for all Jewish merchants. Thanks to the support of the Crimean gene-hub., Count Zubov, deputation achieved an equation in trade rights with Christians and other benefits. This affected the government's desire to favor the Karaites over the Jewish rabbanites. In memory of this event, the Karaites subsequently erected a large marble plate in the courtyard of the Eupatorian synagogue with a poetic inscription. Yeah died in Calais in 1824 (inscription on his monument in Abne Zikkaron, 191). sent to St. Petersburg to petition Catherine II for the release of the Karaites from the double fishing tax established for all Jewish merchants. Thanks to the support of the

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In general, for about a century (1454-1551), the main place for minting coins was Kirk Yer (under Khaji, Mengli, Sagib gerai and other khanah), and the management of the mint (darabhane) of khanstvo and minting of coins was trusted by Crimean karaims even after being transferred to Darabhana from the fortress.

The label Shagin Geray has survived on the appointment of the Yusuf Aga (1778) as manager (emin): "Based on the fact that you are a respectable and honest person in managing and conducting all sorts of cases provided and entrusted to your experience, you are ordered to entrust the structure of my royal mint with the right of trust ... you must observe the care and attention entrusted to you in the service entrusted to you. Remember this! " By order of the khan, Yusuf Aga set up a mint in Kef.

***

Adonia Kirizi bin Elia - rewrote in 1424 the manuscript of the Karaita essay "Gan Eden" (Rai Garden) by Akharon bin Eliyahu, which retained a note-agreement of members of the Karaim community of Kafa on the prohibition of the removal of this manuscript from the Karaim kenassa (sinagogi). The agreement is sealed with several signatures, including a certain Emin, who runs the local coin court.

***

Alar Minashe is a dashing ataman of Zaporizhzhya Sechi.

***

Altyn-Apay is a resident of Chufut-Kale, a widow and mother of two killed sons - soldiers. When the enemy besieged the city, she came up with bee hives throwing him, which forced the enemy to retreat.

***

Arabaji - the oligarch was the chairman of the merchant guild in Moscow.

***

Arabaji N. - Moscow architect.

***

Bobovich Boris is an ecologist.

***

Babovich Sima Solomonovich (Haji-aga Sima Babovich; 1790-1855) is a well-known Karaite public figure, philanthropist and philanthropist. In the 1820s - the urban head of Yevpatoriya (the memories of how in 1825 he received Adam Mickiewicz in Yevpatoriya are known). In Yevpatoriya, Alexander I stayed at his house (1824). In 1837 or 1839 he was approved by the first Crimean gaham - the highest spiritual face of the Karaites.

***

Bakshi Ralph is president of the Guild of American Animators.

***

Baskakov Nikolay Alexandrovich (March 9 (22), 1905, Solvychegodsk of the Vologda province (now the Arkhangelsk region) - March 23, 1995) - Turkologist, folklore, ethnographer, doctor of philological sciences (1950), professor (1969), author of 640 scientific papers,

Born in the family of Baskakov Alexander Semenovich (member of the county Zemstvo Administration) and Baskakova (Klimova) Alexandra Mikhailovna.

In Solvychegodsk, the Baskak family lived until 1908, and in Gryazovets of the Vologda province moved in 1908 in connection with the transfer of his father. In the first grade of the Vologda male classical gymnasium N. Baskakov entered 1915. The enthusiasm for the East came after a meeting with a friend of his father, who served as consul on the territory of the Ottoman Empire. In 1918 he entered the Gryazovetsky music school in the piano class after home training: his mother was a regent of the choir in one of the local churches. He carried fascination with music through his whole life. In 1922, Baskakov graduated from high school and entered the Gryazovetsky Pedagogical College. In 1923, after refusing admission to the Institute of Oriental Studies, he entered the paid Institute of Words, in the building of which the Institute of Linguistics of the Russian Academy of Sciences was subsequently located,but was forced to return to Vologda because of the inability to pay for training.

After a triumphant speech in a debate on the theme “Is there God and is religion needed?”, Organized at the initiative of the local Komsomol organization, in 1924 was first expelled from Gryazovetsky, and afterwards from Vologda Pedechnikum. Until the fall of 1924 he worked as a tutor in Ukraine, and after that he made two more attempts to enter an oriental university: first to the Eastern Faculty of LSU and the Institute of Living Eastern Languages named after Enikidze (unsuccessfully), and then to the State Institute of Public Education (San-Gali Institute on Petrovsky Island, Leningrad Pedagogical College, Leningrad Institute of Public Education).

In 1929 he became a student of the ethnographic department of the Faculty of History and Technology of Moscow State University. After completing the first year, the university was sent to practice in Karakalpakia, and in the second year to Kazakhstan, Kyrgyzstan, and the Khorezm region. In 1930-31 he participated in the organization of the Karakalpak Museum and the comprehensive research institute. In 1931-33 he worked as a scientific employee of the linguistic commission on national and colonial issues at the Communist University of Workers of the East. In 1932 he became a senior researcher at the Institute of Nationalities, and was sent to Kazakhstan to study teaching methods at the national school, and in 1934 to Kazakhstan, Kyrgyzstan, the Oyrot Autonomous Region. Later he was sent to the places of residence of the Nogais to resolve the issue of creating the Nogai literary language based on the Cyrillic alphabet.In 1937-50 he worked as a senior fellow at the Institute of Language and Writing. In 1939-40 he traveled to Kazan, Ufu and Tashkent.

***

Bezikovich, Abram Samoilovich (January 11 (24), 1891, Berdyansk, Ukraine - November 2, 1970, Cambridge) - Russian mathematician.

Bezikovich was the fourth child in a large family of Karaites Samuel and Eva Bezikovichi. Father was a jeweler, owned his own store, but after the robbery he began to work as a cashier.

In 1908, Bezikovich graduated from the Berdyansk gymnasium and entered the mathematical department of the Faculty of Physics and Mathematics of St. Petersburg University, where A. was one of his teachers. AND. Markov. After graduating from the university with a diploma of 1st degree in 1912, Bezikovich, on the proposal of Markov and Steklov, began to prepare for the professorship. In March 1915, Bezikovich completed the master's exams and published his first printed scientific work on probability theory. In 1916 he married Valentina Vitalyevna Doinikova, for which he went into Orthodoxy. Having become a private associate professor at the University of Petrograd in 1917, Bezikovich was sent to Perm University, established in 1916, as an extraordinary professor at the Department of Mathematics of the Faculty of Physics and Mathematics. During the civil war,when Perm was occupied by Kolchak’s troops and part of the faculty was evacuated to Tomsk, Bezikovich was appointed rector of Perm University. In 1920, Bezikovich returned to Petrograd.

In November 1924, Bezikovich received a Rockefeller scholarship for scientific studies abroad, but without receiving permission from the authorities for this trip, he, like his colleague Y. D. Tamarkin, decided to illegally leave Soviet Russia. He crossed the Latvian border, then moved to Copenhagen. The Rockefeller scholarship gave him the opportunity to do research in the field of quasi-periodic functions during the year under the leadership of Harald Bor. From Copenhagen Bezikovich went for several months to Oxford to the famous mathematics G. Hardy, after which he lectured at the University of Liverpool for a year. Since 1927, Besikovich lived in Cambridge, where he first worked as a lecturer at the university, and since 1930 he became a full-time employee of Trinity College. In 1950, Bezikovich was invited to the position of head of the department of mathematics, which he held until his retirement in 1958.After retirement, Bezikovich lectured for several years as a visiting professor at various US universities.

***

Bermondt-Avalov Pavel Rafailovich (Prince Avalishvili; March 4, 1877, Tiflis - December 27, 1973, the date of death is doubtful, according to other information 1966 or 1974, New York) - Russian officer, major general (1918), representative of the pro-German current in white motion. In the literature there are various options for writing middle name and surname. Father Rafail Bermondt is a participant in the Russian-Turkish war of 1877-78, Karait. Mother belongs to the princely Georgian family Avalishvili.

Received a musical education. In 1901 he was enlisted as a bandmaster in the 1st Argun Regiment of the Trans-Baikal Cossack Army. In 1904 he again joined this regiment as a volunteer, the next year he was promoted to warrant officers. As part of the regiment, he participated in the Russo-Japanese War. He was awarded the St. George Crosses of 3rd and 4th degrees.

In 1905 he crossed out in Orthodoxy.

In 1906 he was transferred to the Ussuri Cossack Division and since then has been passing through documents like the Sossuri Cossack. In 1908 he was promoted to chorus.

During World War I, he rose to the rank of captain. In total, over the years of service, he was wounded 7 times, awarded, in addition to the St. George's Crosses, the Order of St. Annas of the 4th degree (Annin weapon with the inscription "For courage"). After the February Revolution, he was elected commander of the Ulaan St. Petersburg Regiment. He was part of a conspiracy officer organization in Petrograd, preparing a coup against the Provisional Government. The rank of colonel was awarded by the Provisional

Government, which gave rise to the monarchists who did not recognize the revolution to consider him an impostor. He stated that he was adopted by Prince Mikhail Antonovich Avalov - and since October 1919 he calls himself either Prince Pavel Mikhailovich Bermond-Avalov, or Baron.

In April 1919, a partisan detachment formed from Russian and German volunteers in Salzvedel, opposing the Reds in alliance with German volunteer groups. In July 1919, his squad became the "special Russian corps", which, together with German volunteer corps, was intended to consolidate the influence of Germany in the Baltic states and recreate the Baltic Duchy. Volunteers were promised land in Courland. Since 1918 - Major General. Since 1919 - commander of the Special Russian Corps (since September 1919 - the Western Volunteer Army), which has been operating since June 1919 in Latvia together with the German troops (Landeswehr) Rudiger von der Goltz against the Soviet troops. In September 1919, after the formal liquidation of the von der Goltz corps, the Bermondt-Avalova corps included German troops.September 20 announced the assumption of full power in the Baltic states.

Refused to stand on the side of N. Yudenich, came into conflict with the governments of Latvia and Estonia, was defeated by the Latvian and Estonian troops with the assistance of the Entente fleet near Riga in November 1919.

In 1921 he emigrated to Germany. In 1925 he released the memoirs "In the fight against Bolshevism" in Hamburg. A chubby volume with many illustrations was supposed to create an idea of the author as almost none of the main fighters against the Bolsheviks. Living in Hamburg, Bermond-Avalov planned a trip to Moscow, even determined the composition of the Moscow commandant’s office. I sympathized with the Nazis. In 1933 he led the Russian National Liberation Socialist Movement, and after the dissolution of the organization, the Gestapo organized the Russian National Socialist Movement. He had ROND and his own assault units, which, together with the assault rifles of the NSDAP (SA) and the fighters of the Steel Helmet (close to the German monarchical circles of the organization of the former front-line soldiers) fought with the communist units of the "young Spartakovites" and "Rot Front"on the streets of German cities. Due to intrigues among Russian emigration, this organization was also closed. Bermont-Avalov and other leaders were arrested by the Gestapo. According to other sources, the arrest of Bermondt-Avalov was associated with financial irregularities with money received from German services.

In 1936, after a year and a half, Bermond-Avalov moved to Belgrade, and later moved to the United States. Imprisonment helped him avoid denazification. The attitude to Bermond Abilov in Soviet and emigrant historiography is mostly negative. Probably due to the fact that he consistently sought alliance with the Germans, while most of the leaders of the White Army put on the Entente. He was accused of the failure of Yudenich’s campaign against Petrograd, of adventurism and self-proclaim. Nevertheless, Bermond-Avalov was a bright figure generated by the turbulent time of the 1917 Russian Revolution.

In emigration, P. Bermont-Avalov established another award - a black cross with a silver border of the Maltese form. This award was presented to the military with swords, to civilians - without swords. These crosses were called "Bermont-Avalov crosses" among collectors.

***

Bim and Bom are clowning luminaries.

***

Bronson Charles (November 3, 1921-August 30, 2003) is an American film actor, a popular performer of "brutal" roles in militants.

In 1943 he was drafted into the armed forces and served in aviation as a shooter on the B-29.

After the war, he decided to become an actor, believing that this would lead him to wealth. He graduated from Pasadena Playhouse. He was a miner, a laborer; starred in small roles on TV. Since 1950, the actor began working in films, and in the first 12 films - under his real name. During the McCarthy "witch hunt" he changed his Lithuanian surname to Anglo-Saxon Bronson. Charles Bronson was married to actress Jill Island, who died in May 1990.

***

Burce Fedor - rooted cremation in Russia.

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Benjamin bin Elijah is a Karaite traveler, originally from Crimea, lived in the second half of the 18th century.

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Voronina (Arabaji) Nina is the author of architectural projects of the cycle track in Krylatsky and the oncocenter in Kashirka.

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Gabay Samuel and Kapon Abraham - merchants, moved to Moscow, and engaged in the sale of tobacco and other chicken products, and then opened with Abram Zurna the factory "Comrades of the tobacco factory S. Gabay, now Java. According to Boris Dubrovin, a descendant of the former owners of Java, the son of Samuel Gabay Joseph, the uncle of his grandfather, and after 1917 worked as a director in his factory, nationalized by the state, and the grandfather Dubrovina Semyon Dzhigit worked as the main accountant at Java.

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Gulyush-Tota (18th century) - a resident of Chufut-Kale, whose resourcefulness and culinary art saved the inhabitants of Chufut-Kale from enemies

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Gammal I. - full of gentleman, deserving all 4 soldiers and officer George cross.

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Gelelovich Aron Moiseevich (1832-1912) - a Karaite philanthropist, was a member of the Karaite National Council at Gahama S. M. Pampulov, Honest Honorary Citizen of Yevpatoriya.

He supplied poor Karaite students with textbooks and teaching aids; all poor citizens, without distinction of nationality, supplied bread, flour, potatoes, fuel, writing all this out with wagons.

Dying, he left 90 thousand rubles in gold for charity. According to the will, 50 thousand of this money should be spent on opening and maintaining the upper classes of the school of cutting and sewing at the women's Karaite vocational school in Eupatoria; 15 thousand for the formation of a fund to assist all poor students in local schools; 20 thousand - Eupatoria Kenas; 2 thousand Odessa Kenas, 1 thousand Kenas of Theodosius, Simferopol and Jerusalem.

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Gelelovich Gelel Moiseevich (1834-1916) - Karaitesky philanthropist. He graduated from A. School Aben-Yashar Lutsky.

The spouses of Gelelovichi, Gelel Moiseevich and Gulush Markovna, without their children, kept at their own expense scholarship holders who studied at higher and secondary educational institutions, and also paid for their education.

On the seashore, not far from Yevpatoriya, the wife of Gelelovich acquired 2.5 tithes of land and equipped a beautiful children's sanatorium colony with 80 seats on it. The sanatorium cost the spouses Gelelovich 200 thousand rubles in gold. Later, the sanatorium was called "The Seagull". From the time of its foundation to the present, sanatorium is very popular for the treatment and rehabilitation of children. The Seagull is an international children's resort. From the first days of the existence of the sanatorium, children of all nationalities were kept completely free of charge.

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Gerei is a dynasty that ruled the Crimean Khanate from the 15th century. The first khan from this dynasty was Haji-Girei. Its origin is unknown and causes a lot of conjecture. The circumstances in which Haji-Girei managed to seize the throne are unknown. Historians testify to his double appearance in the political field: around 1428 and then in 1443, when he, as if, was erected on the throne by Crimean Tatars after a khan who did not leave offspring.

But it is clear that Gerey is etymologically connected with karai (Karaim). This is explained by such a legend: the father of Haji Geray, even before his son became a khan, during his stay in Lithuania, was saved by one of the Karaites there, immigrants from Crimea. Having become the head of state, the first Crimean khan added a “gerai” (karai) prefix to his title in memory of saving his father. Most likely, in fact, the Gerei are simply Karaites by nation.

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Gumush, David Markovich (1899-1980) - Karaite Enlightenment, graduate of AKDU.

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Gumush Solomon Iosifovich (1848-1913, Yalta) - Old-timer of Yalta and the last gas station of the local kenass for more than 40 years.

He possessed deep knowledge in the field of Hebrew literature. In the context of the population’s departure from the Karaite religion, it became an authority among all the Karaites of Yalta due to the "big, bright mind, smooth, open and friendly nature."

He died as a result of his head injury during a storm. Almost the entire Karaite society of the city, Sevastopol gas station T. gathered to give the last debt. WITH. Levy and feudosi gas gas station A. AND. Katyk.

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Damir A. M. - Moscow professor-therapist.

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Janike (d. 1437) - the daughter of Tohtamysh from Togaybek - was the daughter of Haji-bek "Khan Kirkelsky", i.e. The homeland of Janik was Kirk Yer.

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Jigit I. - saved Catherine the Great in Crimea, after which all the Russian kings recruited personal security only from the Karaites.

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Dzhigit Ilya Semenovich - stood at the origins of domestic sound cinema, and then television.

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Dubinsky Yakov Abramovich (1895-1958) is a hereditary caretaker of the Kirk-Er fortress, who lived there for 40 years, a local historian, founder of the Museum of Cave Cities of the Historic and Archaeological Museum of Southwest Crimea; contributed to the preservation and study of the cultural heritage of the Karaites.

In Bakhchisaray, Yakov Abramovich graduated from a four-class city school. The head of the Abram family (Ibrahim) Dubinsky was first a caretaker, and by 1918 he also became a gasman, rector of the kenass in Chufut-Kal.

Dubinsky, in his youth, became interested in archeology; this determined the direction of his interests. He devoted 30 years of his life to the local history of Crimea. Archaeologists of Moscow and Leningrad knew Dubinsky well. With his active participation, since 1928, most of the exploration and excavations took place in the southwestern highlands of Crimea. Thanks to its exceptional observation, Dubinsky made many important archaeological observations; thanks to him, the most valuable monuments were investigated: Belbek and Tibertinsky burial grounds, a grave digger near Bashtanovka (Pyshki) and Chufut-Kale, which was excavated by IIMK of the USSR Academy of Sciences.

Since 1936 he worked at the Sevastopol Museum Association, which was responsible for the protection and study of the main archaeological sites of Southwest Crimea. He took an active part in the excavations of the IIMK Academy of Sciences of the USSR on the plateau of Eski Kermen in 1937 and Mangup in 1938. Dubinsky was one of the creators of the History and Archaeological Museum of Southwest Crimea (Museum of Cave Cities), which was based on materials from the excavations of Esqui-Kermen and Mangup.

During the Great Patriotic War, fulfilling the order of the party, Yakov Abramovich guarded museum values hidden in the caves of Chufut-Kale with danger to life. Since 1945, Dubinsky participated in the restoration of the museum. After the war ended, the archaeological activity of Dubinsky was especially intense. In 1946, he was a member of the Bakhchisaray detachment of the Tavro-Skif expedition IIMK and took part in the excavations of the early medieval gravestone opened by him near Chufut-Kale in 1948-1950, he was one of the organizers of the Inkerman expedition of the Crimean branch of the USSR Academy of Sciences and the Museum of Cave Cities, and in 1951

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Duvan Isaac Ezrovich (Duvan-Tortsov; 1873, Evpatoria - 1939, Paris) - an outstanding actor and director, a major theater figure. Father is a public figure and philanthropist Ezra Isaakovich Duvan. Brother - Duvan Semyon Ezrovich - the mayor of Yevpatoriya. Grandfather - Semyon Solomonovich Bobovich - the first gaham of Crimean Karaites.

He received his initial education in the Evpatoria gymnasium and then in the Simferopol gymnasium. In 1896 he graduated from the Faculty of Law of the University of Kyiv, and after 3 years he became a senior candidate at the Kiev court of law. But the lawyer's career did not beckoning Duvan, because from his early youth the scene beckoned him.

The enthusiasm for Duvan's theater began with a school bench. Having entered the university, he participated in the performances of the Kiev Drama Society, played on the stage of the Kiev Railway Theater for 2 seasons. In 1901 he was invited to the dramatic troupe of N. Solovtsova, who served 2 seasons in Odessa and Kiev.

In 1904, Duvan shot the city theater in Vilnius, at the same time engaged in the production of performances at the Vilna Folk Theater. In 1905 he moved his activities to Kiev, where he was an entrepreneur in the theater of the Kiev Literacy Society, and since 1906 he worked at the Solovtsov Theater at the same time.

As an artist, Isaac Ezrovich adhered to the best traditions of the Russian classical theater and was distinguished in his game by the great nobility of tone, despite the comic and everyday nature of his repertoire.

Duvan was a teacher at the drama school of the Kiev Society of Art and Literature. Its role is a comedian-resoner. His best and favorite roles are Gorodnichy ("Revisor" N. AT Gogol), Podkolesin ("Marriage"), Famusov ("Woe from the Mind" A. WITH. Griboedova), Raspluyev ("Wedding Krechinsky" A. AT Sukhovo-Kobilina), most of the heroes A. N. Ostrovsky

Magazines and newspapers (Russian Gazette, Rampa and Life, Moscow Gazette, Theater and Art magazine, published in St. Petersburg) reported: "In the troupe of the Art Theater for the next season [...] invited [...] entrepreneur of the Kiev Theater "Solovtsov" Duvan-Tortsov. "

In 1912-1913, Tortsov played several roles: Korotkova ("Living corpse"), Stupendyeva ("Provincial"), Bleba ("Blue Bird"), Mikhail Golovin ("Tsar Fedor Ioanovich"), Beralda (" imaginary patient"), where his partner was the Russian WITH. Stanislavsky. In 1913, the play "In Life in the Paws" K. was restored in the theater. Gamsun. Several actors were introduced into a new production, including Duvan - he played a small role as cousin Theodore.

The period of life in the MHT was short-lived. In 1914, Isaac Ezrovich completed his activities at the Art Theater. AT Shverubovich, the son of actor Vasily Kachalov, in his book "On the Old Art Theater" recalls him like that:
"...AND. Uh Duvan-Tortsov joined the MHT troupe. He played very little and kept himself extremely modestly, even timidly. I remember him in the tiny role of cousin Theodore (In life in the paws) and Bread (Blue Bird) and in the Second Studio, where he, in line with Aslanov, played the role of Father Finochka in the Green Ring. After the revolution, he somehow ended up in Sofia, where he was invited to the post of chief director of the dramatic troupe "

The decision to leave MHT was not easy. In one of his letters addressed to B. AND. Nemirovich-Danchenko, he notices: "I know very well how hard it is to leave a theater like yours, and how much flour must be taken before deciding on it ... And so far, in the depths of my soul, doubt is constantly moving - was it necessary to leave! .. "

In 1914, Duvan was invited by the General Leader to the Public Drama Theater in the Carriage Row. As a Full member of the Imperial Russian Theater Society, he signed an agreement with B. P. Sukhodolsky, who opened from the 1914-1915 season in the premises of the Free Theater in the house of Schukin Drama Theater. But the contract lasted only 1 year and 4 months, then there was the II studio of the Art Theater, since 1917 Isaac Ezrovich - director of the Kiev theater "Solovtsov".

In the 1920s, Duvan-Tortsov works at the Blue Bird Theater in Berlin and the Prague Group of the Moscow Art Theater, mainly as a director. The last years of Duvan-Tortsov's life took place in Paris.

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Duvan Semyon Ezrovich (April 1 (14), 1870, Evpatoria - February 5, 1957, Bole-sur-Mer, Primorsky Alps, France) - the mayor of Yevpatoriya (from 1906 almost until the revolution itself), one of the most striking representatives of the urban self-government of the Tauride province, philanthropist.

He was the grandson of Semyon Solomonovich Bobovich - the first gaham of Crimean Karaites. Through the efforts of C. Uh Duvana Evpatoria from a remote provincial town turned into an international resort. He founded a library, theater and numerous medical centers. He was also a good agronomist and pastoralist.

In a memo about C. Duvan, compiled "in His own Imperial Majesty" office, lists his merits to the Fatherland:

"I completely transformed the city of Yevpatoriya with a new layout, the installation of bridges, electric lighting and tram, the improvement of its sanitary condition, the improvement of beaches, cottages and the development of the resort in general, the construction of a city theater, square, city library, the creation of a completely new very beautiful and landscaped part of the city, etc. Built a number of exemplary schools, hospitals ... He worked a lot and with benefit on land management, he conducts exemplary agriculture ... Arranged a telephone connection all over the Yevpatori county ... "

WITH. Duvan was the largest landowner in Yevpatoriya County. He owned about 5,000 tithes of land. Engaged in social activities, he did not serve for the sake of salary, but out of the desire to bring as much benefit as possible to his native city and homeland.

He left a good memory of himself among contemporaries with extremely broad charitable activities. For his social activities, he was given numerous awards; among them is the gold box, separated by diamonds, from the last Russian emperor Nicholas II.

After the revolution C. Duvan went to France. Little is known about this period of his life. He lived in France, during the occupation he defended the Karaites from the anti-Semitic policies of Nazi Germany. In September 1938 WITH. Duvan made a trip to Berlin and addressed the Minister of the Interior regarding the determination of the ethnic origin and religion of the Karaites. He was assisted by the Russian Emigrant Bureau and Bishop of Berlin and German Seraphim. January 5, 1939 in the name of S. Duvan from the State Racial Bureau of Germany came up with an explanation according to which the Karaite ethnic group was not identified with the Jews either by religion or race, which during the Second World War helped to save many Karaites who ended up in the territories occupied by Germany.

He was married to Sarah Josephine Duvan (Calfe), had 5 children. In the last years of his life, he dreamed of returning to his homeland: "I believe that sooner or later Russia will get rid of the Bolsheviks and in this case will be restored as a normal state."

Since 1906, he was repeatedly elected as the vowel of the Evpatori County Zemstvo Assembly, the honorary trustee of the men's gymnasium, the trustee of the Evpatoriya Zemstvo Hospital, the trustee of the Evpatori school-sanatorium for the deaf, and since 1907 - the chairman of the board of trustees of the women's gymnasium, one of three provincial children from Evpatoria 9 honorary justice of the peace (1911-1917), a member of the folding presence (1905-1909), from 1914 - chairman of the Evpatoriya county committee for assistance to wounded soldiers, with 1916 chairman of the library council.

Awarded the orders of St. Annas 2 and 3 degrees, St. Vladimir 4 degrees, the medal of the Russian Red Cross Society, the Romanovsky insignia of 2 degrees, and the king of Hellenes George 1 he was granted the silver cross of the Greek Royal Order of St. The Savior for the appropriation by the Duma under his chairmanship of five thousand rubles for the construction of the Greek Holy Ilyin Church in Yevpatoriya.

In his honor, Duvanovskaya Street (also during his lifetime for outstanding services to the city) was named in Yevpatoriya and in the 21st century a monument was erected at the city theater.

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Duvan Yakov Veniaminovich (1842-1901) - Karaite scientist and teacher, grandson of the first teacher I. AND. Casas Abraham "Aben-Yashar" Lutsky. Duvan served as a melammed (teacher) in Odessa in the years when I lived and worked there. AND. Casas; in 1868 he moved to St. Petersburg. Duvan is the author of the first Karaim catechism with the Russian translation "Date Ezode ha-Karaim" ("Fundamentals of the Karaite Law").

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Elyashevich Boris Saadievich (Berakhya-Ezriel bin Saadya Elashevich; March 13 (26), 1881. Lithuania - January 9, 1971, Yevpatoria) - Karaites gas station in the Evpatoria kenassa (1920-1929), who devoted his whole life to selfless service for the benefit of the Karaites.

Elyashevich was a Karaite teacher for 18 years, a gasman for 16 years, 5 years he served as a gaham, 8 years as the keeper of the library-museum "Karai-Bichikligi". The first organizer and leader of the Karaite Boys Choir. With this choir, Boris Saadievich spent on the last journey in 1911 the Third Tauride and Odessa Gaham Samuel Moiseevich Pampulov, and in 1912 his beloved teacher, an outstanding Karaite scientist, and enlightener I. AND. Casas.

In 1892, the Yelashevich family moved to Moscow. He learned the Karaite and Russian letter from his father - Saadya Semenovich, because I did not have to attend school. From his father, Saady Semenovich Elyashevich, he inherited extraordinary patriotism and passionate love for his native culture. As the family was in poverty, Moscow Karaite society at its own expense sent 14-year-old Boris to Yevpatoriya, where in 1895 the Karaite teacher training school for Karai schools was opened.

After the excellent graduation of the Alexander Karaitesky Duchy School in Yevpatoriya, Boris Saadievich leaves for Moscow, where he is serving in the army. A few months before the end of the service, Elyashevich sent a letter to the inspector of AKDU - Ilya Ilyich Kazas, with whom he shared his desire to work as a teacher in Yevpatoriya. In his reply letter, promising all support to Yelashevich in finding a job, I. AND. Casas wrote: “I will not hide from you that I always dreamed of having a student in you who could replace me when I leave a school so dear to my heart. I’m already 71 years old, and it’s time to think about a successor, a worthy successor. "

In the position of the Karaite teacher, Elyashevich served for 18 years.

In 1915, Seraya Markovich Shapshal was elected Karaim Gakham. According to the situation that existed at that time, his deputy was the senior gas station of the Cathedral Kenas of Evapatoriya - Boris Saadievich Elyashevich.

With a good musical hearing and a pleasant melodic voice, Boris Saadievich organized a spiritual choir from students of Karaite schools, which was famous for its orderly singing and beautiful voices.

In the early 20s, he emigrated the gaham, due to hunger, inspector AKDU A. left for Moscow. AND. Katyk and Head of the Karaite Library S. WITH. Elyashevich. The Soviet government abolished AKDU and the Karaite Spiritual Board. Of all the workers of the Karaite institutions in Yevpatoriya, B remained. WITH. Elyashevich. He settled at the library-museum, and for 9 years he defended the material and cultural heritage of the Karaite people for free.

In 1928, the Karai-Bitikligi library was threatened with the liquidation and dismemberment of its funds in various libraries. Convinced that it was impossible to save her from dismemberment, Boris Saadievich

went to Leningrad, where he turned to Academician Kokovtsev, and through him to the Academy of Sciences, and made sure that the most valuable collections of Karaite manuscripts were transferred to Leningrad in the library to them. Saltykova-Shchedrina, and the other part of the spiritual heritage of the Karaites in Moscow, to the library to them. Lenin. Thanks to this, the most valuable Karaite materials have survived to this day.

After the closure of the Karai Bitikligi library-museum in 1929, the last Karaite institution in Yevpatoriya, Elyashevich moved with his family to the suburbs due to his father's illness. This time was the most difficult for him, since he had a spiritual rank, and was considered deprived, and did not have the right to work in the public service. However, he worked as a simple employee, music teacher at school.

In the early 1930s, Boris Saadievich, together with his father Saadya Semenovich, who had the spiritual title of "erbie", that is, had the right to be a Karaite teacher and gasman, was summoned to the NKVD. Boris Saadievich was offered to write in the newspaper, and abandon the spiritual dignity, to which he refused: "I can't do this, my people will consider me a traitor," and remained deprived.

In March 1946, the Karaites of Yevpatoriya appealed to Yelashevich with a written invitation to lead the community and take the post of gas station at the kenas (it should be noted that the Karaite church in Yevpatoriya, closed by the Soviet government, resumed operations under the occupation regime in 1942; in wartime, the kenas gas was Rafail Yakovlevich Kalfa). Boris Saadievich gave his consent and immediately moved to Yevpatoriya, where he was warmly received by all co-religionists. In Yevpatoriya, Elyashevich was again unanimously elected and approved by the USSR Council of Ministers for the post of gas station.

Elyashevich served as a gasman until July 1958, and left the position due to old age and poor health. In less than a year, the Karaite kenas in Yevpatoriya was closed, and the community itself was deregistered.

Elyashevich not only fluent in his native language, but also knew Hebrew, Arabic, Turkish and French very well. This allowed him to work freely with any materials and documents of the library-museum. Living at the library, Elyashevich devoted all his free time to the development and study of the book and manuscript fund, as well as objects of material culture. His deep knowledge has repeatedly helped scientists when working with ancient texts in the Karaite language, studying the collections of the museum.

Any statement about the right of the Karaites to defend their own ethno-confessional uniqueness was balanced and far from nationalism. For example, B. WITH. Elyashevich notes: "Nationality, as a phenomenon, has its own moments of higher development, when the concept of nationality contains ideas and concepts about all the highest acquisitions of civilization in a given nation, and - moments of decline, when due to certain historical misfortunes and living conditions of a given nation , in her soul a narrow-selfish concept only about her nation as the most worthy and sovereign. "

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Elyashevich Mikhail Alexandrovich (August 21, 1908 - January 4, 1996) - Soviet and Belarusian physicist. Academician of the National Academy of Sciences of Belarus (1956), doctor of physical and mathematical sciences (1945), professor (1948). Honored Scientist of the BSSR (1978).

Elyashevich was born in Munich in a family of students who came from Russia to Germany to study. In 1935 he entered the Faculty of Physics of the University of Leningrad, after graduating during the year he worked at the GOI under the direction of A.N. Terenina (student D.S. Christmas). Having decided to become a theorist, in 1931 Elyashevich moved to the Institute of Chemical Physics of the Academy of Sciences of the USSR, where he joined the group of Y.I. Frenkel. Since 1935 he worked under the direction of V.A. Foca at the GOI, in 1937 defended his thesis, which was soon published as a monograph. In 1944, Elyashevich defended his doctoral dissertation. Since the second half of the 1940s, he participated

in the implementation of the Soviet nuclear program. At the same time, in 1946-51 he headed the Department of the Leningrad Institute of Precision Mechanics and Optics, in 1952-54 he taught at the Herzen Leningrad Pedagogical Institute.

In 1956 he became an academician of the Academy of Sciences of the BSSR moved to Minsk, headed the laboratory of the Institute of Physics (until 1979). In 1968-77 he also headed the Department of Atomic and Molecular Physics of BSU, taught at the Department of Nuclear Physics of BSU (1977-83), and was a scientific consultant to the Research Institute of Applied Physical Problems at BSU (1983-90), the chief scientific officer of the Institute of Heat and Mass Exchange of the National Academy of Sciences (1990-95), and the Scientific Advisor

Elyashevich was one of the organizers of the Journal of Applied Spectroscopy, was the deputy chief editor, was part of the editorial board of Optics and Spectroscopy magazine, and gave scientific advice to a number of encyclopedic publications. Among his direct students are 12 doctors of sciences, including an academician of the National Academy of Sciences, corresponding members of the National Academy of Sciences and the Russian Academy of Sciences.

The scientific works of Elyashevich are devoted to spectroscopy, plasma physics, and the history of science. He gained fame primarily for the development of theoretical issues of molecular spectroscopy, and proposed a new approach for describing multi-atom molecules. These results were set forth in the classic work of "Colubation of molecules", awarded in the 1949 USSR State Prize. At the same time, Elyashevich was engaged in spectroscopy of atoms and especially complex atoms, in particular rare earths. In 1962, he wrote the fundamental encyclopedic monograph "Atomic and molecular spectroscopy", which remains an important tool for several generations of spectroscopists.

As part of the nuclear project 1946-49, a program of optical observations of Soviet nuclear tests was carried out, the results of which were used in 1957-62 during high-altitude explosions. In 1966, this work was awarded the Lenin Prize.

After moving to Minsk, Elyashevich carried out a number of studies on plasma spectroscopy and plasmodynamics, laying the foundations of the Belarusian school of plasma physics. The work on the study of plasma properties in 1992 was awarded the State Prize of the Republic of Belarus.

Of great importance are the studies of Elyashevich on the history of physics. He analyzed the work of such scientists as Maxwell, Niels Bor, Einstein, studied the formation of quantum mechanics and modern ideas about the spectra of atoms and molecules.

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Elyashevich Sima Saadievich (1881-1971) - artist; graduated from Stroganov Art College. In 1912 he published the book Two Testaments. In 1918-1921 he was the head of the national library "Karai-Bitikligi", a participant in the national congress 1917 in Yevpatoriya (taken in the general photo, where the gazans were shot, including Boris Saadievich). Together with his wife, he collected and arranged 200 street children in various institutions. One of them - Mikhail Nikulin adopted; he was called and died in the Patriotic War. A detailed biography was written by B. WITH. Elyashevich in his book. Sima Saadievich worked as a teacher of drawing in the f-le of the library to them. Nekrasova in Sokolniki at the end of 1920-30 at Forest School.

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Efetov Vladimir Mikhailovich (b. January 1, 1924) - Ukrainian scientist, oncologist surgeon, professor, Honored Doctor and Honored Worker of Science and Technology of Ukraine and Crimea, Honorary Citizen of the Autonomous Republic of Crimea.

He graduated from the 11th Simferopol Secondary School with a gold medal (in 1944), entered the Crimean Medical Institute, which he graduated in 1949 with a red diploma, and in his third year he became interested in surgery. After graduation, he was sent to Eagle by distribution, where he worked as a surgeon until 1954.

After returning to Simferopol, he was invited to work in a newly formed oncological dispensary. Thanks to his efforts, an oncological service was actually created in Crimea, many new diagnostic methods and surgical interventions were proposed and implemented (in particular, gastrointestinal surgery and pancreatic surgery). In 1968 he defended his thesis "Ways to Improve the Results of Surgical Treatment of Gastric Cancer", the scientific director of which was academician N. Blokhin (president of the USSR Academy of Medical Sciences).

In 1981, Efetov defended his doctoral dissertation, Precancer Diseases and Experienced Gastric Cancer. In 1981, thanks to his efforts, a new oncological dispensary, the Republican Clinical Cancer Dispensary, was built in Simferopol. He founded the Department of Oncology of KGMU, which he headed from 1982 to 2006.

In 2008 he released the autobiography "The Life of a Surgeon."

The main scientific interests of B. M. Efetova is focused on the diagnosis and treatment of malignant neoplasms of the gastrointestinal tract, lungs and mammary gland, on the development of methods of pain relief, methods of reconstructive and plastic surgery. He is the author of more than 120 scientific works (including 2 monographs) devoted to various problems of clinical oncology. Under his leadership, 11 candidate and 1 doctoral dissertation were defended.

Since 1968, he has been a member of the editorial board of the journal Oncology Issues (St. Petersburg), and since 2000 he is a member of the editorial board of Oncology magazine (Kiev). Since 1980 he is a member of the Presidium of the Board of the Scientific Society of Oncologists of Ukraine. Member of the Oncology problem commission of the Ministry of Health of Ukraine. In 1967-2006 he headed the Crimean Scientific Society of Oncologists.

Efetov is the Honored Doctor and Honored Worker of Science and Technology of Ukraine and Crimea, the holder of the Order of the Sign of Honor, the laureate of the Prize of the Ministry of Health of the USSR, the Honorary Citizen of the Autonomous Republic of Crimea (2004). In 2003, on the day of the celebration of the 50th anniversary of the Crimean Clinical Cancer Dispensary, he was awarded the Society of Oncologists of Ukraine with a gold scalpel, which is used in the design of the cover of his autobiography.

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Efetov Konstantin Aleksandrovich (b. July 18, 1958) - biologist and biochemist, Honored Worker of Science and Technology of Ukraine, professor, head of the Department of Biochemistry and the Laboratory of Biotechnology of the Crimean State Medical University. WITH. AND. Georgievsky.

In 1975, after graduating from school with a gold medal, he entered the Crimean medical institute, which he graduated with honors in 1981. After graduating from graduate school in 1986, he defended his candidate dissertation "Sustainability of the conformation of immunoglobulins G in normal and with chronic lympholeukosis." In 1986 he became one of the founders of a hybrid laboratory at KGMU. Since 1986 he worked as a senior, leading, and then as the chief researcher of KGMU; since 1992 - head of the laboratory of biotechnology. In 1994 he defended his doctoral dissertation, “The study of immunoglobulins in normal and pathology using monoclonal antibodies and spectral methods,” in which he used insect peptides to study human proteins. Since 1995 - Professor, since 1999 - Head. Department of Biochemistry of the Crimean State. medical university.

The main areas of scientific interests of Efetov are molecular immunology, evolutionary biology and biosystematics. Using spectral methods, he proved the existence of a change in the conformation of human immunoglobulins in malignant neoplasms. For the first time, he suggested using insect proteins and peptides as probes to study human proteins in normal and pathology. He founded a new scientific direction - monoclonal immunosystematic, which allows us to evaluate the evolutionary relationship between biological species based on the study of their proteins using monoclonal antibodies.

K. AND. Efetov described 4 new genera and 10 subspecies of living organisms, 25 species living in Japan, Korea, Indonesia, China, Taiwan, Vietnam, Myanmar (Burma), New Zealand, India, Russia, Kyrgyzstan, Turkmenistan, Afghanistan, Ukraine, Hungary were discovered. The results of his research were repeatedly presented at international congresses and symposia held in different European countries. In 2004, on the basis of the Crimean State Medical University, he organized and held an international symposium "Biology, Phylogeny, Molecular Biology and Genetics Zygaenidae".

Efetov is the author of 310 scientific works, including 20 monographs and 12 patents for inventions. His scientific works are cited 490 times in 180 publications of scientists from 21 countries of the world in 9 languages (including English, Hungarian, Spanish, Italian, German, French, Japanese). Prepared by 1 doctor and 2 candidates of sciences, in 2008, 1 doctoral and 5 candidate dissertations are performed under his leadership.

Efetov is an academician of the Crimean Academy of Sciences (since 2002), an honored figure of science and technology of Ukraine (since 2004), chairman of the Crimean Biochemical Society (since 2006), member of the Central Council of the Ukrainian Biochemical Society (since 2006), vice president of the Small Academy of Sciences of Crimea (with 1997), member of the European Society

For his achievements in the field of biology and medicine, Efetov was awarded 4 gold medals: "A Thousand Great Scientists" (Great Britain, 2002), "Outstanding Europeans of the 21st century" (Great Britain, 2003), "International Scientist of the Year" (Great Britain, 2003), "United States It is included in the biographical reference books "Who is who in the present" (USA) and "Outstanding Europeans of the 21st century" (Great Britain). In honor of Efetov, scientists from Austria, France, Ukraine and Russia named 3 species (Etroga efetovi Richter, 1994; Zygaenoprocris efetovi Mollet et Tarmann, 2007; Chrysartona efetovi Parshkova, 2007) and subset of living organisms (Efetov is also a laureate of the State Prize of the Autonomous Republic of Crimea (1996),Laureate of the Prize of the Council of Ministers of the Autonomous Republic of Crimea (2000), laureate of the Prize of the Autonomous Republic of Crimea (2008); awarded with the Certificate of Honor of the Presidium of the Verkhovna Rada of the Autonomous Republic of Crimea (1998), the Council of Ministers of the Autonomous Republic of Crimea (1998, 2002), the Ministry of Health of Ukraine (198)

Efetov is part of the editorial boards of the scientific journals "Tauride Medical and Biological Herald" (Ukraine) and "Entomologist" s Gazette "(Great Britain), as well as the scientific collection" Problems, achievements and prospects for the development of biomedical sciences and practical healthcare (Trude Crimean State Medical University WITH. AND. Georgievsky) "; He is a member of the editorial board of the scientific collection" Bulletin of the Marine Doctor ".

Recently, Efetov has published several books (The Shocking Secret of the Sistine Chapel and The Old Testament Secret of the Adam's Rib) and articles (in the magazines Chemistry and Life, Asklepius, Discovery and Hypothesis) devoted to his unusual hypotheses at the junction of medicine, art and history. In particular, the author claims that on the frescoes of Michelangelo in the Sistine Chapel there are several “invisible” images, which, when examined, radically change the viewer's ideas about what their creator wanted to say with their frescoes. Another hypothesis is devoted to the interpretation of the biblical myth about the creation of a woman from the Adam rib: the author sees the parallels between the details of this myth and the biochemical mechanism of the formation of female sex hormones.These hypotheses received a wide response on the Internet and were even used in the world championship "What? Where? When?".

In 2006, Efetov published the poetic collection "Rings of Wings." He is also the author of the anthem text, the author of the flag and co-author of the coat of arms of the Crimean State Medical University.

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Efetov Mark Simovich (Mark Semenovich Efetov, Mark E., Simovich M .; December 8, 1907, Odessa - 1996) - Russian Soviet writer. He graduated from the Rischeliev gymnasium. In the 1920s he left for the Far East, worked at the construction sites of Komsomolsk-on-Amur. Since the late 20s, he worked in the editorial office of the Gudok newspaper. Awarded medals. Laureate of competitions for the best book for children (1950, 1957). Ch. USSR Writers Union (1942).

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Efetova-Gabay Lydia Alexandrovna - was born in Simferopol on May 15, 1921, came from the clan of the Karaite princes Babovichi on the one hand and through the Turkish consul in Crimea Efetov (Efeta) on the other. Children's doctor. Chairman of the Council of Elders of Crimean Karaites. A great connoisseur of the history, traditions and culture of his people. She graduated with honors from a school and medical institute in Simferopol. During the years of occupation, she worked in a hospital, helped shelter wounded soldiers, Red Army officers and partisans. An excellent student of healthcare. Representatives of many generations of Crimeans owe her not only health, but also life. Keeper of the historical memory and traditions of the Karaites. Among the few was dedicated to the secret sides of the cult of Tanara (Tengri). She did a lot to preserve folk traditions. Left valuable memories of the life and customs of Crimean Karaites.Saved and handed over important elements of folklore to youth. She was the conscience of her small people. Tragically died in Simferopol 26. 02. 1998.

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Efetovs are a large medical dynasty. The founder of the dynasty is a well-known physician in Crimea M.S. Efetov (1887-1967) headed the department of the regional hospital, taught at the medical institute. V.M. Efetov is a doctor of medical sciences, professor and head of the Department of Oncology of the Crimean Medical Institute founded by him. In the Efetov family - 9 doctors: 2 doctors of sciences, 2 candidates, 2 honored doctors of Ukraine. Professor K.A. is also known. Efetov is an entomologist who discovered 15 new species of insects, the author of the wonderful book "Butterflies of Crimea."

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Ivanova-Kazas Olga Mikhailovna - professor-embryologist in St. Petersburg.

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Isaac Celebi Bey Sinan (XVII) - Emmin (the head of the coin court), a member of the Khan's Sofa, the keeper of the headgear of the khan. The son of official Musa Celebi.

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Casas Boris Ilyich (1861-1922) - universal doctor, humanist, public figure. Father - Ilya Ilyich Kazas. B. For many years, Casas was the chairman of the Duma in Yevpatoriya, the chairman of the Evpatoria Medical Association. The poet and writer Ilya Selvinsky in the novel “On My Youth” recalls Casas: “Kazas is one of those legendary doctors who not only treat the poor for free, but also supply them with medicines and money.” A stand is dedicated to him at the Evpatoria Museum, one of the streets of the city bears his name. During the epidemic of rash typhoid, Casas worked until self-forgetting, until he completely exhausted his strength, and became infected with typhoid fever.

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Casas Ilya Ilyich (1832-1912) is an outstanding Karaite enlightener, teacher and poet. He became one of the most prominent members of the Karaite community of Crimea of his era, showing what a native of a simple Karaite family can achieve. Casas was a highly educated person, he knew 11 languages, of which 4 were ancient.

After graduating from the famous exemplary school of Yashar Lutsky and "composing poems in the majestic language of the Bible," he worked as a clerk in one of the fashionable Odessa stores for 6 months.

From 1853 to 1855, Casas studied at Moscow University, however, in October 1855, without finishing his studies, he entered the Department of Eastern Languages of St. Petersburg University. On September 16, 1859, Casas graduated with honors from the course, while defending the degree of candidate of sciences and became the first karaim with a higher education and a scientific degree. From St. Petersburg, Casas moved to Odessa, where in 1859 he opened a private Karaite school, but did not work there for long.

In 1863 he moved to Simferopol, where he got a history teacher at the Simferopol male state gymnasium, where he worked for 18 years. Casas is the author of the project to create the Simferopol Tatar Teacher School (1872); from 1881 to 1894 he worked as an inspector in it. In addition, he served as a censor of the Translator-Tergiman newspaper (until 1905) and headed the Alexandrovsky Spiritual Karaite School. His high authority among the Crimean Karaites is clearly evidenced by the fact that he was an adviser to Gaham S. Pampulova.

He published textbooks such as "Leregel Gayladim" ("Guidelines for Children") (in Hebrew in 1868-1869) and "Textbook of Russian for Tatar elementary schools", written in 1873-1875. Especially brightly, Ilya Ilyich showed himself as a brilliant translator. Thanks to his efforts, contemporaries got acquainted with many famous literary works, such as Torat Gaadam (Nachal Etika) and Kivshono Shel Olam (World Secrets), in which Ilya Kazas presented translations of the shortened and revised works of French authors P. Jeanne and J. Simone. Edited the Karaite magazine "Davul" ("Baraban") and the Simferopol newspaper "Taurida", published in Odessa.

The wife was on the cousin of the Karaimi Gaham S. M. Panpulova Bubyush Berakhovna Panpulova, had 8 children. Buried in the Karaite cemetery of Yevpatoriya. A tombstone from his grave is located in the lapidarium of the Karaites kenas in Yevpatoriya.

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Casas Mikhail Markovich (1896-?) - Soviet scout.

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Kazas Mikhail Moiseevich (1889-1918) - nephew of I. AND. Casasa, an artist, a painter, a graphic artist, was born in Sevastopol, died during the revolution.

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Kazas Mikhail Mikhailovich - former chairman of the Moscow Cultural and Educational Society of Karaites, corresponding member of the RAEN

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Calfa Alexander - Doctor Physmat of Sciences.

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Calfa Aleksey Isaakovich (1919-1980) - famous doctor, deputy of the city council (Evpatoria). He graduated from the same school as his father (Isaac Abramovich Kalfa) and, following in the footsteps of his father, entered the Crimean Medical Institute, which he graduated in the summer of 1941, in the early days of the war.

They did not have time to take him into the army, and he remained in the occupied Eupatoria. I had to hide in order to save myself, and, most importantly, the Jewish wife, being in Yevpatoriya, then in Simferopol. Everything worked out safely. In the spring of 1944, Crimea was freed from Nazi invaders.

In the very first days, Alexei Isaakovich was drafted into the army. Together with their friend, Karaim, Dr. Jigit, they reached Lithuania. Kalfa served first in the medical battalion of the 4th Impact Army, then in the 3rd mechanized corps. He fought in the Baltic states, ended the war in Koenigsberg. After the war A. Kalfa served in Zaporozhye for some time, then returned to his native Evpatoria, settled in the hereditary house and began working as a resident doctor in a children's city hospital. Alexey Isaakovich possessed the rare talent of a diagnostician, was a continuation of the traditions of the Russian school of family doctors and a bright, charismatic personality. Like his father, he did not know fatigue at work and never refused to help people. Even on weekends, he must have run to the hospital to visit the most serious patients. On weekends, patients came from the area,and he must have helped them. Like his father, he worked in the same hospital all his life.

Kalfa paid great attention to public work, was a constant deputy of the Evpatoria City Council, headed the standing commission on health, social security and resorts.

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Calfa Isaac Abramovich (1896-1950) - a famous doctor (Evpatoria). He graduated from the medical faculty in Odessa in 1916. He served as a military doctor in the Carpathians, where the most severe battles took place. After the war ended, he returned to Yevpatoriya, went to work in an infectious hospital, where he worked until the end of his days. He was a good doctor and treated the entire leadership of the city. The Evpatorians respected Dr. Kalf very much and trusted him. He never took money from sick people. Helping others, unfortunately, Dr. Kalfa could not help himself: he died of tuberculosis. For excellent work, Dr. Kalf was awarded the title: "Honored Doctor of the Crimean Autonomous Soviet Socialist Republic", "Excellence in Healthcare Eupatoria. " A memorial plaque hangs on the building of the children's hospital in Yevpatoriya, which says: "In the children's hospital in The doctors of Calphus I worked wholeheartedly. AND.(1896-1950) and Calfa A. AND. (1919-1980). "

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Calfa S. (1893-1979) - ophthalmologist, professor.

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Kapon-Ivanov Valentin Gavrilovich - composer, conductor, member of the National Union of Composers of Ukraine, Honored Worker of Culture of Ukraine, President of the Kharkov Karai National Cultural Society "Karai".

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Katyk Abram Ilyich (1860, Evpatoria - 1936, Moscow) - an outstanding production organizer and merchant, was famous not only in Russia, but also in Western Europe; outstanding figure of the Moscow Karaite community.

The son of the poor Karaites of Yevpatoriya, with a lower Karaim and general education. Katyk is the initiator and main founder of the world created by him together with his brother Joseph Ilyich Katyk

(1662-1923) around 1890 in Moscow, the greatest sleeve factory in the world, which existed before the transfer of Moscow to the power of the Soviets.

He took an active part before the revolution and in the life of his fellow tribesmen. Being constantly elected Chairman of the Management Board, for many years he stood at the head of the Moscow community, which treated him with exceptional respect and for which his word was crucial. Then he was one of the main founders of the Moscow Karaite Charitable Society for the Promotion of Poor Karaites, whose permanent Chairman of the Board he was from the day he was founded (1907) until his abolition (1917) and which also greatly benefited.

Belonging to the progressive part of the Karaites, A. AND. Katyk, along with there, was distinguished by deep patriotism, a generous responsiveness to all the needs of his people, serving as an example for many in this regard, and broad charity, providing material assistance and all kinds of support, whoever would not turn to him, regardless of his nationality, but especially the student youth.

After the October Socialist Revolution, he was accepted into the Soviet service and for several years he was a commercial director in the Council of Poland and Trade in Moscow. He went abroad twice in the service, and he completed all the tasks of the Soviet government honestly and accurately, fully justifying the trust placed in him. He spent his last years in need, which served as the main cause of his death.

He was married to a karaimka from a poor family and left behind two sons and one daughter raised in a European spirit.

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Katyk Aron Ilyich (Sariban-Katyk) (April 25 (May 7) 1883, Evpatoria - May 20, 1942, Leningrad) - an outstanding Karaite writer, teacher and public figure, first gas station (priest) with higher education. Born in the family of a midrash teacher (Karaime elementary school).

Excellent graduated from the Alexandrovsky Karaimeological School in his hometown, where he was a student of the great Karaites enlightener I. AND. Casas. In 1902-1904 he served as a midrash teacher in Sevastopol. In 1911 he graduated from the Faculty of Philology of Novorossiysk University in Odessa, received a diploma of I degree (a diploma of "Will according to the teachings of Schopenhauer"). From 1912 to 1916, Katyk served as a senior gasman and teacher in Feodosia. In 1916, Katyk moved to Yevpatoriya, where he was appointed inspector and teacher of common subjects at the Alexandrovsky Karaitesky Theological School, established in 1895, as well as a junior gasman and a member of the Tauride and Odessa Karaite Spiritual Board.

From 1917 to 1918 he edited "Izvestia of the Tauride and Odessa Karaite Spiritual Government." In the early 1920s, Katyk moved to Moscow with his family, fleeing the terrible famine that swept Crimea. In Moscow, from 1922 to 1928, he served as a senior gas station and teacher of a Karaite elementary school.

Katyk took an active part in the life of the Theodosi, Eupatari and Moscow Karaite communities, as well as in the Karaite meetings and national congresses, from 1917 until the abolition of the Karaite spiritual rule in Crimea. Speaking with reports, he made a great impression on the audience thanks to his diverse education and outstanding oratory talent.

While living in Moscow, Katyk first worked as a teacher of Russian language and literature, then as a corrector in the publishing houses of the Society of Former Polytatorzhan and North Asia. In 1932, he moved with his family to Leningrad, where he worked as a teacher of mathematics in educational institutions, as well as a corrector in the publishing houses Young Guard and Art Literature.

The last place of his work was the Leningrad Law Institute, and which since 1938 he taught the Latin language.

Katyk died in 1942 from the depletion in the 60th year of life in the besieged Leningrad.

In 1911, for the magazine "Karaimi Life", he wrote his "Notes of the Midrashnik" and the story "Teacher". His comic poem Sultan Tota (Tetushka Sultan, Karaite Life, 1911) was popular in Evpatoria, the then cultural center of the Karaites. Katyk was the author of the unpublished story of "Musa Burma", which was a continuation of the "Note of the Midrashnik". They have written a wonderful poem of memory I. AND. Casas. In mixed Karaites with Russian, under the pseudonym "We" published the "Song of the Eupatorian pyrozhnik Kara-Moshu" // "Karaimi life", 1912.

In 1912, he wrote his first play - the drama "Who is right." In it, he reflected the problems of the struggle of two generations: fathers and children. Initially, the play was written in Russian and published in Theodosia, and was subsequently translated into Karaite.

In the play "Alyshmagan head kalpak yarashmaz" ("The hat does not climb on its unusual head"), he ridiculed those people who seek only purely external European manners and costumes. In 1913, in the journal "Karaime Word" they published "Notes of the Groom", full of satire and humor.

In 1918, he wrote his famous comedy "Yaddes" (in 2 acts, published in Yevpatoriya in Russian transcription in 1919). It was first staged in the hall of the Alexandrovsky Karaite Spiritual School and enjoyed great success among the Karaites. There were many Karaite proverbs and sayings, songs and dances in it. Katyk wrote so about his play: “Currently, when love for the works of our native antiquity dies so quickly among us, when these works are forgotten and disappear, I would like my little Yaddes to arouse at least some readers' interest in the treasures of the Karaites medical school (handbooks of folklore). If, in addition, Yaddes gives someone a little fun, I will be completely satisfied. "

The fight of young Karaite teachers for new, European methods of education was dedicated to the one-act play of Yana Yaka Seca Tone "(" New collar to the old fur coat "), written by him in 1918.

The grave consequences of an unequal marriage are presented in his play Mettanasiz (Lessin, 1920, in 3 actions). Katyk’s comedy is also devoted to the problem of marriage: “Amma da kiyuv” (“This is how the groom”, 1923, in the 1st action), “Dynsyznyn hakindan imansiz kelir” (“Slaughter comes from godlessness” or “Found a scythe to stone”, 1924). The last two plays were written by the author already in Moscow. In 1923, the play "Achlyk" ("Hunger") was written, which describes the picture of the starvation death of the family of a Karaima teacher in Yevpatoriya. Subsequently, this play was translated into Karaite.

The tragedy of a young Karaim, who decided to marry a foreigner, is dedicated to the play of Katyk "Donme" ("Departed"). In 1926 he wrote the comedy "Train". In 1927, his last play "Sanky Proletar" ("Lzheproletarian") came out from under his pen in Moscow, which depicts dealers who, under the guise of proletarian origin, do their dirty deeds. Katyk tried to show the life of the Karaites "as it is, with all its positive and negative sides, not taking either the side of the fanatical ultra-nationalists or the side of the implacable Karaite blasphemers."

Katyk's plays were staged in Crimea not only by Karaites, but also by Crimeans, Crimean Tatars. He was the author of a number of humorous poems, one of which is Ayyruv Turkyus (Oda in honor of a divorce) placed in 1927 in the Simferopol magazine "Bizym Yel" ("Our Way"). He wrote the play "Bakhchi-Bazyrgan" ("Fruit Merchant"), and many articles and speeches. His wonderful report "The poetic and philosophical works of Casas as a reflection of his bright personality" remained in the manuscript. In addition, Katyk owns the historical essay for the youth "Roman Circus", dedicated to his teacher I. Casasu (1909), a number of articles, editorials, speeches, original poems in Russian, as well as the story "Notes of the Karaite Schoolboy."

Katyk placed his works in the magazines "Karaimi life", "Karaim word", "Bizim Yol", "Izvestiyah of the Tauride and Odessa Karaite spiritual rule", published under the actual editors of Katyk in 1917-19 in Yevpatoriya, and other Crimean periodicals. Many of his works, ch. fr. plays and poems remained in manuscripts. Katyk's report "The Poetic and Philosophical Works of I.I." remained unprinted. Casas as a reflection of his bright personality ", made by him on January 15, 1917 in the AKDU assembly hall in honor of Casas, on the occasion of the 5th anniversary of his death.

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Kefeli Avragam (Alexey) - composer, kenassa gas station in Ashdod.

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Kefeli Aleksey (Alankasar) - a young Kiev composer, prepared a collection of Karaite religious and secular melodies.

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Kefeli Valentin Ilyich - Director (1989-1996) of the Institute of Soil Science and Photosynthesis of the Russian Academy of Sciences, Chairman (1988-1996) of the Board of Directors of Pushchino, Pushchinsky Scientific Center of the Russian Academy of Sciences, Moscow Region.

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Kefeli Igor Fedorovich (b. November 18, 1945) - specialist in the field of sociology of philosophy, cultural studies, philosophy of science and technology, doctor of philosophical sciences, professor.

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Kefeli Joseph Moiseevich - senior gas station of the Odessa Kenass in 1914.

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Kefeli Sima Iosifovich (1821-1904) - an outstanding urban and Karaite public figure in Sevastopol, held the position of a vowel (1854-1897), was elected deputy of the mayor many times, often performed the position of the mayor himself.

He was nicknamed the "Karai Pericles", had exceptional popularity and universal respect. Kefeli graduated from the Karaim school "midrash".

Kefeli was the creator and first director of the local city bank, where he worked for 12 years, he was a member of the accounting and class committee at the Sevastopol branch of the state bank until 1902. Kefeli was also the creator of the local Society for Mutual Credit and the city assembly and was an honorary member of almost all local charities. Fulfilling elected posts in the city government, in addition, he was a member of the military and representative presence and director of the prison committee, and then he was in charge of the food of wounded soldiers and the construction of premises for them. For his civil merits, he was awarded a number of orders from Stanislav 3rd degree to Anna 2nd degree.

Participation in the Crimean War: Kefeli became famous for his military "advances, outstanding courage and selfless patriotism, which he showed on the Sevastopol bastions, taking personal part in the defense of the city from a formidable artificial enemy to a difficult year of a memorable siege during the Crimean campaign, setting his breasts with enemy bullets along with military ranks. And not without reason, Kefeli was honored to contemplate his portrait in the halls of the local museum of defense in a host of images of

glorious heroes who immortalized the Russian name on the strongholds of Sevastopol "(Journal" Karaite Life "). For his outstanding services and participation in the defense of Sevastopol, Kefeli was awarded medals: gold - on the Annenskaya ribbon, silver - on the St. George's ribbon and bronze - on the Andreevsky ribbon, as well as a cross in memory of the siege of the city.

In addition, he was granted the right to wear an uniform on an equal basis with military officials.

Kefeli also participated in the Turkish War (1877-1878), for which he received a gold medal on the Andreevsky ribbon.

WITH. AND. Kefeli also took an active part in the life of his community.

"There was not a single more or less major case in the local community, not a single vital issue that would be resolved without authoritative instruction C. AND. Kefeli From the youngest years of his long-term, experienced life, he played the role of local Perikl, whose voice was obedient to all his fellow tribesmen, and was considered the most useful member of all Karaite educational and charitable institutions to which he always provided great material support "(B. WITH. Elashevich).

"According to the observation of contemporaries, he was distinguished from nature by a bright mind, high nobility, extraordinary accessibility and generous responsiveness to the needs of anyone who would turn to him. He gained exceptional popularity and universal respect among the diverse urban population and had for many years a decisive influence on all urban and public affairs. And therefore the death of S.I. Kefeli plunged into deep sadness all the Sevastopol Karaites, who hotly mourned him as one of the most worthy representatives of the Karaite people, who for more than half a century served as the head of the region and the pride of their community. Thus, standing at the head of his community until old age, S. AND. Kefeli provided invaluable services to his tribal brothers as a wise adviser, leader and advocate of national interests. "

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Kefeli Haji is a general, as in Y.I. Kefali after the revolution - in emigration.

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Kefeli Efraim Yakovlevich -shamash Odessa kenassa in 1914.

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Kefeli Yusup Moiseevich (1842-1927) - senior gas station of the Odessa Kenassa.

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Kefeli Jacob Joseph (1876-1962) - military doctor, general, participated in the Russo-Japanese War. The hero of Port Arthur, doctor of medicine, general and the last representative of tsarist Russia in an international organization (International Sanitary Council for the Middle East - dissolved in 1923) during the civil war commanded the military sanitary base in Constantinople. In Paris, I. Kefeli led a meeting of fleet officers, participated in the life of the Crimean Karaites community and published a number of works on the history of the Russian Navy, medicine, the October Revolution, etc.

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Kobetsky Simon (1855-1933) is the founder of secular Karaite literature.

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Kobyatskaite Galina is a Lithuanian diplomat.

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Kogen Solomon is a wealthy Kiev karaim, owner of a tobacco factory in the late 19th century. paid for the construction of the prayer house of the Karaites - Kenasas (architect Vladislav Gorodetsky).

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Kojak Azariy Yufudovich (1907-83) - Russian graphic artist. He studied in Vkhutein with V.A. Favorsky, then in 1931 he graduated from the Printing Institute, and later did not teach for long in it. He worked as a designer, stage designer, in 1949-53 deputy. chief artist of the State Historical Museum. He did a lot of book illustration: among the works published with the graphics of Kojak, “Journey from St. Petersburg to Moscow” Radishchev, “The womb of Paris” Zola, “Lady with the dog” Chekhov, “Zvezda” Kazakevich. A special place in the work of the Kojak illustrator is occupied by the first edition of the trilogy of William Faulkner (1963): novels "Girl", "City", "Osobnyak". The original work of Kojak has many landscapes, both Crimean and Moscow, often written in colored pencils, watercolors, gouache.Kodjak also wrote still lifes, he owns several self-portraits. After the death of the widow of Kojak in 2007, art historians gained access to a significant layer of work, still hidden in the family archive, - this is a canvas with nude female nature. In its aesthetics, Kojak is close to the French post-impressionists - Cezanne, Matisse.

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Kozyrovichius Romualdas is a Lithuanian diplomat.

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Kokenai Boris Yakovlevich (December 20, 1892, Theodosius - July 24, 1967, Rostov-on-Don) - researcher of the history and culture of the Karaites, collector of antiquities.

It came from the clan of the Karaite gaham I. WITH. Kokenaya. His father, Jacob Markovich Kokenai, worked as a teacher at school. Boris graduated from five classes at the Feodosia High School, but was forced to stop his studies due to illness. After that, for several years he worked as a teacher in rural schools in Crimea. After the establishment of Soviet power, he joined the Theodosius Teacher Institute, but during his famine in 1921-1922 he emigrated to Rostov, where he worked as a telegraphist.

He owned the Karaite, Crimean Tatar, Turkish, Arabic and French languages. The author of the Kara-Russian dictionary. Articles B. Kokenaya on the history and culture of Crimean Karaites was published in the magazines "Mysl Karaimska", "Karaj Awazy", "Onarmach".

Living in 1942 in occupied Rostov, B. Kokenai, together with lawyer M. Demidov, explained to the occupation authorities the question of the ethnicity of the Karaites. He translated into German the excerpts of his own composition "Crimean Karaites", and thereby contributed to the deliverance of the Karaites from destruction.

Archive B. Kokenaya, including a valuable collection of ancient manuscripts, books, folklore material, are located in the library of Vilnius University and in the department of the Institute of Oriental Studies in St. Petersburg.

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Krym Samuil Avraamovich (1835-1898) - a prominent Karaite public figure, teacher. Together with I. AND. Kazas graduated from the Karaite theological school "Aben-Yashar" of Lutsky in Yevpatoriya. For a

long time he was the city head of Theodosius: he was the founder of the feudosian city bank, in which he served as director for 15 years. For 16 years he was elected to the post of honorary justice of the peace, was the chairman of the Theodosian Congress of Justices of the Peace. Crimea is the father of a famous public and political figure, the scientist Solomon of Crimea (see).

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Crimea Solomon Samoilovich (1867-1936) is a famous public and statesman, the son of Samuel Crimea. Prime Minister of the Government of Crimea in 1919.

The agronomist scientist, philanthropist and patriot, he did a lot for the development of the economy and culture of Crimea, was the initiator of the creation and the actual founder of the Tauride University. His contemporaries spoke of him as an extremely intelligent, Darovite and the most brilliant person.

He graduated from the school of Aben-Yashar Lutsky, Moscow University and the Petro-Razumov Agricultural Academy, having received the profession of an agronomist. Heading the agricultural society in Crimea, he did a lot for the development of gardening and viticulture of the region. He participated in many charitable foundations, founded scholarships, financed the activities of the Karadag scientific station, archaeological excavations on the peninsula, and publishing.

WITH. Crimea was a member of the State Council and the State Duma of the Russian Empire, headed the Tauride provincial Zemstvo. At the most difficult time for Crimea, in 1919, when there was a Civil War led by Solomon Crimea, the Crimean regional government, despite the land blockade, managed to ensure a relatively prosperous existence on the peninsula.

Creation of the Tauride University: the main thing of his life is S. Crimea considered the creation of a university in Crimea. In 1916-1918, he gave a lot of labor, energy and personal funds. He drafted in August 1916 a bill to open a university in Crimea was supported and signed by about 30 members of the State Council: Prince E. N. Trubetskoy, Count A. Tolstoy, Academicians V. AND. Vernadsky and S. Oldenburg et al. In July 1918 S. Crimea Gubernsky Zemstvo was elected chairman and permanent member of the Board of Trustees of the University. On October 14, 1918, the grand opening of the university took place at the Dvoryan Theater of Simferopol. All those present met the appearance on the rostrum C. Crimea standing, applause in recognition of its merits at the opening of the university.

In Soviet historiography about C. Crimea is mentioned negatively, briefly and perverted. His role in creating the University of Tauride was reflected in essay A. M. Markovich in 1919. Then, as it were, they forgot about it, and only in 1993 in the "Essays on the History of Simferopol State University" for the first time in the section "Creation of the Tauride University" Professor P. AND. Garchev cited factual materials covering the activities of S. Crimea to create a university. Other information on the activities of C. There was no Crimea in Soviet literature, it's time to recall it, especially in connection with the upcoming 80th anniversary of the University of Simferopol.

Later, being in forced emigration, he did not leave the university with attention - he helped with devices, manuals, and literature. Supported other scientific institutions of Crimea. In 1928, the genealogy of the Crimean clan was published in Paris.

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Kukizov David bin Mordechai (1777-1855) - author of theological work "Tsemakh David" ("Rostok David"), opponent I. Sh. Lutsky, see

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Kukizov Mordechai bin Nisan - in 1699 wrote 2 works on karaimstvo, one of which was an answer to questions by Charles XII of Sweden. The relative of Mordechai, the prolific writer Joseph bin Shmuel ha-Mashbir, became the haham of Galich, laying the foundation for the Karaite dynasty of the Hahams of Galicia.

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Kumysh Marina - Olympic champion Seoul, volleyball player.

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Kutaysova V.A. - Candidate of Historical Sciences, Head of the Department of Antique and Scythian Archeology of the Crimean Branch of the Institute of Archeology of the National Academy of Sciences of Ukraine. The author of more than 80 works, including about the city head of Yevpatoriya Duvanova.

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Kushul Semit Isaakovna (June 1, 1906, Yevpatoriya - 1996) is a leading caraimist, a collector of the material and spiritual heritage of the Karaite people, the first laureate of the prize to them. AND. AND. Casas, awarded by the Crimean Cultural Foundation for outstanding services in the development of the culture of its people. Education is an incomplete higher education. The author of a number of interesting works and publications, including the archaeologist A. WITH. Firkoviche. Communicated with S. M. Shapshalom, N. AND. Baskakov, B. I AM. Kokenai and many other Karaite figures. Collected B. I AM. Kokenai and S. AND. Kushul valuable Karaite and Rabbanite manuscripts constitute a separate fund stored in the manuscript department of Vilnius University in Lithuania. In the name of C. AND. Kushul named the Karaite Museum in Yevpatoriya, operating at the kenassas.

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Levy Yufud is the owner of a tobacco store, "Turkish-fed," a friend of the writer I. Ilf, who served as the prototype of Ostap Bender.

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Levy-Babovich Tobia Sima (1879-1956) - gas oil in Sevastopol in 1910-1930. After the closure of the kenass in the USSR in 1934, he became the main gasman in the Kairam community of Cairo and performed his duties until his death in 1956. He was one of 3 people who were entrusted with writing the history of Crimean Karaites. Bobovich believed that the Karaites are descendants of the ancient Turks, which is why he entered into heated debate with the Egyptian Jewish Karaites. Saved the ancient Karaite scrolls.

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Leonardov Abbatiy Lvovich (b. 1923) - champion of Ukraine in wrestling. Node of the Gulag.

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Lutsk Abraham bin Joseph Shlomo / Ibn Yashar (1792, Lutsk, - 1855, Evpatoria) - Karaite law teacher and poet. Wrote in Hebrew. Around 1802, he lived in Yevpatoriya, where his father, Joseph Shlomo bin Moshe (ha-Yashar; 1770, Kukizov, near Lviv, - 1844, Yevpatoria), was invited to the post of spiritual mentor of the Karaite community. In his youth, Lutsky served with the Karaite merchant in Istanbul, where he studied a lot of Talmud, rabbinical literature, as well as languages. In 1827 he replaced his father, who is with S. Babovich (1790-1855) went to St. Petersburg to talk about the liberation of the Karaites from military service; Upon learning of the success of the petition, Lutsk composed a wasp in honor of Nicholas

I. She was sung in a kenass (Karayim synagogue) along with a prayer written about the same event by his father (printed in the last book about the mission to St. Petersburg "Iggeret Tshu "at Israel" - "Message on the salvation of Israel", 1840, published with a parallel translation into the Karaite language A. Firkovich, author's brother-in-law). In 1835, Lutsk was elected the spiritual mentor of the community (after his father left for Eretz Yisrael in 1831), but he soon resigned and in the same year founded a religious school in Yevpatoriya, the most authoritative among Russian Karaites. In 1837, Lutsk published a treatise on the marriage law of the Karaites "Iggeret zug ve-nifrad" ("Message about the couple and the loner"), in which he discovered a deep knowledge of the Karaite sources and the ability to extract the necessary evidence from them. In terms of presentation, his work is approaching rabbinical compositions. Six Lutsky pyutas are included in the Karaite prayer book. published with parallel translation into the Karaite language A. Firkovich, author's brother-in-law). In 1835, Lutsk was elected the spiritual mentor of the community (after his father left for Eretz Yisrael in 1831), but he soon resigned and in the same year founded a religious school in Yevpatoriya, the most authoritative among Russian Karaites. In 1837, Lutsk published a treatise on the marriage law of the Karaites "Iggeret zug ve-nifrad" ("Message about the couple and the loner"), in which he discovered a deep knowledge of the Karaite sources and the ability to extract the necessary evidence from them. In terms of presentation, his work is approaching rabbinical compositions. Six Lutsky pyutas are included in the Karaite prayer book. published with parallel translation into the Karaite language A. Firkovich, author's brother-in-law). In 1835, Lutsk was elected the spiritual mentor of the community (after his father left for Eretz Yisrael in 1831), but he soon resigned and in the same year founded a religious school in Yevpatoriya, the most authoritative among Russian Karaites. In 1837, Lutsk published a treatise on the marriage law of the Karaites "Iggeret zug ve-nifrad" ("Message about the couple and the loner"), in which he discovered a deep knowledge of the Karaite sources and the ability to extract the necessary evidence from them. In terms of presentation, his work is approaching rabbinical compositions. Six Lutsky pyutas are included in the Karaite prayer book. but he soon resigned and in the same year founded a religious school in Yevpatoriya, the most authoritative among the Karaites of Russia. In 1837, Lutsk published a treatise on the marriage law of the Karaites "Iggeret zug ve-nifrad" ("Message about the couple and the loner"), in which he discovered a deep knowledge of the Karaite sources and the ability to extract the necessary evidence from them. In terms of presentation, his work is approaching rabbinical compositions. Six Lutsky pyutas are included in the Karaite prayer book. but he soon resigned and in the same year founded a religious school in Yevpatoriya, the most authoritative among the Karaites of Russia. In 1837, Lutsk published a treatise on the marriage law of the Karaites "Iggeret zug ve-nifrad" ("Message about the couple and the loner"), in which he discovered a deep knowledge of the Karaite sources and the ability to extract the necessary evidence from them. In terms of presentation, his work is approaching rabbinical compositions. Six Lutsky pyutas are included in the Karaite prayer book. In terms of presentation, his work is approaching rabbinical compositions. Six Lutsky pyutas are included in the Karaite prayer book. In terms of presentation, his work is approaching rabbinical compositions. Six Lutsky pyutas are included in the Karaite prayer book.

His father, along with the publications and comments of the works of medieval Karaite authors, owns the compilation of the Karaite calendar (published in 1858 on 1859-1901) and numerous liturgical verses (piyuts), prayers and hymns, of which 17 (or 18) also entered the Karaite prayer book.

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Lutsky, Simha Yitzhak bin Moshe - the author of "Ora Tsaddikim" ("The Way of the Righteous"), who settled in Chufut-Kale (1750), which sets out the history of Karaite and gives an overview of the activities of Karaite scientists in various countries; an alphabetical list of all Karaite works is attached to the treatise.

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Lutsk, Joseph Shlomo bin Moshe - wrote a series of halachic works, the most important of which is the commentary on the "Sefer ha-mivhar" by Akharon bin Joseph ha-Rofe (see), published under the name "Tirat Kesef" (Silver Palace, 1835).

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Maykapar Samuel Moiseevich (December 18, 1867, Kherson - May 8, 1938, Leningrad) - a famous pianist and composer, teacher at the Petrograd Conservatory, music writer. By origin - karaim.

A versatile gifted musician, he was known as the author of a number of piano plays for children and youth. His cycle of piano miniatures "Biryulki", romances and "Music Hearing" (1900) gained great popularity.

Shortly after birth, the Maykapar family moved from Kherson to Taganrog, where he entered the Taganrog gymnasium. He began to do music from the age of 6 at G. Malla. In 1885 he moved to St. Petersburg and entered the conservatory, where his main teachers were I. Weiss (piano), N. Nightingales (composition). At the same time he studied at the Faculty of Law of St. Petersburg University (graduated in 1891). At the end of the conservatory in 1893 (Cesie's apprentice), until 1898 he improved as a pianist led by T. Leshetitsky, and performed in Berlin, Leipzig, St. Petersburg, Moscow and other cities.

From 1898 to 1901 he performed in concerts with L. Auer and I. Grzhimali. In 1901 he founded a music school in Tver. From 1903 to 1910, living mainly in Moscow, he was engaged in concert activities, and systematically performed in Germany. He took an active part (secretary) in the work of led by C. AND. Taneev of the Moscow scientific and music club. From 1910 to 1930 he taught piano at the St. Petersburg Conservatory. He was the initiator of the performance of 32 Beethoven sonatas in concerts (for the first time in 1927).

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Maletsky Phinehas Aronovich (Pinajas Aronovich Maletsky; 1852-1925) - an outstanding scientist, teacher, rector and folk figure of Lithuanian Karaites.

The son of an educated father and a student of the Trok Gazan Ananiya Abrahamovich Abkovich, Maletsky was a Karaite teacher and senior gasman in Trakai (Troki) and Vilnius (Vilno) and in 1894-1902 served as the Trotsky Karaita gaham.

He donated funds for the construction of a beautiful Moorish-style kenassa, a brothel and a school in It is guilty, as well as for the construction of the school, the content of its teacher, the restoration of the kenassa and the putting in order of the ancient cemetery in The tracks; donated funds for publication in Vilna of the Karaite books under its editorship:
o prayer books in ancient biblical language in 4 parts in 1892, reprinted from the Vienna edition with some modifications; o prayer books, translated into Russian by A.Ya. Penbek, in 2 parts (1st part - for the whole year; 2nd part - on "Iom Kippurim" - "Day of forgiveness" (Great post) (called "Glas Yakov" ("Col Yakov")), in 1910 in the city Vilna; o "Runne Falletna" ("Pes) - a collection of liturgical works of the Karaite authors on the day of Lent (Iom Kippurim) - in the exemplary translation of Maletsky into the dialect of Lithuanian Karaites in 1890, etc.

In recent years, Maletsky worked as a censor in the Vilna Committee on Press Affairs and through his hands passed all the appeared publications in Hebrew. Among contemporaries, Maletsky was one of the few most scientists and developed specialists in Karaite issues. He was a gifted folk teacher and preacher and played a huge role in educating a number of generations in the northwestern region in the Karaite spirit ..

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Malinovsky Rodion Yakovlevich (November 23, 1898, Odessa - March 31, 1967, Moscow) - Soviet military leader and statesman, Marshal of the Soviet Union (1944); the Yassko-Chishinev operation and

the liberation of Romania are associated with his name. Twice Hero of the Soviet Union, People's Hero of Yugoslavia.

In 1957-1967, the Minister of Defense of the USSR is considered the best Minister of Defense.

He was brought up by his mother. In 1911 he graduated from a parish school. Then, leaving the family, he wandered and wandered for several years. In 1914, he persuaded soldiers traveling to the front of the First World War to take him to the military echelon, after which he was enlisted as a volunteer in the machine-gun team of the infantry regiment. In October 1915 he was wounded and received the first battle award - the St. George's Cross of the 4th degree. In 1916, as part of the Russian Expeditionary Corps, he was sent to France, fought on the Western Front, was again wounded and received French awards.

Returning to Russia only in 1919, he joined the Red Army and took part in the Civil War on the Eastern Front against the troops of Admiral Kolchak. The war went from the platoon commander to the battalion commander.

He studied at the Academy. M. AT Frunze, and after staying in Spain as a military adviser during the Spanish Civil War (pseudonym "General Malino"), became a teacher at this academy (until March 1941).

The war was met as the commander of the 48th small-scale corps of Odessa VO, located in the Moldavian city of Balti. At the beginning of the war, despite a number of defeats, he managed to maintain the foundation of his army and showed good command skills; then he commanded the 6th Army, and in December 1941 he was appointed commander of the Southern Front. On January 18, 1942, the South and Southwest fronts were dropped, with the active participation of Malinovsky, by the German front in the Kharkov region by 100 km.

On July 28, Malinovsky was appointed commander of the 66th Army east of Stalingrad. In December 1942, he was transferred (after a short stay on the Voronezh Front) by the commander in the 2nd Guards Army, who played an important role in surrounded by the 6th Army of Paulus and the victory in the Battle of Stalingrad. Since March 1943 he commanded the South-Western Front, from October 1943 renamed the 3rd Ukrainian Front.

From December 1943 to April 1944, the Malinovsky front liberated most of Ukraine, including Kharkov and the hometown of the commander Odessa. In May 1944, Malinovsky was transferred to the 2nd Ukrainian Front, which, together with the 3rd Ukrainian Front (under the command of Tolbukhin), continued the offensive in the southern direction, defeating the troops of the German army group "South" during the Yasko-Chisinau operation. After that, Romania left the alliance with Germany and declared war on it. September 30, 1944, on the proposal of S. K. Tymoshenko Stalin, Malinovsky was awarded the title "Marshal of the Soviet Union." Cavalier of the Order of Victory (1945).

Having ended the Great Patriotic War in Czechoslovakia, Malinovsky was transferred to the Far East, where during the Soviet-Japanese war he entered the command of the Trans-Baikal Front; the front completed the complete defeat of the Japanese units in Manchuria, and Malinovsky was awarded the title Hero of the Soviet Union.

After the war, Malinovsky continued to remain commander in chief in the Far East. In 1957, he became Deputy Minister of Defense G. K. Zhukova, and after his scandalous resignation in October 1957, succeeded him as a minister, remaining in this position until his death. He made a great contribution to strengthening the combat power of the USSR, to the strategic rearmament of the army. Its role in space exploration is assessed inconsistently. Colonel General N. P. Kamanin wrote about him: "For more than 10 years, Malinovsky was the Minister of Defense. With it, there was a real revolution in the means of warfare, the Ministry of Defense did a lot for space exploration. Missiles, nuclear power, astronautics - all this is very good, but the role of Malinovsky in the development of these new means is small, especially in the development of astronautics. He was and remained an infantryman, he underestimated the role of

modern technology.The serious lag of our military aviation and astronautics is the result of insufficient attention from Malinovsky to these means of defense. I personally knew Malinovsky since 1944. The fifth assault aircraft corps, which I commanded, was part of the Second Ukrainian Front - the commander of the front was Malinovsky. I appreciated Malinovsky as a talented commander, but I have repeatedly observed his serious mistakes in the role of Minister of Defense. " but I have watched dozens of times his serious mistakes as Minister of Defense. " but I have watched dozens of times his serious mistakes as Minister of Defense. "

He was Minister of Defense longer than anyone else in the USSR and Russia after the war; became the second head of the Soviet military department (after Frunze), who died in this position. Buried in an urn in the Kremlin wall on Red Square. Its bronze bust is installed in Odessa. Malinovsky was part of the group that led the suppression of the performance of the workers of Novocherkassk in 1962. Unrest occurred due to an acute shortage of basic foodstuffs. The performance was brutally suppressed.

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Mangubi Marina Anatolyevna (b. 1966, Moscow) - American artist of Karaitesky descent.

In 1981, she and her family went to the United States. Marina graduated from the University of California at Berkeley with a degree in art and biopsychology, and in 1993 - graduate school at the University of Michigan and received a master's degree in art in painting. Marina Mangubi is currently a professor of painting and graphics in Worcester, Ohio.

From July 14 to July 31, 2000 in the gallery on Starokonyushenny, 39 a personal exhibition "Music on bones" was held. "The impression that produces a relatively small cycle of graphic works on the visitor can be conveyed in such a sequence of words surprise - fragility - eternity," writes L. Costyukov.

"The basis of the engraving cycle is x-ray images, on which later they began to make records with funny melodies. Colored engravings made on the finest rice paper give some colorful, exquisite slightly oiled and very beautiful graphic spots through which you suddenly see something resembling a chest or knuckles, "writes Vera Tchaikovsky.

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Mardkovich Alexander Markovich (February 24, 1875, Lutsk - April 5, 1944, Lutsk) - writer, poet, popularizer of the Karaite language and culture.

Born in the poor family of Mark and Anna, in the motto of Lokshyn. Father moved to Lutsk from Kukizova (Red Island) - he was the last member of that community - and worked all his life as a teacher in elementary school. The Mardkovich family lived on Karaimaya Street, where the whole life of the Lutsk Karaite community was concentrated.

He graduated from elementary school and gymnasium in his hometown. He worked in a notary bureau. In 1901 he left Lutsk, first heading to Brest, and then to Yekaterinoslav. He worked in a notary office and at the same time continued his education at legal courses in Kiev. In 1903, having passed the exam with honors for the right to independently perform the duties of a notary public, he opened his own notary bureau.

He started a family and took an active part in the public life of the local Karaite community. At the same time, two of his works were published in the journal "Karaimi life" (Moscow).

During the revolution in the Russian Empire, the Mardkovich family returned to Poland. And in December 1921 they returned to their homes.

In Lutsk, Mardkovich began working in one of the notary offices, while devoting himself to active social activities.

Social and political activities:
- Giver of the Karaitesky Aleksandrovsky Spiritual School
- Member of the Kenasa Recovery Committee (after 1921)
- Temporarily acting as chairman of the community board
- He participated in the work to regulate the legal status of the Karaites, to prepare the charters of individual Karaite communities and the Charter of the Karaite religious union.

Giving himself the report that the Karaite language is gradually becoming non-existence, in the late 1920s he took the initiative to create a Karaite publishing house. The works published by him were aimed at arousing interest in the past among the Karaites, strengthening traditions and by providing reading materials - also disseminating knowledge of the language.

In 1930-39, Mardkovich published 16 books, of which 11 are in Karaite. In most cases, he himself was their authors, he himself prepared publications for publication and published at his own expense. The end of Mardkovich's activity was laid by World War II.

The main undertaking of Mardkovich, the work of his life was the publication of a caraiming magazine. In 1931-1939, twelve issues were published "Karaj Awazy" ("Voice of Karaima"), containing articles of various subjects, literary works, children's poems and puzzles, information on current events in the life of the Karaite communities in Poland and beyond. Most of the work belonged to Mardkovich himself; in addition, the works of T. were published here. Levy Babovich, Z. Zarakhovich, B. Kokenaya, J. Maletsky, S. Rudkovsky, Sh. Firkovich, poetic works of Z. Abragamovich, S. Kobetsky, Sh. Lopatto, as well as compositions by authors such as Moshe Derye or ribbi Joseph from Derazhoe.

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Minash Evgeny Semenovna (1907, St. Petersburg, Russia - 1972, Paris, France) - artist, founder of the women's union of artists of France, philanthropist.

Father, the famous architect Sima Isaakovich Minash, comes from two Melitopol Karaite clans Minash and Tanatar. Mother - Fani Minash - Crimean Karaimka, lived with Sima all her life and died in Persia (Iran).

Relatives of Zhenya painted a lot. Zhenya's father, Sima Minash, wrote in oil. In Prague, in the private meeting of Khorlinger-Petru, ceremonial portraits of members of this family of work C are stored. Minash.

Minash was born in a wealthy family in St. Petersburg. During the civil war, the family left Russia; lived in Constantinople for several months. She studied in Turkey since the end of 1919. After the family moved to Prague, and then to Paris. There, Zhenya Minash continued her education in 1922 and soon entered the school of painting.

In Paris, with successful assessments, she graduated from the Higher State School of Decorative Arts. The talent of the young artist was immediately noticed. She sent her paintings to various exhibitions of the capital and province several times a year. In 1935, after a great resonance caused by successful exhibitions of the works of Zhenya Minash, reproductions of the artist's paintings were placed in the authoritative magazine "BO-ART".

On the eve of her birthday in 1932, a 25-year-old Minash married Savely Markovich Haji. Soon she moved to her husband in Czechoslovakia, in the city of Pilsen. Her husband, seeing the painted Zhenya Russian boyarin and a Czech in a national costume, admired her talent and advised her to write more often.

In 1946, a divorce was filed with her husband "without the fault of the parties." However, the relationship between Minash and C. Haji remained good. Haji understood that the city of Plzen was not suitable for her talent. He always admired her talent, and, as Zhenya Minash herself wrote to him, he was often the inspirer of her artwork.

During World War II, Gene Minash had to roam around France. With joy, she met the liberation of France from the Nazi invasion. Eight years spent away from Czechoslovakia, and the fame that came over the years made Zhenya Minash settle forever in Paris.

Minash's death was a big loss for art. Before her death, Zhenya Minash saw her Petersburg. R. Geron de Wilfoss, the honorary keeper of the Paris museums, placed in the journal Amater D Ar (01/20/72) a large article about her, where he says: "Everyone who knew her closely loved her as much for her talent as for spiritual qualities ... She went through our world like a trembling star ... We will always mourn her. "

Eugene Semenovna belonged to the category of people for whom hard work was an integral part of life. In 1965, Zhenya visited Moscow relatives. She cried 2 times - recalling her parents and recalling the artist friends who were from Paris (the expression of Zhenya) sent by the Nazis to gas.

In Russia, the name Minash was well known. Even during the life of the artist (in 1964), an article about her appeared in the collection "Publishing House - Book Science", which mentioned that she illustrated the books of Omar Hayyam and Didro.

In April and May 1972 in Moscow, art critic G. L. Fidler read two reports on the life and work of the artist. These reports were a great success.

Everyone who knew personally E. WITH. Minash, they talk about her exceptional kindness, personal charm and responsiveness to another's grief. She helped a lot, and her paintings were always the decoration of charitable bazaars in favor of an orphanage in Montjero.

Until his death E. Minash supported financially E. Brownov.

Zhenya Minash studied in Constantinople (1919) and Paris (1922), where she graduated from the School of Applied Arts (Ecole des Arts Decoratives). After that, she worked on drawings of railing, doors, gates, various iron and bronze parts used in architecture.

Living in Czechoslovakia, Minash thoroughly got acquainted with colorful national costumes, and studied ethnographic material in Moravian Slovakia.

Eugene Semenovna enthusiastically painted on oriental themes, and when she got about twenty of them, she arranged in Paris an exhibition of works on Persian motifs, which was held with great success.

In 1950 she illustrated two books of Bilitis songs.

In 1957, Zhenya Minash illustrated the essay "Rubayat" by Omar Hayyama; for him she made a large number of sketches, recalling her some sketches made in Turkey. At the end of 1957, publisher Marcel Lubino released the book with eighteen illustrations and one screensaver with a circulation of 550 copies. The book immediately became a bibliographic rarity. In February 1958, the National Library in Paris exhibited the book "Rubayat" by Omar Hayyam with illustrations by Zhenya Minash as the best published edition of those published in France in 1957.

Minash, who worked a lot in the style of St. Petersburg Art Nouveau, devoted her work to the problem of monasticism (to the book "Monakhin").

Mostly, Minash wrote with water paints - gouache, watercolors, as they were more in line with her manner. Critics artists have always noted the subtlety of its performance, grace, writing out details and a rare gift of portraiture. "Female Minash once again evokes our admiration for the image of female persons transmitted with extreme aggravated sensitivity, an extremely sophisticated pattern ..." - wrote one of them.

The main theme of her work is beautiful. No ugliness, no decay, but the charm of perfect lines, the charm of soft colors, their joyful harmony, causing retaliatory joy in the soul of the viewer. She loved to write children, slender naked women, expressive female portraits, flowers, fruits and leaves, translated by skillful stylization into lovely patterns. It is interesting that her paintings at exhibitions were sometimes abducted by those who could not acquire them legally; in addition, French aristocrats often invited the artist to their castles to write portraits of children and young girls.

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Minash Sima Isaakovich (December 17, 1877, Melitopol - September 1945, Iran) is a talented Russian civil engineer, architect. It comes from two Melitopol Karaite genera Minash and Tanatarov.

He was married to Fani Minash - a Crimean karaimka who lived with him and died in Persia (Iran) all his life. Sima Minash wrote in oil. In Prague, in the private meeting of Khorlinger-Petru, ceremonial portraits of members of this family of work C are stored. Minash. His daughter, Zhenya, became a famous artist, founder of the French Women's Union of Artists.

In 1895 he graduated from the Melitopol Real School with a certificate of 1st Art. and in 1902 in St. Petersburg - the Institute of Civil Engineers with a gold medal and with the inscription in the assembly hall in gold letters on a marble board. At the end of Institute C. AND. Minash settled in St. Petersburg.

During the civil war, the family left Russia; lived in Constantinople for several months. In 1917, Sima Isaakovich arrived in Paris.

Minash invented a special building material from reeds, the so-called "muralite", replacing brick. Portable (according to the American method) buildings are very quickly erected from it. WITH. AND. Minash is also known for his scientific articles, which he placed in the periodical of engineer architects in St. Petersburg.

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Moshe bin Eliyahu ha-Levi Irushalmi - the head of the Karaite community of Kafa, who visited Jerusalem in 1654-55 with a group of Karaite and Crimean pilgrims, left, in addition to describing his trip, a number of dragos on various religious and halachic issues: about prayer, about the rules of observance of mourning, about the fulfillment of the commandments of the Torah, about charity, etc.

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Naryshkin is a Russian noble family.

The founder of the Naryshkin clan is Crimean Karaim Mordka Kubrat, nicknamed Narysh, or Naryshko, who left for Moscow around 1465. His grandson Isaac was the first to bear the name Naryshkin.

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Neumann Mikhail Samoilovich (March 7, 1905, Sevastopol - June 25, 1975, Moscow) - Soviet physicist, doctor of technical sciences, professor. The main directions of research activity: the study of vibrational electromagnetic systems, radio engineering.

Father is a petty employee, and he was gardening with his wife. In 1922, Mikhail Neumann graduated from the Simferopol general educational technical school, and in 1928 - the physical and mechanical faculty of the Leningrad Polytechnic Institute, having received the specialty "physicist engineer".

In 1926, as a student, he joined the Central Radio Laboratory. Here began his scientific and engineering activities in the field of short-wave transmission devices. Then he began teaching at the University of Leningrad. In 1938, he became head of the department at the Leningrad Electrotechnical Institute. A year later M. WITH. Neumann defended his doctoral dissertation in the field of wobble electromagnetic systems and was approved as a professor.

In February 1941, Neumann, as part of a team of specialists, was seconded by the Gladioprom in the United States to familiarize himself with the work of leading organizations in the field of radio engineering. Soon after the outbreak of World War II, the USSR Government Procurement Commission was organized in the United States, where it was credited for the entire period of the war.

After the war, he headed the Department of Radio Transmission Devices at the Moscow Aviation Institute. Published in 1950, the monograph "Triode and Tetrod generators of ultra-high frequencies" was awarded the State Prize and reprinted in German and Chinese. During his scientific activity, he published about 90 scientific papers, including 6 monographs and a textbook for universities, published in two editions. Mikhail Samoilovich deeply penetrated the problems of new areas of science and technology and put forward original ideas.

For fruitful scientific, pedagogical and social activities, Neumann was awarded the Order and medals, he was awarded the title "Honored Worker of Science and Technology of the RSFSR".

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Ormeli Vladimir Yuryevich - Chairman of the Association of Crimean Karaites "Krymkaraylar" since 2001. In 1971-73, the head of the KFL of the Internal Affairs Directorate of the Crimean Oblast Executive Committee.

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Pavlova Anna Pavlovna (January 31 (February 12) 1881, St. Petersburg - January 23, 1931, The Hague) - Russian ballet dancer, one of the greatest ballerinas of the XX century.

The illegitimate daughter of the laundress Lubovi Pavlova from the Jew of the oligarch of the railway contractor Lazar Polyakov or karaima Shabetai Shamash.

After graduating from the Vaganov School, in 1899 she was accepted into the troupe of the Mariinsky Theater. She danced parts in the classic ballet "The Nutcracker", "The Horse-Horbunok", "Raymond", "The Bayadere", "Giselle". In 1906 she became the leading dancer of the troupe. The joint work with choreographers A. had a great influence on her performing style. Gorsky and especially M. Fokin. Anna Pavlova played the main roles in the ballets of M. Fokina "Chopiniana", "Armida Pavilion", "Egyptian Nights", etc.

In 1907, at a charity evening at the Mariinsky Theater, Anna Pavlova first performed M. Fokin choreographic miniature "Swan" (later "Dying Swan"), which later became one of the symbols of the Russian ballet of the XX century. In 1909, participated in the "Russian Seasons" C. Dyagilev in Paris, who laid the foundation for her world fame. Poster of work B. Serova with silhouette A. Pavlova became forever the emblem of the "Russian Seasons".

In 1910 she switched to that name. the position of the "gastrolers", created its own troupe. She toured with this troupe in many countries of the world. Especially for troupe A. Pavlova M. Fokin delivered several ballets. Among them is "Seven daughters of the mountain king." The last ballerina performance at the Mariinsky Theater took place in 1913, and in Russia in 1914, after which she settled in England and did not return to Russia anymore. According to legend, her last words were: "Prepare my swan costume!"

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Pampulov Moses Aronovich (1801-1884). The leader of the Crimean Karaites, the poet, the vowel of the City Council, for many years was the city head of Yevpatoriya. Helped the famous archaeologist A. WITH. Firkovich in the analysis and translation of ancient manuscripts. Father Gahan S. M. Pampulova, see

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Pampulov Samuel Moiseevich (1831, Nikolaev - December 31, 1911, Evpatoria) - The hereditary Honorary Citizen of Sevastopol, the city head of Yevpatoriya, the Karaite gaham (secular and spiritual head of the Karaites, elected for life). For twelve years, Pampulov was the city head of Yevpatoriya and thirty-two years of the Karaita gaham, combining one and a half years the two highest posts of the mayor of Yevpatoriya and the Karaite gaham.

In 1847, father, Moses Aronovich, moved with his family to Yevpatoriya, since then the whole future life of Samuel Moiseevich has been connected with the Eupatoria. WITH. M. Pampulov graduated from Eupatoria schools - county and Karaites. Being still a young man, Samuel Moiseevich stood out as a very lively, energetic, mobile person, a public figure with a strong will - such features were preserved throughout his life.

During the Sevastopol campaign, he went to war as a brother of mercy and served under the supervision of the famous surgeon Nikolai Ivanovich Pirogov.

After the war C. M. Pampulov held a number of major posts in Yevpatoriya:
1857-1860 - candidate for the post of mayor of Yevpatoriya;
1860-1866 - burgomaster of the city magistrate of Yevpatoriya;
1867-1879 - the urban head of Yevpatoriya.

The city head was elected for three years and could not be re-elected for more than two consecutive terms. Nevertheless, at the request of the inhabitants of the Evpatoria of the Christian faith, Pampulov was elected by the city head of Yevpatoriya for the second, third and fourth triennium.

On November 22, 1916, the Karaite Spiritual Council adopted the decision "On perpetuating the memory of S. M. Pampulova "for which it was necessary to create a national museum with the department" Memory S. M. Pampulova. "

The affairs of Pampulov both at the post of the mayor of Yevpatoriya and as the Karaita gaham served to turn Yevpatoriya, devastated and plundered during the Crimean War, into a cultural and commercial center, and served as an economic foundation for its development in the future. In 1864 he acted as a tireless fighter with hunger in southern Russia. This activity of him was not left without attention of Emperor Alexander II. Until the end of his days, Pampulov carried out socially useful activities in Yevpatoriya.

Like the mayor of S. Pampulov was engaged in the restoration of the city after the war. In 1870, a city telegraph station was opened. In 1870, on his initiative, a parish school for Tatar boys was opened with the study of the Russian language; in the same year, teaching of the Russian language was introduced in the Tatar madrasah. In 1871, work began on the improvement of city streets: correction of potholes, ditches, laying of sidewalks, planting of trees. To do this, fundraising was organized among the population.

In 1874, Pampulov took up the improvement of the embankment in Eupatoria. There were no sufficient funds, but the city of Bakhchisaray was in debtors: in 1837, during the arrival of Emperor Nicholas I there, Yevpatoria allocated Bakhchisaray in a variety of 3 thousand rubles in silver. Pampulov managed to get a refund of this money and spent 1300 rubles from them on the improvement of the embankment.

Pampulov systematically participated in the work of the City Duma, was engaged in the correction of office work in the Duma, the work of the police, justice, adopted city laws, compiled estimates of income and expenses, and compiled statistics on the city.

He gave permits for the extraction and sale of shell stone and other building materials, gave permission for the rental of urban land for three years (during his authority as an urban head).

He was engaged in the development and approval of the internal rules of the city, as well as the market's work schedule, the organization of monitoring it, annually compiled reports on income and expenses.

Thanks to the zeal of Samuel Moiseevich, from 1869 to 1881, male and female industrial enterprises were opened, consisting of three classes and a preparatory department, later transformed into a gymnasium, the second parish school was opened.

He was engaged in the construction of a highway from Yevpatoriya to Sak and a horse-railway from Yevpatoriya to the China station (now the Bitumen station). Pampulov led the city government, distributing responsibilities among its members. All the work done characterizes his activity as progressive and very necessary.

Despite all his busyness, Pampulov during the Russian-Turkish war of 1877-1878 also headed the Eupatorian branch of the Red Cross.

In 1878 he was elected Karaite gaham and remained him until the end of his days. Already being a gaham, Pampulov continued to take part in the public life of the city and receive well-deserved thanks and awards.

As Gaham Pampulov, he had to do a lot of putting things in order in the metric books of the Karaite Spiritual Council, in which there were a significant number of errors.

People often appealed to the Spiritual Council with requests to correct the incorrect spelling of names, patronymics, surnames, dates of birth. Sometimes it turned out that some were recorded twice, others were not recorded at all. The fact is that metric books were kept locally, then transferred to the Spiritual Board, where consolidated books were compiled. Sometimes the mistakes were such that it was difficult to correct them.

Karaites, as a small nation, were liberated in 1829 from the recruit service, but mistakes were made on the ground: the names of the Karaite men led them to be often confused with the Jews, trying to call them into the army instead. Pampulov had to send telegrams to places explaining that the Government Gazette ¦ 24 for 1881 states that "... Karaites are considered completely different faiths from Jews, enjoy all the rights granted to Russians, and therefore cannot be taken into the army in exchange for Jews. Replacing Jews with Karaites is illegal. "

Among the Karaites there were many wealthy people, and therefore there should have been no beggars. During the time of Gaham Pampulov, in 1880, the Society of Guardianship of the Poor was created under the Karaite Spiritual Administration. At his head was the gaham Pampulov himself. The proceeds of the company consisted of cash donations, income from land collateral, loan gains, benefits from the city government, student fees from private educational institutions, income from donations from small enterprises and shops, mills, etc.

The funds received were used to pay for the education of children of poor parents, the maintenance of a girl's craft school, for the treatment of sick people, the purchase of medicines, firewood, coal, flour, for burial, for the maintenance of Spiritual rule.

From the first years of taking office, Gahama, S. M. Pampulov took care of the creation of Karaite temples and houses of worship in all cities under the jurisdiction of the Karaite Spiritual rule. In the 1879-80s, a census of parishioners of the Karaite temples was conducted. By that time there were 28 temples, with 8588 parishioners.

In 1895, the Alexandrovsky Karaite Spiritual School was opened, which prepared gas stations (Karaiim priests), teachers for Karaite primary schools, gave secondary education in Russian and the right to enter higher education institutions.

Since the foundation of AKDU S. M. Pampulov was the chairman of his Board of Trustees, and since July 1896, the Board of Trustees of the Craft School named after WITH. Kogen and supported them financially.

The Russian government equalized the Karaites in rights with all citizens of the Russian Empire. All Russian kings, except Paul I, visited the clan nest of the Karaites of the fortress of Juft-Kale. Many have been to Yevpatoriya, the Karaite gahamas used their location.

On May 15, 1889, the Tauride and Odessa Karaite Gaham Pampulov, as a representative from the Karaite people, attended the coronation of Emperor Alexander III and Empress Maria Fedorovna.

On May 14, 1896 he attended the coronation of Emperor Nicholas II and Alexandra Fedorovna.

On February 9, 1899, he was introduced to State Emperor Nicholas II in St. Petersburg. At the same time, he was awarded the gift of His Imperial Majesty - a golden snuffbox with State Eagle decorated with diamonds.

On June 20, 1900 he received as a gift a photo album with images taken during the coronation of Nicholas II.

On November 5, 1902, Empress Alexander Fedorovna gave S. M. Pampulov's photograph she took personally in Juft Kala, where Nikolai II and S. are captured. M. Pampulov.

January 15, 1904 by decree of Emperor Nicholas II C. M. Pampulov was elevated to the hereditary noble estate of the Russian Empire and was awarded the imperial blessing.

May 12, 1908 was introduced to His Imperial Majesty in Tsarskoye Selo. On April 9, 1910 he was re-awarded with a golden tobacco decorated with diamonds. April 20, 1911 was re-represented to Emperor Nicholas II in Tsarskoye Selo. His merits were marked with more than 20 orders and medals.

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Pandul E.D. (1903-1972) - a popular actor of the Crimean Tatar drama theater, at the same time he was the artistic director and director of the drama club at the Crimean association of the Karaite communities in the 20s. After the war, he participated in the acting troupe of the Sevastopol Theater of the Black Sea Fleet. Then - director of the Drama collective of the Yalta House of Teachers. His family has 3 candidates of sciences: medical, geographical and historical.

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Pastak I. (1894-1965) - agrochemical.

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Peter I is a Russian emperor. According to the mother comes from baptized karaim Naryshko, see http://cyclowiki.org/wiki/

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Pigit Ilya (d. In 1916) - one of the former directors of the factory Samuel Gabay, see, in 1891 founded the "Trading House of the Dukat Tobacco Factory". He bequeathed a significant part of the money earned on tobacco to a device near Yevpatoriya of the Karaita "land paradise" - the Imdat-Pigit agricultural community (Pigit's Help), in which the poorest representatives of the people would receive houses, land plots and everything necessary for arrangement (not implemented due to revolution).

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Polkanov A.I. (1884-1971) - Karaite figure, local historian.

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Polkanov Yu.A. (p. 1935) - Doctor of Geological and Mineralogical Sciences, Academician of the Academy of Technological Sciences of Ukraine, laureate of the state. Ukrainian Prize in the field of science and technology - famous caraimor. The author of a series of works on ethnogenesis, rites, customs, folklore, and the religion of the Karaites. Manages the scientific center of the Association of Crimean Karaites.

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Prik Olga Yakovlevna (born April 23, 1921, Yevpatoriya) - Turkologist, researcher of the Karaite language, candidate of pedagogical sciences (1953), associate professor (1960).

Father Prik Yakov Mikhailovich is an accountant, mother is a housewife.

In 1939 she graduated with an excellent certificate from ¦ 1 in Simferopol. From 1939 to March 1941 - student of the Crimean Pedagogical Institute (faculty of Russian language and literature). The study was interrupted in connection with the occupation of Crimea by German troops.

Located in the occupied territory in Simferopol, in 1943-1944, was associated with members of an underground organization and worked in favor of the Soviet government, which is confirmed by a certificate issued by the deputy. Chairman of the Commission of the OK CPSU (b) for the affairs of clandestine organizations I. Kozlov ¦ 237 dated June 7, 1944.

In 1944, after the liberation of Crimea from the German occupiers, she left for Moscow. It was adopted for the II course of Moscow State University, the Faculty of Philology, the Department of Eastern (Turkic) Languages.

In 1949 she graduated from Moscow State University, received a diploma ¦ 170713, according to which she was awarded the qualification of a scientific worker in the field of philological sciences and a teacher at the university.

In 1953 she graduated from the graduate school of the Institute of National Schools of the Academy of Sciences of the RSFSR with a degree in teaching the Russian language at the national school. The degree of candidate of pedagogical sciences was awarded. Diploma of Candidate of Sciences MK-PD ¦ 00190, issued March 27, 1954.

1953-1992 worked in the direction of the Ministry of Education of the RSFSR at the Dagestan State University at the Department of General Linguistics, then at the Department of Teaching the Russian Language. In 1958-64 she was deputy dean of the Faculty of History and Philology, in 1964-69 - dean of the philfacas. In 1960, the Higher Attestation Commission was approved as an assistant professor. Certificate of Associate Professor MDC ¦ 006338.

In 1969, he was awarded the honorary title of Honored Teacher of the DagASSR School. From 1971 to 1976 - Member of the Scientific and Methodological Council for the Russian Language at the Department of Educational Institutions of the Ministry of Industry of the USSR in Moscow.

Since 1992 retired (personal pension of the RSFSR). He lives with his daughter's family in Israel in Haifa.

A total of 750 printed sheets of monographs, textbooks, articles in magazines and methodological collections (a total of 105 titles) were published.

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Sarach Mikhail Semenovich (September 1, 1910 or April 19, 1909, Moscow - August 14, 2000, Paris) - lawyer, entrepreneur, Karaite philanthropist, academician of the Russian Academy of Natural Sciences, Honorary Citizen of the city of Bakhchisaray.

Sarach was born into a wealthy family, but after the revolution, in 1920, he was forced to emigrate with his parents first to Turkey, and after through Yugoslavia (where he graduated from the Yunker school) to France (where he graduated from the Jesuit monks school for emigrants from Russia, and later - Faculty of Law in Paris in 1936).

Together with most of the other French carait emigrants, he converted to Christianity. He worked as a lawyer, then became an entrepreneur. With the outbreak of World War II, he was drafted into the French army, served as a non-commissioned officer, after which he escaped from captivity, and participated in the resistance movement.

"For the first time, Moscow Karaite society made contact [with M. Sarach] in 1991 regarding the publication of the newspaper. " In 1992, the M. Foundation was established. WITH. Saracha, who in 1994 acquired an official legal status called the "Center for Culture and Development of Karaites" Karaylar ". Sarach funded the publication of the "Karai People's Encyclopedia" (6 of 10 volumes were published, the publication was discontinued due to the death of M. Saracha) and the Karaites newspapers (1994-2002). Its pen belongs to the II volume of the encyclopedia (Religion of Crimean Karaites), as well as many publications about the religion and history of the Karaites. He adhered to the Turkic theory of the origin of the Karaites. "Over the past 5-7 years, he has allocated up to 100 thousand dollars a year to assist the Karaites of Moscow, St. Petersburg, Rostov and Crimea."

Buried in Paris at a cemetery in the Boulogne Forest. The so-called "Yolji-tash" is installed in the Karaite cemetery near Chufut-Kale.

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Sarach Mordechai Simovich (1845-1903) - Karaita public figure, for many years he was the Gabbay (old-timer) of the Karaite community of Yevpatoriya; He was chairman of the Yevpatoriya orphan court. In 1911, an audience was built at his expense in Yevpatoriya. AND. WITH. Pushkin, designed to give public lectures, as well as the building of the city theater. AND. From Pushkin.

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Sultan Joseph Isaakovich (1851-1922) is a Karaitan scientist and teacher who, from an early youth, held the positions of melamed and senior Gazan, and for the last 39 years he served in the Kiev Karaite community.

The son and student of the famous Karaite scientist and teacher Isaac Markovich of Sultansky. He knew well the native and Hebrew languages, theology, as well as the works of the Karaite and Jewish classics. In addition, Sultansky had a beautiful voice - bass and musical hearing and was characterized by rare good-naturedness and a disposing character, which was why he enjoyed universal respect among the Karaites.

Sultansky did not leave scientific works, but he had a great influence on the famous Kiev tobacco manufacturers of the brothers Solomon and Moses Aronovichi Kogenov, and convinced them to allocate funds for the construction of the kenassa, which is one of the best artistic and architectural jewelry in Kiev.

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Sinan-Chelebi-bei-Khoja - was an official of the highest rank and since 1500 served successively to the khanam Mengli Geray, Mehmed Geray, Gazi Herayu and Saaded Geray. High positions were held by his son Yusuf, and then all his offspring, up to half the 18th century. faithfully served the khanam, had a guard, at that time, the title of yeah and for over two hundred years provided significant services to their fellow tribesmen.

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Sultan Isaac Mordehaevich (1824-1899) is an outstanding Karaite scientist, teacher and preacher. His father, Mordechai Sultan, see

For about 60 years, Isaac Mordehaevich worked in the public service as a teacher (melammed) and senior gas station in Odessa, Evpatoriya, Sevastopol, Simferopol and Bakhchisaray. Graduates of his midrash are especially famous:
- I.I. Sinani (author of "Histories of the emergence and development of karism" in 2 parts)
- T. WITH. Levy Babovich (writer)
- Sultan, Joseph Isaakovich and others.

Sultansky thoroughly studied the Karaite Jewish language and literature; he was known as one of the best mitpalleles (singers) of his time, who owned the tenor and knew perfectly the motives of the Crimean Karaites. He wrote a large number of exemplary sermons in the Karaite language, but, unfortunately, they all died.

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Sultan Mordechai bin Joseph (1772-1862) - wrote on theology, history and grammar; one of his students was Shlomo bin Abraham Beim (1817-67), wrote in Russian. ulcer. several treatises about the Karaites.

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Symyt Kushul (1906-1996) is the glorious daughter of the Karaite people, an expert on history and culture.

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Skhariah (Zakharia) Skara is the founder of the life-giving sect. In 1470, several Jews arrived from Kiev in trade affairs, including Skharia (Skara), a Crimean native, Karai, who is influential in his homeland among his co-religionists and a person who is then very educated. He knew St. well. Scripture not only of

the Old, but also of the New Testament; he even knew the creations of the fathers and teachers of the Christian church. In Novgorod, trade was under the auspices of the church; goods, scales and measures were stored at temples. This marked the beginning of the rapprochement of Jewish merchants with Novgorod clergy. The shegolism that had been preserved in Novgorod in its extreme direction came to deny Christianity and to recognize the One God, whom the sectarians prayed to, looking at the sky.

From here it was not far to the liberal-philosophical Judaism, as were the beliefs of the Karaites. One chronicle of legend gives reason to believe that the first followers of the Karaites, headed by S., were the spiritual faces of Novgorod, if they did not fully share the strigolnic teaching, then sympathized with him in their hearts. Modern evidence is attributed here to the Novgorod priests Dionysius and Alexia, who were distinguished by their minds and education. According to the news posted by Tatishchev under 1491, Skharia was executed by John III in Novgorod along with other rebels against the Moscow Grand Duke.

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Tanatar I. (1880-1961) - geologist, professor.

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Tapsashar Mark Fedorovich (1872, Odessa - 1904, Port Arthur) - the hero of the Russian-Japanese war. Graduate of the Yunker School in Odessa. Lieutenant, headquarters captain. During the siege, Port Arthur commanded the company. Heroically died in a battle known in military history as a Tapsashar counterattack. He knocked out the enemy from his own trenches and fled. Paying tribute to the feat, the Japanese command reported to its emperor about it. At the command of the Emperor of Japan, the hero's checker was placed in the military museum in Tokyo, and after the war he was transferred to Russia. The name Tapsashar is captured in the Karaite folk song about Port Arthur.

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Tiriyaki Viktor Zakharovich - Karaitesky Gazzan, researcher of the Karaite language, religion and culture, laureate of the S. Prize Uh Duvana, leader of the Karaite religious community in Yevpatoriya.

Tiriyaki was born in the city of Yevpatoriya; After graduating from a construction institute, he studied the Karaite religion, history, literature and language. Since 1991, he heads the Yevpatoriya Karaite religious community. On his initiative, a fund was created to restore the Small Kenass in Yevpatoriya. In 1998-1999 he led construction work to restore the monument.

The author of several publications on the religion and history of Crimean Karaites, compiler of a collection of Karaite legends. The collection of legends compiled by Tiriyaki and containing a number of very curious folk traditions is more authentic.

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Tongur Benjamin Semenovich (April 2, 1911, Simferopol - 1967) is a famous biochemist, professor.

Born in a Karaite family: father Tongur Semyon Solomonovich - owner of a tobacco shop, mother Tongur (Kogen) Maria Veniaminovna, graduated from the Simferopol gymnasium, studied singing in Simferopol with singer Bunchikov. In 1922, his father died, and after 2 years, Maria Veniaminovna moved with her children from Simferopol to Samara, to the sisters of Nadezhda and Alexandra. In Crimea, she returned only in 1947, with her daughter and grandchildren. After graduating from school, Benjamin decided to continue his education in Moscow, where he went in 1927. From the age of 16 he "built" himself; his character was called cool.

He studied at the rabfak and worked as a laborer, earning a living, read a lot, attended theaters, museums, and warmly absorbed the capital's culture. Here, Benjamin made even more friends with the writer Anatoly Granberg (they met in Samara), who became for him as if an older brother (he was 7 years older). Often being with the Granbergs and undergoing the beneficial effects of this intelligent family, the young man became a cultural, versatile person over time, with a well-developed literary taste. And Benjamin Semyonovich Tongur and Anatoly Semenovich Granberg (later the most famous screenwriter) carried their friendship through their whole lives.

Among the friends of Benjamin Semenovich were not only scientists, but also artists, directors, art historians. In house A. WITH. Granberg, he met with film director Vsevolod Pudovkin, poet Alexander Galich, playwright Alexander Fayko. At home, he received artists Mikhail Nazvanov, Olga Viklandt and others. Thanks to Antonina Izergina, the keeper of the Impressionists in the Hermitage, he showed the family the paintings of Renoir, Picasso, Leger, Matissa, which were then forbidden for exposure.

In 1934, Benjamin entered the faculty of production technology of the Moscow Institute of Chemical Technology of the Meat Industry, which he graduated in 1939 with a degree in chemical technologist. Then he worked at the Research Institute of the Ministry of Meat and Dairy Industry of the USSR.

It is difficult to say how the life of Benjamin Semyonovich would have developed if there had been no war. But the war has dramatically changed the course of his life, as well as the whole country. The war caught Benjamin Semenovich in Simferopol, where in mid-June 1941 he came to relatives to stay and rest. On June 22, not yet realizing what was happening, he went to the South Bank of Crimea. But already on June 27 he was in Moscow, in the workplace. A month later, together with the institute, he evacuated to Alma-Ata. In mid-November, Benjamin Semenovich was drafted into the army, he quit the institute.

At first he was sent to a military school in Central Asia. After graduating from school and studying for business trips in October 1942, he was sent to serve as an officer in the army near Moscow. At the end of May 1944, their division went camping. In mid-July 1944 they crossed the border of the USSR. His military journey ran from Moscow to the Baltic, through Belarus and Lithuania, Poland and Prussia. In October 1944 they transferred to a new duty station, to another division.

Returning from the front in July 1945, he joined the Institute of Nutrition of the USSR Academy of Medical Sciences (in the summer of 1944 he joined the CPSU). In 1948 he defended his thesis, and in 1954 he defended his doctoral dissertation (on the topic "Receneration of proteins under pressure").

In the summer of 1954, the doctor of chemical sciences Tongur headed the small (7 employees) Laboratory of Biochemistry of the Institute of Experimental Biology of the USSR Academy of Sciences.

In 1961 he became the head of the rather large Laboratory of Nucleic Acids at the prestigious Institute of Medical and Biological Chemistry of the USSR Academy of Sciences, at the personal invitation of its director, academician V. N. Orekhovich. And the new seizure was immediately sent to the international conference on nucleic acids in Paris, a year later he was given an apartment in Moscow, and a year later he was sent on a long scientific trip to England.

In 1962-1964, Tongur, led by Valentina Ilyich Kefeli, completed an intensive English course and went on an internship at the Francis Creek Laboratory in Cambridge (Great Britain), where he lectured on nucleic acids in English.

Tongur worked at the Institute of Medical and Biological Chemistry for 6 years, organized the first All-Union Conference on Nucleic Acids (1959), and published, in addition to scientific work, a number of popular science books (Biologically Active Substances (1960), Polymers - Cell - Life! " (1961), etc.), successfully engaged in the creation of a school of young biochemists (since 1964), etc.

He wrote several science fiction stories (Smith Smith catches a spy, etc.), which were published in the journal Knowledge Force. But special successes in this field of V. WITH. Tongur did not gain and preferred to focus on science.

His personal life after the war was more than happy. In 1946, in the native Ministry of Meat and Dairy Industry of the USSR, Karaita Tongur, as a representative of a very rare nationality, friends introduced one of the Glavkov, Karaitmka Alice Mikhailovna Kefeli, a native Minash (her first husband died in 1941 at the front near Moscow). Two Crimean Karaites instantly found common acquaintances, including among each other's relatives. In 1947 they got married, and lived perfectly together for 20 years. Under the influence of her husband, Alice Mikhailovna in 1953 also defended herself and became a candidate of chemical sciences. Her son from her first marriage, Valentin Ilyich Kefeli, became a doctor of biological sciences, professor, director of the academic institute (Institute of Soil Science and Photosynthesis in Pushchino), and is now a professor-consultant in the city of Slippery Rock (Pennsylvania,USA), a member of the New York Academy of Sciences and the founder of the International Institute of Crimean Karaites. On January 24, 1956, Alice Mikhailovna and Benjamin Semenovich had a son, Sergey, who chose a theater career, see

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Tongur Sergey Veniaminovich (January 24, 1956) - Russian artist of drama, his role: tragic, comedy hero; worked with directors such as O.N. Efremov, A.A. Kalyagin, A.V. Efros. He graduated from the Moscow Art Theater School. M. Gorky in 1977 (teacher - Markov V. P.) And he was admitted to the Art Theater, where he played such roles: Dr. Gaspard Arnery (Three Fat Men - author Olesha Yu.K.), Father (Blonde around the corner - author of Chervinsky A.M.), Artenev (Living corpse) and others.

In 1993 he moved to the Et cetera Theater. Played by Lecturer ("Guidelines for Those Who Want to Marry," by A. Chekhov), Dick Scott (Behind the Horizon, Yu. O`Neill), Pauleta (Maria Stewart - Schiller F.). He is currently participating in the performances: "Gotier is Luciet, or Shoot Immediately!" (Fontane), "Tarelkin's Death" (Kachala).

Alexander Kalyagin about him: "He was an artist of the Moscow Art Theater. He is one of those who "pushed" me into the process of building the theater. I noticed in him the abilities of the organizer, so I asked him to still occupy a very important position in the theater - the head of the troupe. "

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Troki Yitzhak bin Avraham (Itskhak bin Abraham from Trok; p. in 1533, Trakai, Lithuania - mind. In 1594, ibid.) - Karaite scientist. Thanks to his teaching, Troki gained widespread fame among the Karaites; knowledge of Polish and Latin allowed him to conduct theological disputes with Catholic, Protestant and Orthodox ministers of faith. The result of these discussions was his famous apology of Judaism - the polemic anti-Christian treatise "Hizuk emuna" ("Strengthening Faith"), written in Hebrew. The troks did not have time to complete their work.

The reasoned defense of Judaism and criticism of the Christian faith immediately brought his book wide popularity in Jewish circles - a fact unprecedented for composing Karait. The book was distributed in manuscripts, and scribes often supplemented and corrected the text in accordance with their tastes, views and needs of the time, so that existing printed and handwritten copies only partially reflect the original text. The first printed edition of Hizuk Emuna was made by Christian polemic John Christoph Wagenzale with a manuscript passed by the Rabbanite edition; Wagenzale included it in his book Tela ignea Satanae (Satan's Fire Arrows, 1681) and provided the text with a Latin translation and a spatial refutation. Thanks to the Latin translation, the composition of the Troka became available in Christian circles,and some of his arguments were used by anti-clerical authors of the 18th century. Voltaire spoke of Hizuk Emun as a masterpiece in his genre.

The text of Wagenzale was reissued in Hebrew in Amsterdam in 1705, and in 1717 the translation of Hizuk Emun into Yiddish was published. An English translation of the book was published in London in 1851 by Moshe Mokatta, Uncle M. Montephior. In 1873, a German translation of the book was released.

Some of the hymns, the complex Tros, are included in the Karaite prayer book. According to tradition, Troki also wrote several works on the issues of Karaite ritual law.

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The paths of Shlomo bin Akharon - in 1700, at the request of 2 Swedish scientists, wrote a treatise on karait and its fundamental differences from rabbinical Judaism.

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Uzun is a genus of princes - rulers of Kirk Yera (Chufut-Kale) in Crimea - the small principality of the Karaites in the inter-river Alma and Kachi, with the capital in the city-fortress Kale (the upper fortress is Kirkyern yukary kalesi). The possessions of the Karaite princes were limited to a small district, with a center in Ch. Kale, and the villages closest to this fortress: Tash - Yargan, Yagmurcha, Chabak, Koksu, etc. Karaites, who lived in large numbers in Mangup, Khersones, Solkat, Cafe, Sogdai, Otuz and other numerous villages outside the Krajima principality, formally also obeyed the head of Kirk Yer.

The first prince of the Uzun clan was the brave Haji Musa (Haji Musala), who was the first among the Karaites the prince to make a pilgrimage to the holy land of Jerusalem. From distant lands the prince took as a gift to his grandson a cradle protruded from Lebanese cedar. Before breaking up, Jerusalem Gazan wished the Savior of the World to grow up in this cradle, the coming of which will bring happiness and goodness to the earth. Since then, the cradle has begun to move from generation to generation as a family blessing of the first Karait pilgrim.

In 1246, part of the Karaites moved to Galicia, which weakened the economic potential of fellow tribesmen remaining in Crimea.

Independence had to be defended with arms in hand. In 1261, Italians tried to storm the fortress, but were abandoned. In battle, Prince Elyagu (Ilyagu) Uzun fell - "he was a strong wall for the people inside and outside the fortress" (epitaph on the monument). In 1299, the fortress could not resist the blows of the Nogaya dungeon and was looted. And later I had to confront the enemy more than once. From the enemy and from the plague (epidemic of 1346, etc.), the Karai took refuge in Calais. Noticeable population growth required the expansion of the fortress. Under Prince Menachem Uzun (d. In 1396), the construction of new walls began.

In 1396-1398 300 families of Karaite soldiers moved from Crimea to Lithuania.

Prince Eliazar Uzun completed the construction of new walls and later, in epitaph, was named "the head of both fortresses" (1433). But the title did not correspond to the position of the principality, which became dependent on the formed Crimean Khanate.

***

Firkovich Abraham Samuilovich (1786-1874) - Tauride and Odessa gaham, Gazan Lutsk kenass in 1818, Karaite writer and archaeologist.

His first printed work, Massa u-Meriba (in Hebrew - Tests and Disputes), is dedicated to protecting the Karaite creed and polemic with Jewish rabidists. In 1830-1831, visiting Palestine and Constantinople, he collected a collection of ancient manuscripts related to Jewish and Karaite literature. When a society of history and antiquities was founded in Odessa in 1839, Firkovich received a business trip to collect Karaite

antiquities. After a two-year journey through the Crimea, the Caucasus, as well as Palestine and Egypt, Firkovich managed to compile a rich collection of ancient books, manuscripts and tombstones, between which the most remarkable manuscript of the Old Testament found in Chufut-Kala (with a special punctuation of the Jewish text),many Samaritan manuscripts and monuments of Jewish-Arab and Jewish-Persian writing. Most of these collections are stored in the Russian National Library.

Firkovich printed a description of one of their parts under the title "Avne-Zikkaron" (in Hebrew, Vilnius, 1872). The collections of Firkovich attracted the attention of the Orientalists; Hwlson, Garkavi, Struck, Kunik and others were engaged in their research and description. Firkovich's collections turned out to have a lot of valuable material for the history and literature of the Jews of Before Asia and Egypt, but there are very few monuments belonging to the Crimean Karaites, the latter of relatively later origin. The scientific value of the Karaites monuments is weakened by the utilitarian goal pursued by Firkovich: having set out to prove that the Karaites settled in Crimea before the Nativity of Christ and, as the Savior did not participate in the crucifixion, should not be subject to the same restrictions as the Jews, Firkovich made changes in dates and names in some manuscripts.The dispute over the authenticity of these monuments caused in the 1870-1880s. rather extensive literature, and currently counterfeiting in some monuments of the Firkovich collection is beyond doubt.

***

Firkovich Boguslav (July 17, 1865, Trakai, Lithuania - September 1915, The island near Pskov) - Karaitesky Gazzan, in 1910-15 served as the Karaite gaham in Lithuania and in that part of Poland, which was then part of Russia.

The son of Nisan Firkovich, gased by the local kenas. First he attended a Karaite school, then a comprehensive school (graduated in 1880). In an effort to improve his knowledge of theology and Karaite literature, in the same year he went to Armenian (Crimea), where he studied under the direction of Zarah Kharchenko, senior Gazan of the local kenas. On April 1, 1885, after passing the exams, he received the first spiritual title. After returning to Trakai, he worked as a teacher of the Karaite religion and the Karaite language. In 1901 he was elected a junior gasman, and in 1905 - a senior gasman of the Trakai kenas. Together with J. Bezekovich published in Berdichev in 1909 a collection of religious hymns "Techillot Yisrael". Since 1910, after Romuald Kobetsky resigned from the post of gahama,Firkovich performed his duties and at the same time continued to teach at a public school. In 1915, under the threat of German occupation, he was evacuated deep into Russia along with the archive of the Karaite spiritual rule and the property of Kenasa. Buried in the Pskov Karaite cemetery.

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Firkovich Mikolas is a religious leader of Lithuanian Karaites, gasman of Vilnius Kenassa.

***

Firkovich Simon (1897-1982) is a religious leader of Lithuanian Karaites, a kenassa gas station in Trakai.

***

Fuki A. - excelled in the Crimean War, awarded for personal courage.

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Fuki Valentine - technologist, PhD.

***

Fuki Ilya Alexandrovich - President of the League of Karaites of Russia, formerly an official of the Russian Council of Ministers, and later - a successful private builder (his construction cooperative was one of the first in the country).

The spinal tree of Fuki, most likely, comes from Turkish Karaites. Of these, they remember the Constantinople Yehud Fuki bin-Eliezer Chelebi. The learned husband and poet wrote about everything - from grammar to incest. He left behind the book of poems - "Bikkoret Letoledot ha-Karaim". Great-great-great-grandfather Fedor Fuki went camping with Ushakov and was an honorary citizen of Sevastopol. Father Alexander Ilyich Fuki is one of the border guards who were the first to accept the fight on June 22, 1941. Few people know that in the early days of the war, when everyone retreated, there were parts that were advancing. Alexander Fuki was one of those who knocked the Nazis out of the state border by the evening of June 23. When it was not profitable for everyone to know the truth about those days of the war, the books of Alexander Fuki with great difficulty were published in Transcarpathia - away from Moscow censorship.

***

Hakim Isaac - made a wise decision that allowed the ruler to keep his beloved wife, recorded in cadi Escer books, happens in the oral tradition of Crimean Karaites and Crimean Tatars and published for the first time in 1955 by General J. Kefeli in Paris.

***

Khojash Samuil Moiseevich (August 2 (15), 1881, Kremenchug, - March 26, 1942, Yevpatoriya) - lawyer, public figure of Yevpatoriya.

He received his initial Karaite education in the Yevpatoriy midrash near shammash Abraham Moiseevich Rofe. General education C. M. Khojash received at the local gymnasium and Odessa gymnasium, passing exams for a matriculation certificate in 1900 and higher education at the Law Faculty of Novorossiysk University (Odessa). The university graduated in 1904 with a diploma of the 1st degree, while presenting test work on the topic: "" King and Patriarch "or" Church and State in the royal period. "" Before writing this essay, from 1904 to the end of 1905 he stayed abroad: in Austria, Italy and Switzerland, where he studied art history and questions about the relationship between church and state.

In 1905, Xojash settled in Odessa and was enlisted as a jury assistant. In Odessa, he was one of the organizers and active participants of the Scientific and Pedagogical Circle, founded in 1905-1906, on behalf of which he lectured and referees in public law in Odessa folk audiences. In 1905 he was sent by the Odessa-based Public Committee as one of the members of the commission to a number of cities in Bessarabia to study the causes that had caused the pogroms.

In 1908 he moved to Simferopol, where he continued to practice law. In Simferopol, he founded the Society of Art Lovers, which consisted of the chairman of the Board for about 4 years and read essays on art and literature. In 1911, he was approved as a sworn attorney. In the Simferopol Press, Xojash was known for a number of his articles on art.

In 1922 he moved to Yevpatoriya, where he was a legal adviser in Goskurort before the occupation of Crimea by the Germans, while at the same time practicing law, and enjoyed popularity and universal respect in the city. Admittedly, he was a knowledgeable and conscientious defender, an enlightened, honest and noble person with excellent spiritual qualities.

Khojash was actively interested in public issues and was sympathetic to the poor and needy. In addition, he took an active part in the life of the Karaite Evpatorian community. So, during the occupation of Crimea by the Nazis, when there was a danger of being completely exterminated with the Jews over the Karaites, being considered by the fascists to the Jewish nation, Xojash tracked down in the central archive that

Simferopol, documents that the Karaites were not Jews, but a special independent Turkic ethnic group. To do this, he had to risk his life, due to the lack of transport, walk 65 kilometers to Simferopol. He delivered these documents to Yevpatoriya for submission to the local German command.

During the German occupation of Crimea, he was offered, as a popular intelligent public figure, to take the position of the Evpatoria City Head. But Khojash remained faithful to the traditions of his people and was killed by the Nazis.

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Khojash Svetlana Izmailovna is an Egyptian art critic.

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The Kokos-Krima Jew was a diplomat, through his brother-in-law Isup, the Kokos Master acted as an intermediary in concluding an alliance between Ivan III and the Crimean Khan Mengli-Girei, in the release of Russian captives, as well as in the matchmaking of the son of Ivan III to the daughter of the Orthodox Prince Mangup. Karaim?

***

Choref Mikhail Yakovlevich (October 21, 1932, Simferopol - May 13, 1999, Simferopol) - Soviet and Ukrainian archaeologist, historian, author of dozens of publications, mainly on archeology and the history of the late Atlantic and medieval Crimea. His work is still in demand by modern archaeologists, historians and local historians.

Soon after his birth, the family moved to the Kuban, where she met the war. He was in evacuation in Dagestan and in Azerbaijan. After the war ended, he graduated from high school. In 1951-1955 he studied at the Crimean Pedagogical Institute with a degree in physics and mathematics. After graduation, he worked in high school as a teacher of physics and mathematics, became a head teacher. In 1966, on the advice of his teacher and friend E. AT Weimarna entered the Faculty of History of the Simferopol Pedagogical Institute, which he graduated in 1971. During his studies, he joined the Bakhchisaray Palace Museum, became the head of the department of "cave cities". In 1979, Choref was forced to leave the museum.

In the preface to the book of Mikhail Yakovlevich Crimean Karaites. Moscow: 1993. M. M. Casas wrote: "M.Ya. Choref gave many years to studying the history of the Karaites and their clan nest - the city of Chuft-Kale. It seems to us that the author is the last of the Karaites who has maximum information about the history of this city, its surrounding area and the cemetery, which has a thousand-year history. "

According to his son, Mikhail Mikhailovich, Choref was a supporter of the theory of Jewish origin of Crimean Karaites, maintaining close contacts with Israeli and Russian scientists studying the history and culture of this ethnic group. M.Ya. Choref was well acquainted with D. Shapira, M. Ezra, N.V. Koshovskaya et al. However, in his work on this issue, he was forced to take into account the point of view of the leaders of the local Karaite community, although he considered it erroneous. He was one of the authors of the Karaite People's Encyclopedia and the Karaite Vesti newspaper published in Moscow, on the pages of which he proved to be a poet.

***

Shakai Saduk Ilyich - the vowel of the Evpatori City Duma, director of the prison committee, member of a number of charitable institutions.

Shakai did a lot of community service, engaged in landscaping of the city. He became a pioneer in the landscaping of his hometown. He first acquired several tithes of coastal land near the city (now it is the center of Yevpatoriya), fertilized it and planted various kinds of decorative trees, turning his entire plot into a flowering garden. Saduk Ilyich set a goal: to prove to the Eupatorians the possibility of raising gardens on the sandy shore of the sea. The experience of Shakaya attracted the attention of other residents of the city. Buying plots of land for development on the seashore, they began to fertilize the earth and plant gardens and vineyards. So thanks to the initiative of S. AND. Shakaya, the whole Eupatoria was covered with flowering gardens. In contrast to the Old part of the city, where there was almost no greens, new vast green areas of Yevpatoriya appeared: the New City and the Dachy District.For a long time, the Shakaevsky Garden remained the only place for recreation and walking for the Eupatorians and guests of the city, holidays and mass festivities were held here.

For his useful social work, Shakai was awarded by the Russian government with three large Gold medals, and the city garden he created was named "Shakaevsky" in his honor (now the park of the military sanatorium on Lenin St.).

***

Shapshal Sergey Markovich (Haji Serai Khan Shapshal, May 8, 1873, Bakhchisaray - 1961, Vilnius) - Karaim philologist, orientalist, doctor of philological sciences, professor, ullu gazan (senior clergyman of Karaites), later gaham - supreme hierarch, head of the Karaite religious communities.

Born in a gardener family. Since 1884, in St. Petersburg, he studied first at the Okhten Craft School, then at the gymnasium. After graduating from high school in 1894, he entered St. Petersburg University at the faculty of oriental languages. He graduated from the university in 1899 and was left at the university.

In 1901-1908, Iran studied Azerbaijani and Persian languages, taught Russian and general subjects in Tabriz. He gave lessons to Prince Mohammed-Ali, who later became a Shah. Shapshal managed to win over Mohammed-Ali, who did not have a soul in a young European-mannered man. Without Shapshal, the shah did nothing and the difficult moments of his reign acted as Shapshal dictated to him. In the story of the dispersal of the Shah of the Mejlis, Shapshal played an important role. In 1908, he was engaged to part with his teacher and Shapshal returned to Russia.

Upon his return, he worked at St. Petersburg University as a lecturer in Turkish and as a translator of oriental languages at the Ministry of Foreign Affairs. In 1915, he was elected to the post of Head (Gaham) of the Karaite Spiritual Board of Tauride and Odessa in Yevpatoriya. In 1919 he fled from Crimea, with retreating Denikin troops, first to the Caucasus, and from there to Turkey, to Istanbul, where he took the position of translator in the bank.

He was elected by Gaham of the Karaite communities of Poland and Lithuania in 1928, renounced his post in 1940, after the Soviet government came to Lithuania and East Poland, but during the occupation of German Lithuania and Poland, de facto, he again began to fulfill the duties of Gaham. In 1939, Shapshal appealed to the racial bureau of the Ministry of the Interior of the German Reich to study the ethnic origin of the Karaites. After the German troops occupied the regions of Eastern Europe inhabited by the Karaites, this appeal was carefully considered by the German administration for the non-Jewish origin of the Karaites. Due to the fact that the Nazi leadership positively resolved this issue, the Karaites escaped the genocide of European Jewry.

In 1945, he officially renounced the post of Karaiti Gaham, making a corresponding statement to the Commissioner for Religious Cults under the Council of Ministers of the Lithuanian SSR. He worked as a researcher at the Institute of History of the Lithuanian Academy of Sciences. He prepared, together with Turkologist Nikolai Baskakov and Polish orientalists (Ananyash Zayonchkovsky, Alexander Dubinsky) a three-story "Karaymsko-Russian-Polish Dictionary", in abbreviated form released in 1974 in Moscow.

He is the creator of the doctrine of deiudaiization of the Karaite religion and history. In the mid-30s. The XX century began the creation of a theory about the Altai-Turkic origin of Karaites and the pagan roots of the Karaite religious doctrine (reading sacred oaks, polytheism, led by the god Tengri, sacrifice). Shapshal's teaching is still a topic of heated scientific and public debate.

He collected a unique collection of Karaite antiquities and objects of Karaite life, works of arts and crafts, weapons, documents. He was the initiator of the creation of the Karaite Museum in the Troki. The construction of the museum building, begun in 1938, was funded by the Polish government. Today, part of the Shapshal collection is included in the exposition of the Karaite Museum in Trakai, part is stored in the Lithuanian National Library in Vilnius.

Buried at the Karaite cemetery in Vilnius.

***

Elizar is the prince of the Karaites of the Uzun clan, see

S. Shapshal, referring to the manuscript of Daoud Aga, the historiographer of the Karaites of the 18th century, writes that "the leader of the Karaites, Prince Elizar, appeared in Old Crimea to Haji Girai and" surrendered to his high hand. " Khan clashed him, saying that he would continue to recognize Elizar as the boss over the Karaites and entrusted him with a team over the fortress, where the Khan's Mint and all the Karaites would be transferred to the Tarhan title. "

***

Elyash (Illyash) Karaimovich - Colonel of the registry Cossacks of the Zaporizhzhya Sich, then - hetman, was killed by the people of Bogdan Khmelnitsky in the struggle for power. It comes from the genus Uzun, see

It was first mentioned in the rank of commander - in 1634, when he led a detachment of goats who fought with the Russians, recapturing Chernihivshchina from them during the Smolensk war. After serving as a Pereyaslavsky colonel, Illyash Karaimovich gained authority both among the goats and the Polish authorities. Therefore, in 1637, after the suppression of the next rebellion of the subscribers by the government and the registry Cossacks, Karaimovich, as a well-deserved and respected person, was appointed senior registry troops on the Kozatsky board.

Upon learning that Khmelnitsky with the masses of the scribes was located in the lower reaches of the Dnieper and started a riot, the Polish government, as a preliminary measure, sent registry teams to the center of the riots with the task of pacifying the rebels. The Reestrovites were led by commanders, among whom was Illyash Karaimovich. However, when they arrived at the indicated place, the Hmelnitsky agitators managed to persuade the army to their side. Here, Illyash, along with other Kozatsky elders, died at the hands of his subordinates, who sided with Khmelnitsky.

***

Jozefovich, Yakov Davidovich (March 12, 1872 - July 5, 1929, Tartu, Estonia) - Lieutenant General (1917). A participant in the white movement in Russia.

From the nobles of the Grodno province, came from Lithuanian Karaites. He graduated from the Polotsk Cadet Corps (1890), the Mikhailovsky Artillery School (1893) and the Nikolaev Academy of the General Staff (1899).

He served in the 7th equestrian battery. In March 1901 - November 1904 - and. d. senior adjutant of the headquarters of the Warsaw Military District. Member of the Russian-Japanese War of 1904-1905: from

November 19, 1904 - headquarters officer for assignments under the control of the quartermaster general of the 3rd Manchu Army.

Since December 8, 1905 - headquarters for orders at the headquarters of the Warsaw Military District. Since November 24, 1910 the head of the department of the Main Directorate of the General Staff (GUGSH), from April 17, 1913 - and. e. e. Assistant to the head of the department for the installation and service of the GUGSH troops.

Member of the First World War, from July 25, 1914 - and. e. general for paperwork and management of the duty general under the Supreme Commander. Since August 23, 1914 the chief of staff of the Tuzemnoy ("Wild") horse division. Since 1915 - Major General. Awarded the Order of St. George of the 4th degree (1916) "because he was the chief of staff of the Caucasian native horse division, during the fighting from January 11 to 26, 1915 in the area of Lutovisk, Boberk, Lomna, repeatedly endangering his life, made intelligence and tirelessly conducted observations in battle, on the basis of which the action plan moreover, during the reconnaissance on January 18, he was wounded by a rifle bullet, but remained in service, continuing to fulfill his duties. During the most battles he took an active part in them,constantly personally giving instructions to private heads and, often, not being able to timely receive instructions from the head of the division, on his own initiative, took such measures that contributed to the defeat of the Austrians. According to the head of the division, he was his main employee in achieving a decisive victory won by the division over the enemy. "

Since February 22, 1916 - Chief of Staff of the 2nd Cavalry Corps. Since April 15, 1917 - quartermaster general, from May 12, 1917 - 1st quartermaster general under the Supreme Commander-in-Chief. Since June 15, 1917 - commander of the 12th cavalry division. Since September 7, 1917 - commander of the 26th Army Corps. From September 9 to November 19, 1917 - commander of the 12th Army.

In the summer of 1918 he joined the Volunteer Army. Since January 1, 1919 - Chief of Staff of the Caucasus Volunteer Army (commander - Wrangel), since May 1919 - the Caucasus Army. During illness, Wrangel replaced him as army commander. Since June 27, 1919 - commander of the 5th cavalry corps, was defeated by the Red Army near Orl. From November 29, 1919 to May 30, 1920 he was in reserve ranks under the Military Administration of the Armed Forces of the South of Russia (VSYUR). Since April 1920, he led the work to strengthen Perekop and the construction of the Dzhankoy-Yushun railway.

Yuzefovich's military career went up again after Wrangel's appointment as commander in chief of the Russian army in Crimea. On May 22, 1920, he was appointed inspector general of the cavalry of the Russian Army and held this post until September 17. In September 1920 he left for Paris; it was assumed that he would move to Poland, where he would become the commander of the 3rd Russian army formed there. However, by the time he arrived in France, Poland entered into negotiations with Soviet Russia, and the issue of the new appointment of Yuzefovich was removed from the agenda. In November 1920 he lived in emigration in Wiesbaden (Germany), then in Poland and Estonia.

***

Yutkevich Sergey Iosifovich (December 15 (28), 1904, St. Petersburg - 1985, Moscow) - director, artist, theorist of cinema.

In 1938, putting the picture "Man with a gun", the director addressed the topic "Leniniana", which became the leader in his work - later they were shot "Tales of Lenin" (1958), "Lenin in Poland" (1966), "Lenin in Paris" (1981). A significant event in world cinema was its film adaptation of the tragedy of U. Shakespeare "Othello" (1955), in which Sergey Bondarchuk played a bright role.

Sergey Yutkevich taught at VGIK.

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I "Akov bin Mordechai - the scribe of many Jewish manuscripts, also published a poetic collection of" Printing Melitsot "(" Pearls of eloquence ", 1674).

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Fatimides of the Jewish Dynasty of Muslim Rulers

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- **Abstract:**
  Fatimides dynasty

Content:

1) The formation of Ismailism, the participation of Jews in it and the coming of the Fatimids to power.
2) The history of the state of the Fatimids.
3) The fleet of the Fatimids.
4) The culture of the Fatimidian state.
5) Jews in the state of Fatimides.
6) Jews in the public service and in the culture of the Fatimidian caliphate.
7) Armenians in the service of the Fatimids.

***

Khalifat Fatimidov (910-1171; 297-567 hijri) is a medieval Shiite Ismaili state with a center in Cairo (from 972), Egypt. In the era of its power, the Fatimid caliphate included the territories of Egypt, the Maghreb, the Palestine and Syria. She broke away from the Abbashid caliphate as a result of the rebellion in Tunisia, the leader of which Ubeidallah claimed to be a descendant of Fatima. Named Saladin in 1169.

***

I. The formation of Ismailism, the participation of Jews in it, and the coming of the Fatimids to power:

Ubeidullah (Ubaidullah) al-Mahdi (Ubeidallah; Ubaid-Allah al-Mahdi), founder of the Fatimid dynasty (909), was a Jew.

The ideology of the state he built is based on Ismailism, which separated from schisma sexta.

The founder of the Shiite sect itself is the Jew Abdullah ibn-Saba, originally from Yemen, who lived under the Ottoman caliph (646-656) in Medina and converted to Islam. He is considered the first Shiite (shi`a `Ali -" party `Ali"), putting forward the idea that Ali ibn Abi Talib (d. 661), the cousin and son-in-law of the Prophet Mohammed, did not actually die. He called Ali divine, for which he was burned.

The most famous of Shiite sects - Ismaili - arose in the VIII century. It was based on the doctrine of "incarnation" (hululul) - "the incarnation of the Divine in man", common to extremist sects that deified the Prophet Muhammad, Khalifa Ali as his successor and subsequent imams from the clan of Alidov.

However, Islamism absorbed more ancient teaching than Shiism and Islam in general. Essentially, he was a gnostic teaching close to Manichaeism.

Mani (216-273 / 276) - the founder of Manichaeism, a syncretic religion composed of Babylon Chaldeans., Jewish, Christian, Gnostic ideas, Buddhism, Zoroastrism, etc., was not pers, as they "think" in Russia, but Babylonians (as he called himself). However, his mother bore the Jewish name Maria, and was from the princely family of Kamsarakanov known in the history of Armenia. Mani even spoke to the Persian king through an interpreter - he was such a "pers." His parents were from the Jewish Elkasait sect. Manichaeism is characterized as a hostile matter of religion, according to which the material world is sinful, and is darkness that captivated light.

Such a kind of worldview, according to which everything material is the embodiment of evil, influenced the Mazdak movement (also originally from Babylon), which tried to introduce communism in Iran, in which the Jews also took part. Also, Mazdakites and Jews, led by Khurzad, rebelled against the Arabs and tried to introduce communism in Khorezm. However, these movements were suppressed, and the Jews fled to Khazaria.

The direct founder of the Ismaili sect is a certain Abdul ibn Maimun al-Kaddah (d. 874-875), whose father Disan, according to Muslim historians, was a Jew. Abdul ibn Maimun was an optometrist, originally from Midia (why he is often not correctly called Persian; less often he is not correctly considered a Christian heretic). Ibn Maimun converted to Islam and began to take part in various religious movements.

To declare his own heirs as descendants of Ali ibn Abi Talib, he called his descendants the names that were worn by the descendants of Ismail ibn Muhammad (a descendant of Imam Jafar al-Sadik, the descendant of Magomet) - the son of Abdullah, and his son - Ahmad. This led to the fact that the descendants of Abdul ibn Maimun were taken for the descendants of Ismail ibn Muhammad.

After the death of Abdul ibn Maimun, his son Abdullah continued to promote Ismailism. In North Africa, the very Ubeidullah, the founder of the Fatimid dynasty, was the active distributor of Ismailism.

According to one legend, Ubeidulla was the son of a Jewess or a Jew, by whom the real heir was replaced. According to another version, he is a descendant of the Jew Abdullah ibn Maimun. Ubeidulla himself pretended to be the son of al-Hussein ibn Ali, a descendant of the same Ali ibn Abi Talib.

But in fact, al-Hussein ibn Ali, really a descendant of Ali ibn Abi Talib, was not his father - he was simply given in Salamiya a beautiful widow of a Jewish blacksmith. He married her. But she already had a son from the late husband of a Jew - Ubeidulla. The very ideologists of Ismailism, for example Abul Qasim al-Alawi, acknowledge that al-Hussein, to whom Allah did not give his own children, made the beautiful son of the Jewish blacksmith Ubeidulla his successor and handed him a plan of further actions, information about the whereabouts of supporters, passwords and ciphers. He also married Ubeidulla to the daughter of his uncle Abu al-Salaglan and bequeathed to those close to honor him.

Ibn Davardi writes about Ubeidulla:

"And as for many scholars of Shiite tariffs, 6 of the Egyptians and Syrians, they say: and they [Fatimids] committed deception in this [business], for this Ubaidallah was a Jew from the inhabitants of Salamia. And he was a blacksmith named Said, and when he appeared in the Maghreb, he called himself Ubaidallah and claimed that he was Alid, Fatimid, - and the pedigree proclaimed by him was not true - and then he called al-Mahdi.

And he was a vile heretic, an enemy of Islam, pretending to be Shiite, striving to eliminate the Muslim community. And the proof of this is the murder of the fakikhs, and the ulema, and imams, and those studying hadiths, and the righteous; he killed a large number of them. "

Abdullah ibn Maimun, who became the main figure of the movement, sent his son Ahmad to the city of Talegan (in Khorasan), where he contacted local supporters of the sect. Ahmad announced the death of his son Husayn there.

However, after some time, Husayn al-Ahwazi appeared in the ranks of Ismaili preachers, whom historians identify with the imaginary deceased descendant of Abdullah ibn Maimun - Husayn ibn Ahmad ibn Abdullah.

Husayn al-Ahwazi said that he was the messenger of Ahmad ibn Abdullah ibn Muhammad ibn Ismail (a similarity of the names Husayn ibn Ahmad ibn Abdullah ibn Muhammad ibn Ismail and Husayn ibn Ahmad ibn Abdullah ibn Mibn Maimun al-Kaddah later caused confusion and reckoning of the Maimon

Husayn al-Ahwazi became an active propagandist of Ismailism in southern Iraq.

On the way to Salamiya, Husayn al-Ahwazi met with Hamdan ibn al-Ashaz, known as Karmat (" Ugly"), won his sympathy and led him to his village. The map had wide connections in an environment hostile to the Abbasids. Thus, the anti-Abbasid movement expanded and acquired a religious color, and Karmat himself became the ideologist of a new trend.

Marmat, according to Muslim historians (see, for example, A. Ali Zade "Chronicle of Muslim States"), was a native of the Jews of Najran!

The karmat began to teach about the coming deliverer, established communism (stowing and wives), suggested that the rites and all sorts of external religious prescriptions were unnecessary, and proclaimed that God allowed the Ismailis to rob property with impunity and shed the blood of Muslims.

Husayn al-Ahwazi was familiar with the leader of the rebellious zinj (nigers) and tried to persuade him to join forces, but he refused. After the suppression of the rebellion of the zindzha (the Arab commander of Khazar origin Ishaq ibn Kundajik reconciled them), Husayn al-Ahwazi launched propaganda in southern Iraq. The survivors of the Zinj uprising joined his supporters. He canceled namaz for them, fasting, declared permissible the killing of those who do not share their views. Husayn al-Ahwazi divided his supporters into several groups and entrusted the leadership of 12 to his deputies, including Karmata.

After the death of Husayn al-Ahwazi, Karmat took his place. He created a base near Kufa, and began to send his supporters by caliphate, including his brother-in-law Abdan. Another leader of the pockets was Pers Zikravayh ibn Mikravayh, secretly professing Zoroastrism. In 289 x revolt led by Abul Favariz.

At first, the pockets strictly followed the instructions from Salamiya, however, when at one of the meetings, Karmata was clearly explained that Ismaili propaganda was not conducted in favor of the descendants of Ali ibn Abi Talib, but in favor of the descendants of Abdullah ibn Maimun al-Kaddah, he broke all ties with Salamei.

Then Ahmad ibn Abdullah, a descendant of Abdullah ibn Maimuna, came to Kufu from Talgan and expressed dissatisfaction with the departure of the pockets from Ismailism, but Abdan kicked him out of Kufa. Ahmad ibn Abdullah then met with Zikravayh, with whom he drew up an action plan against Abdan. But the supporters of the latter took up arms, and Ahmad and Zikravayh had to flee.

The cards departed so. from the Ismailis. In the communist state of the pockets, free farmers and artisans prevailed; they did not pay taxes. The state owned 30 thousand slaves (worked in the fields, in gardens, in the repair of mills, etc.). The Karmatians managed to achieve a lot - they became famous for the massacre of Muslims, violence of women, and captured by the Kaaba stone (930, returned back under pressure from the Fatimids) ...

Ubeidulla showed up in the Maghreb where he inspired the Berbers that he was Mahdi and the descendant of the prophet. His supporters managed to raise the uprising and destroy the state of the Aglabids.

Regarding the support of the Berbers of Ubeidulla, it probably matters to indicate that before the advent of Islam, some Berber tribes professed Judaism, and even led by the Jewish Dahia Kahina, they stubbornly fought with Arabs against Islam. But they lost.

Ubeidulla became the first Fatimidov caliph.

Then in Baghdad, the other son of Abdullah ibn Maimun al-Qaddah, Abu al-Salaglag, acted. He was responsible for propaganda in Yemen and in some other areas. It was from him that many preachers of Ismailism received instructions.

The Fatimids undoubtedly played on the fact that on the one hand, many peoples forcibly converted to Islam secretly hated Arabs and their religion, secretly remaining Zoroastrians, Sabians, etc. On the other hand, the tough system of Islam did not suit a certain part of intellectuals, such as Nasir-i-Khosrov, a poet who had lived merrily for more than 40 years, but in 1045 went to wander to holy places; and who discovered during his 7-year journey that almost nowhere in Iran there is no welfare, no order, no court that strengthened him in pessimi. OK. 1050 appeared by his Rovshenai-name (Book of Enlightenment) - a instructive poem with mystical tendencies, in the poetic form of a mess: after 1052, Nasir became Ismail. He had to flee from Sunnis to Afghanistan, where he died in 1088. The thinker believed that "if it is necessary to kill snakes for us, then it is necessary to kill the infidels for us by order of the Most High God, the unfaithful is more serpent than serpent. "

Here is a list of Fatimides caliphs:

1) Ubeidallah 873-934 (rules 297-322 hijri)
2) Kaim (al-Kaim Biamrullah) 934-946 (322-334 Hijra)
3) al-Mansour billah Abu Zahir Ismail ibn Muhammad r. 914, 946-953 (334-341 x.)
4) al-Muizz Lidinillah Abu Tamim Maadd ibn Ismail r. 931, 953-975 (341-365))
5) al-Aziz Billah Abu Mansur Nizar ibn Maadd 975-996 (365-386 hijri)
6) al-Hakim Biamrilah Abu Ali Mansour ibn Nizar r. 985, 996-1021 (386-411)
7) al-Zahir billah Abu l-Hasan Ali ibn Mansour (az-Zahir Liizazi Dinillah) r. 1005, 1021-1036 (411-427 hijri)
8) al-Mustansir Billah Abu Tamim Maadd ibn Ali r. 1029, 1036-1094 (427-487)
10) al-Mustali Billah Abu-l-Qasim Ahmad ibn Maadd 1094-1101 (487-495)
11) al-Amir Biahkamillah Abu Ali Mansour ibn Ahmad 1101-1130 (495-524)
12) al-Hafiz ledinillah Abu l-Maimun Abd al-Majid ibn Muhammad 1130-1149 (524-544 Hijra)
13) al-Zafir biamrilah Abu Mansour Ismail ibn Abd al-Majid 1149-1154 (544-549 hijri)
14) al-Faiz Abu l-Qasim Isa ibn Ismail 1154-1160 (549-555 Hijra)
15) al-Adid leaderillah Abu Muhammad Abdallah ibn Yusuf 1160-1171 (555-567)

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II. History of the State of Fatimides:

Ubeidulla declared himself the expected Mission. He settled in Rakkad, near Kairuan (Tunisia). In 304, he founded the city of Al-Mahdia in Ifrikiya, where he moved his capital. He ruled until the age of 322 of the hijra, then his son Nizar Abul Qasim al-Qaim became the caliph.

In 323, the Hijrahs of Fatimida attacked Corsica, where several settlements were captured. In Sicily, residents rebelled against the viceroy of the Fatimids, but the caliph al-Qaim crushed their rebellion.

In Tripoli, the Ibadite Harigits spoke out against the Fatimids. al-Qaim sent a fleet there and, surrounding the city from all sides, prevented the delivery of necessary goods. Tripoli residents were forced to pay him a large amount of money and hand out the instigators of the rebellion - they were taken to Raqqada and in 330 the Hijra was executed.

Since 316 h. Ibadites under the leadership of Abu Yazid Muhallad ibn Kiyad fought the Fatimids in the Atlas Mountains (northwest Africa). In 325 x not only all the tribes of the Kharigit Ibadites joined them, but also Sunni, protesting against the distortion by the Fatimids of the foundations of Islam. Al-Qaim ordered his governor to arrest Abu Yazid, but he himself was captured by the Ibadites. Then al-Qaim opposed the rebels with a large army and surrounded them, but Abu Yazidu managed to get out of the encirclement with the support of local tribes and inflict defeat on the troops of the Fatimids. After that, the rebels left for Rakkada, and in 333.x. - to Kairuan. Then Abu Yazid moved to al-Mahdia. Al-Qaim ordered to dig a moat around the city (the Kutama and Sinhaj tribes helped him in this) and took up defense. In the battle between Al-Qaim and Abu Yazid, the latter won,but Fatimidam managed to assemble a new army.

In 334 x al-Qaim died, betraying power to his son al-Mansur Abu Tahir Ismail. He was a zindic (predicator) - he was not shy to blaspheme God's prophets; along the streets of cities with him went specially sent to them by people who shouted: "Oh people! Let the cave be cursed and the one who was in it! ", thereby insulting the first righteous caliph Abu Bakr, along with the Prophet Mohammed hiding in a cave from the persecutors during the relocation to Medina. Al-Mansour executed many Muslim scholars. With him, the Fatimidian governor of Sicily Hassan ibn Ali defeated the Byzantine army. In 341 g.x. Al-Mansour died, and his son Maad (al-Muizz Lidinillah) took his place.

Al-Muizza managed to attract Abu Yakub al-Sidzhistani to his side, as a result of which a significant number of adherents in Khorasan, Sistan and Central Asia expressed their devotion to the Fatimids. In 958 (347), the ruler of Sinda was converted to Islamism by the efforts of the Fatimid dai.

In 357 x the prestige of the Ihshidid dynasty in Egypt began to plummet, there was confusion. A delegation arrived at al-Muiz Lidinillah asking them to send troops and take power into their own hands; but Egypt tried to capture the pockets. al-Muizz sent there a 100,000th army with Jauhar Sicilian (Jauhar al-Sikilli) at the head, and he suppressed almost all the centers of resistance in Egypt. He founded the city of Cairo (in Arabic - al-Kahira, "the victorious") and built a palace of the Fatimid monarchs there.

Jauhar Sicilian was first a slave released by the Fatimids from eastern Europe. He is considered a Slav, but due to a mixture of the terms "Slavic" and "Sakalib" (slave from eastern Europe). I consider him a Khazarin, since Jaukhar was friends with the Turks (and relied on their support), and therefore knew their language. The Fatimids, Jews by origin, could exalt the former slave because of his Khazar origin (since they probably should have known that the Khazars profess the Jewish religion).

After the establishment of the Fatimidov power in Cairo in Egypt, the construction of the famous Al-Azhar University began. In religious politics, al-Muizz continued anti-Sunni politics.

The Fatimid army entered Damascus, whose governor was appointed Jafar ibn Falah. The Fatimids committed many atrocities, killed many civilians, so the desperate population turned to their pockets for help, considering them more humane! After the conquest of Damascus, the Fatimid army moved to Tabaria (a city in Palestine on the shores of Lake Tiviriad), where it displaced the Yashididi governor Fatih and where she also committed many crimes. It also happened in Ramla.

When Jauhar Sicilian informed al-Muizza of his successes, he left his residence in al-Mansuria (near Kairuan) and went to Sardinia, then Sicily, and finally arrived in Cairo (in Ramadan 362 x / 973), which became the new capital. He appointed Yusuf Buluggin ibn Ziri ibn Munada as his governor in the Maghreb, but he was in the 362s. declared its independence by creating the state of Ziridov in Tunisia.

These losses lowered the authority of Jauhar Sicilian, but thanks to the support of the Turks and the threat from the pockets, he again became the commander of the army.

Wars continued with Ibadite Haridzhits: after Abu Yazid failed to take al-Mahdia, his supporters lost heart and broke up into small groups, which led to the defeat of Abu Yazid in 335. In 336 x. he died in captivity. Resistance was led by his son al-Fadl, but he was defeated by the Fatimidian caliph al-Mansour and died. Then Ayyub ibn Abu Yazid rebelled, but he was defeated and died.

Sufrita harigits led by Muhammad ibn al-Fath ibn Maimun (al-Shakir Lillah) also fought against the Fatimids. To attract Sunnis, he announced his loyalty to the Abbasids. The Fatimides tried to rekindle among the rebels tribal discord, but not successfully. Then Jauhar Sicilian opposed them. Punitive operations near Sigilmasa lasted 3 months, the city was taken, al-Shakir Lillah was captured (died in prison in the 354th year). Jauhar Sicilian left his governor in Sijilmas and returned to al-Mansuria. At this time, the soufries again rebelled, killing the governor Jafar. They elected Al-Shakir Lillah's son, al-Muntazir Lidinillah, as their leader, but he recognized the power of the Fatimids. In 352 x brother al-Muntazir Abu Muhammad killed al-Muntazir and separated from the Fatimids.

In the 353s the Franks and Byzantines gathered 100,000 troops and tried to capture Sicily, but were defeated and tried to evacuate from the island, but the Muslim fleet began to pursue the retreating, drowned some of the enemy ships and captured the enemy soldiers. Did Muslim lead Jauhar Sicilian?

Al-Muizz in 365 x died, and his son Nizar (al-Aziz Billah) came to power. With him, the borders of the country expanded significantly, - he took possession of Syria, in 365. captured Mecca, in 382 captured Mosul. Friday sermons with the name of the Fatimides began to be read even in Mecca and Medina.

The ruler of the African possessions, formally owned by the Fatimids, remained Yusuf Buluggin. His son al-Mansour, who succeeded him, in 377 defeated the Kutama tribe, which rebelled against the Fatimidian caliph al-Aziz.

At this time, the francs invaded Sicily, and in the 377s. the governor Abul Qasim ibn al-Husayn ibn Ali ibn Abul Husayn was defeated and killed, but the son of the previous Jabir rebelled at the head of the Muslims o-va and defeated the francs.

Al-Aziz was married to a Christian and his vizier was Christian Isa ibn Nestorius.

In 386 x. al-Aziz is dead. The throne was occupied by his young son Abu Ali Mansour (al-Hakim, ruled in 996-1021 / 386-411. Hijra), and while he was a child, public affairs was led by Abul Futuh Burjavan, close to al-Aziza.

al-Hakim publicly insulted the associates of the Prophet Mohammed.

Hakim carried out reforms, which in particular eliminated slavery in practice. Although Islam forbade slavery for Muslims in theory, it was legally possible for Jews and Christians, of course, the number of abuses by Muslims regarding slavery also crossed all conceivable boundaries.

Hakim banned polygamy, noting that Islam provided for the possibility of having up to 4 wives as an exceptional measure in emergency situations.

Hakim issued a decree on the equality of officially dominant Shiite, Ismaili and Sunni law enforcement.

Hakim’s domestic and financial policies, after his disappearance, were criticized by Hakim’s heirs and opponents. However, Ibn Tagriberdi testified: "After Hakim, great wealth remained. It is said that in his days the ambassador arrived from Mr. Rum and Hakim ordered to decorate the palace. Ms. Rashid, the aunt of Hakim, said: "And they carried out the bags, on one of which it was written: three hundred and

thirty-first. And in the bags there was a brocade stomped with gold, and she was taken out, and the hall was laid, and [her] was hung on the walls, so the hall became all in gold, and gold hung in its center. And it was a golden shell crowned with jewelry, which shone around when the [rays] of the sun fell on it, so it was impossible to look at it. "

Hakim's reforms caused a split among his associates. The most radical Ismailis, after Hakim's transition to a more balanced policy, left his yard and took refuge in the mountains of Lebanon, where they were actively propagated.

Obviously (but not strictly proven) that Darazi played a decisive role in shaping the ideology of Hakim's reforms and carrying out these reforms during the most radical measures and in destroying the opposition to the reforms, at least in the field of foreign policy, promoting Ismailism abroad, as well as managing the conquered by Fatimids provinces. Born in Bukhara, Darazi was a Turk of origin. By profession, he was most likely a tailor, but early became an Ismaili preacher, an agent of the Fatimidic special services, was involved in the service at the Fatimidian court in Cairo during the time of Hakim. Hakim himself "and his closest friend, the philosopher al-Darazi, spent the night practicing strange rituals on the Cairo hills ...".

WITH. Gafurov suggested that the opponents of Darazi were the conservative leadership of the Christian churches, "embered in the Fatimid establishment." Christians of various faiths and Jews constituted the basis of the administrative apparatus of the Fatimids, who, having come from the backward part of North Africa and revolutionary destroyers of the Sunni state apparatus, were forced to rely on more educated Christian and Jewish circles in the civilian administration, while maintaining a balance of power between various Christian faiths: Orthodox, Copts, various species of non-storians, Catholics, as well as national Ethiopians - Armenians. However, by the time of the reign of Hakim, this balance was sharply violated in favor of the Orthodox, who occupied the main administrative posts.

At the first stage, Darazi supported Hakim, striking traditional Christian denominations and supporting opposition Christian churches and the Jewish community, playing property conflicts between Christian faiths. However, according to Gafurov, in the future, representatives of conservative Christian elites managed to take up, which led to the fall (and, possibly, execution) of Darazi.

In 1011, an anti-Fatimid manifesto was published at the Baghdad Abbashid Khalifa Kadir (996-1020). The Abbasids tried to undermine the prestige of the Fatimids by denying their childish origin.

Ibn Tagri-Birdi wrote on this occasion: "This year, in the month of Rabbi II (Rabi II 402, i.e. November 1011), the Abbasid caliph Kadir composed a manifesto regarding Egyptian caliphs, with the reproach of their genealogy and creed, and a copy [his] was read in Baghdad. And the signatures of the Cadians, tariffs and imams certified their claim of Daisanite origin [Fatimidov], for they said: "And they (Fatimids) go back to Daisan ibn Said al-Khurrami, [they are] brothers of the infidels and the seed of the shaitan; this is a testament to Allah, and the ulema believe that Allah obliged to spread them among this. [And they all claim that the one who appeared in Egypt is Mansur ibn Nizar by the name of Hakim - may Allah condemn him for lying, shame and punish him! - Ibn Maadd ibn Ismail ibn Abd ar-Rahman ibn Said - may Allah not help him!And truly [the ancestor] of him, when he appeared in the Maghreb, he called himself Ubaidallah, nicknamed Mahdi. He and his former ancestors, worthless and unclean - a curse on him and them! - obvious heretics not related to the descendants of Ali ibn Abu Talib, liars and deceivers. And truly they (signatories) do not know the case that at least one of the Taliban agrees with the claims of these heretics. "And this disbelief in the shrines found distribution from the very beginning of their activities (Fatimidov) in the Maghreb, which prevented them from discovering their lies or doubting their faith. And truly this one that appeared in Egypt and his ancestors are unfaithful and wicked, who joined the heresy and the madhhab of dualists and magicians, convinced of the absence of obstacles [for their] debauchery and bloodshed; they blaspheme the prophets, curse their predecessors and pretend to be of divine origin.And compiled [manifesto] in the month of Rabbi II of 402. " And the manifesto signed many [people], including the ar-Radi sheriff, his al-Murtad brother, Ibn Azrak al-Musawi, Muhammad ibn Omar ibn Abu Alida and kadiy Abu Muhammad Abadallah ibn al-Akfani and kadiy Abu Khamifu al-Qasim al-

Qasimad al-Jazari and fakih Abu l-Husayn al-Kuduri al-Khanafi, fakih Abu Ali ibn Hamakan, Abu l-Qasim at-Tanuhi and kadiy Abu Abdallah al-Saymari. This concludes a brief story about the manifest. And when he reached Hakim, then confusion occurred and he (Hakim) was humiliated in the eyes of people by the fact that the signatures of the aforementioned ulema stood on the manifesto. " Muhammad ibn Muhammad ibn Omar ibn Abu Ali - Alida and kadiy Abu Muhammad Abadallah ibn al-Akfani and kadiy Abu-l-Qasim al-Jazari and Imam Abu Hamid al-Isfaraini, fakih Abu Muhammad al-Kashfuli, fakih Abu-l-Husayn al-Kuduri Abu-l-Qasim at-Tanuhi and kadiy Abu Abdallah al-Saymari. This concludes a brief story about the manifest. And when he reached Hakim, there was confusion and he was humiliated (Hakim) in the eyes of people by the fact that the signatures of the aforementioned ulems stood on the manifesto. " Muhammad ibn Muhammad ibn Omar ibn Abu Ali - Alida and kadiy Abu Muhammad Abadallah ibn al-Akfani and kadiy Abu-l-Qasim al-Jazari and Imam Abu Hamid al-Isfaraini, fakih Abu Muhammad al-Kashfuli, fakih Abu-l-Husayn al-Kuduri Abu-l-Qasim at-Tanuhi and kadiy Abu Abdallah al-Saymari. This concludes a brief story about the manifest. And when he reached Hakim, there was confusion and he was humiliated (Hakim) in the eyes of people by the fact that the signatures of the aforementioned ulems stood on the manifesto. " And when he reached Hakim, there was confusion and he was humiliated (Hakim) in the eyes of people by the fact that the signatures of the aforementioned ulema stood on the manifesto. " And when he reached Hakim, there was confusion and he was humiliated (Hakim) in the eyes of people by the fact that the signatures of the aforementioned ulema stood on the manifesto. "

The mentioned "materialists" are those who believed not in creation, but in the infinite life of matter (according to Aristotle); the dualists were considered adherents of Zoroastrianism. Titul Daisana al-Hurrami points to a certain continuity of the Ismaili and Khurramite movements. Leading Alida and the lawyers signed the manifesto, most likely forcibly. The Fatimides limited themselves to the public announcement of the persons mentioned by heretics, without having issued any act in defense of their claims. P. Mamur explains this by the fact that the eclecticity and complete failure of the manifest were obvious to everyone at that time. Uh Katramer, on the contrary, considered this fact one of the evidence of the falsity of the Fatimid pedigree: “If the Fatimids were convinced of the validity of their claims, they could approve a fixed genealogy for themselves.Distributed in their empire and recognized as undeniable, it would be copied and transferred by the authors without any changes. "

The later Sunni authors developed the Abbasid genealogy of the manifesto, introducing the names of the Gaddahids into it, including the name of Father Daisan - Said Gadban, as well as hidden imams.

Hakim constantly waged generally successful wars in Palestine, Syria, Asia Minor, Mesopotamia against Byzantines, local feudal lords and Abbasids.

In the Libyan Cyrenaik (Barke) against Hakim, a mass movement began under the leadership of Abu Rakva. "And as for the aforementioned Abu Rakva, his name is al-Valid and he is from the descendants of Hisham ibn abd al-Malik ibn Marwan. And his position was strengthened, and the mob joined him, and he took possession of Barka and other [areas] and defeated the army of Hakim. And he minted a coin, and went up to the pulpit, and uttered an eloquent sermon, and cursed Hakim and his ancestors. And people prayed for him, and his power was strengthened, and he took possession of everything that was there [in Bark].

And Hakim found out about what was happening and was alarmed, and stopped executing, and did not make his trips. Then Hakim sent a Turk commander named Inal al-Tawil to fight Abu Rakva, and five thousand horsemen with him. And most of Inal’s troops were clutches, and they hated Inal, for he destroyed the Kutamite leaders by order of Hakim.

And Inal arrived and fought with Abu Rakva, and he defeated him, and captivated him, and said to him: Curse Hakim! And he [Inal] spat in the face of Abu Raqwe, and Abu Rakva gave the order, and he was torn to small pieces. And Abu Rakva took one hundred thousand dinars that were with Inal, and everything else, and his position was further strengthened. And because of the defeat of Inal, Hakim became more and

more difficult, and he sent to Syria for the gullams of the Hamdanids and the tribes of the [Bedouins], and distributed money to them, and sent them [to fight] under the direction of Fadl ibn Abdallah.

And Abu Rakva hit them, and broke them, and drove their troops until they reached the pyramids in Giza, and Hakim closed the gates of Cairo.

Abu Rakva then returned to [his] army. And Hakim re-sent the army with this big army - [the commander] al-Fadl, and he met with Abu Rakva, and defeated him, and about thirty thousand troops died from his (Abu Raqva) troops. Then Fadl defeated Abu Rakva and, with honor, sent him to Hakim. And the reason for this honor was fear, no matter how he killed himself, and Fadl's desire to deliver him alive to Hakim. And Hakim ordered the decapitation of Abu Rakva, [before that] putting him on a camel and making a detour [Cairo]. And Cairo was decorated with beautiful decoration, and there was a sheikh named al-Abzari, who, when the heretic was taken out, prepared a cap for him with colorful flaps and took the monkey, put it in her paw and taught her to beat the heretic from behind, and received [for this] one hundred dinars and ten pieces of fabric.

And when Abu Rakva crossed Giza, Hakim ordered him to be put on a camel between the humps and put on a cap, and al-Abzari to sit behind him; and the monkey with a whip beat him (Abu Raqva), and the army surrounded him, and in front of him were fifteen painted elephants. And so he drove into Cairo, and in front of him [carried] the heads of his associates on the boards and reeds. And Hakim sat in a gazebo at Bab al-Zahab, and the Turks and deilemites with weapons and banners in their hands, on horses dressed in chain mail, surrounded Abu Rakva, and this day was remembered.

And he ordered Hakim to take him out of Cairo and chop off his neck on a hill against the Reidan Mosque, behind Cairo. But when they brought him there and lowered him [from the camel], he was already dead. And they chopped off his head and brought it to Hakim, and he ordered his body to be crucified.

And the influence of Fadl under Hakim increased, so when he fell ill, [Hakim] visited him twice or thrice and gave him many hiccups. Then he recovered, and after a while Hakim grabbed him and destroyed the evil doom. " (Ibn Tagrberdi)

By 1005, al-Hakim had founded the center of propaganda of the Ismaili creed - Dar al-hikma, and, according to the enemies of Al Hakim, it was simultaneously ordered to curse the first righteous caliphs and teachers of Islam.

Modernists noted that Hakim was endowed with good taste and loved literature, especially poetry. What exactly for him was the great Arab astronomer al-Yunus compiled the famous astronomical tables. They wrote that at the court of al-Hakim there was a wonderful hall in which learned men gathered to study the Shiite doctrine, the best minds of the Arab world met there and spent time in scientific discussions.

As contemporaries testified, during the years of his youth, Al-Hakim disappeared for a long time in the Fatimidov library, which numbered 600,000 tons. "And at first, only with a wandering smile looked at the world around him. With the same strange smile, he drove troops on a campaign, received visitors, and avoided women. And yet, he loved talking with people of different faiths. He will talk with a Jew, begin to dislike Christians, talk with a Christian, will look askancely at a Jew ... "

Like all Fatimides, Hakim patronizes poets, artists, astronomers; an observatory was built with him, the great Al-Azhar mosque was completed.

The largest buildings of the Fatimidian Cairo include the Al-Hakima Mosque. The local tradition is clearly visible in its architecture: as in the Ibn Tulun mosque, the prayer hall was filled with rectangular pillars. Two minarets of the mosque are also very interesting. The northern minaret is cylindrical, western - in the form of fours and eights, decreasing at the top.

Al-Hakim Mosque gives excellent samples of the synthesis of ornament and architectural form. Small panels or sockets with a embossed pattern, as well as friezes with inscriptions made by the so-called flowering kufi, as if cut into the monolithic surface of the wall. Illuminated by the bright southern sun, they contrastly stand out on the surface of architectural blocks, emphasizing their monumentality and giving them special plastic expressiveness. The location of ornamental decorative elements and inscriptions, their rhythm are subordinate to the tectonics of the wall, correspond to the general architectural design. In the Al-Hakim Mosque, inserts covered with an amazingly plastic sculptural ornament decorate adorn the walls of minarets and the entrance portal. In the interior they are consonant with embossed friezes stretched over the arches.The Cairo Museum of Islamic Art contains wooden friezes with the same juicy embossed carvings that once adorned the palaces of the Fatimidian nobility.

In 1021, Al-Hakim disappeared under mysterious circumstances, apparently, was killed by his associates, who immediately launched the campaign to denigrate Hakim. After several generations, the Fatimid dynasty was overthrown by mamlyuki, and Sunite Islam began to dominate in Egypt, while Ismailis were persecuted. In particular, the drafters claimed that he repeatedly violated the Muslim principle of tolerance in relation to Jews and Christians. The enemies of Hakim claimed that since 1017 the caliph declared himself the incarnation of God. However, the surviving letters of Hakim refute these allegations.

In 1008, a series of events began in the Fatimid state against the clerical leadership of some Christian communities and the Sunni religious apparatus, which lasted obviously until 1015. Two Christian sources claim that the Temple of the Holy Sepulcher in Jerusalem was destroyed at that time, but Jerusalem documents show that there has been a transfer of control of the temple from traditional Christian denominations to non-storians and anchovites.

Rumors of the destruction of the Temple of the Holy Sepulcher reached Europe and served as one of the reasons for campaigning in Europe towards the beginning of the Crusades.

Hakim's enemies also claimed that his reign was and threatened with the very existence of the dynasty; but the son of Hakim Zahir (1021-1036) with his aunt-guardian Situl Mulk (Sitt al-mulk) again restored order.

Given the time required to disseminate information about the death of the caliph, as well as doubts about their credibility, some Lebanese clans and tribes believed that he was not dead, but went "to concealment" (hidden and preparing forces to regain the throne, according to Druze legends, within sixteen years after his disappearance, the people of Cairo still believed that he was alive). This later transformed into a religious belief that Hakim would appear on the Day of the Last Judgment as a Mahdi. The Darazi tribes and clans that accepted the views formed the basis of the Druze religion.

The caliph himself and his closest friend, the philosopher ad-Darazi, spent the night practicing strange rituals on the Cairo hills. On one of the nights of 1021, al-Hakim went for a walk, climbed the hill and disappeared without a trace. The descendants of his students, hiding from the persecution on the outskirts of Lebanon and Antilivan, still believe that he will return to them on the threshold of Judgment Day. The Druze manuscripts, according to the Druze, say that Hakim survived that fateful night when he was supposed to be killed by order of his sister; but, tired of the authorities, he retired to the Ammon desert and created a teaching there, which his student Hamza later told, declaring Hakim a god.

It is believed that Hakima was killed by his sister Situl Mulk, who avenged that he publicly accused her of adultery.

Abdurrahman ibn Ilyas, whom Hakim declared his heir, was at that moment the governor of Damascus and spend time in entertainment and debauchery. After the news of the death of Hakim, he was executed by his own soldiers. Situl Mulk brought to power Ali Abul Hassan al-Zahir Liizazidillah, the son of

Hakim, and tried to rule the country on his behalf. She died in 415.x. / 1027, and real power in the state passed into the hands of the vizier Abu al-Qasim al-Jardzharai, who ruled until 1045.

In 427 x. the Fatimidian caliph Ali Abul Hassan al-Zahir Liizazidinillah died, and power passed to his son Abul Amin Muhamad, known as al-Mustansir, who was not yet 8 years old.

al-Mustansir set the Banu Hilal tribe on the rebellious viceroy of al-Muizza ibn Badis, and they managed to defeat al-Muizza ibn Badis in 443. take Kairuan.

In 441 x al-Mustancir began to conquer Aleppo and other cities of Syria. In 462, the rule of the Fatimids in Khijaz was put to an end - sermons with the names of the Abbasids began to be read here again. In 463, the Fatimids left Aleppo.

Under al-Mustancir, the Fatimides made peace with Byzantium, an agreement was reached with Emperor Constantine IX on the supply of food to Egypt. ascended the throne after the death of Konstantin IX Theodore stated that it recognized the concluded agreements only if the Fatimides opposed all its opponents. al-Mustansir rejected this condition, which led to the war with Byzantium. Fatimidam managed to win on land, but they were defeated at sea, and al-Mustansir had to sign the world.

Back in 1021, blacks - the personal guard of Hakim - grabbed the Gulam with Turkic mercenaries, who were supported by the Berbers. In 1058-1062, the Turks again seized with Sudanese blacks and chopped them up. During the riots, the palace of the caliph, the state treasury and even the library were looted. In 1073, he could no longer tolerate the arbitrariness of Turkic emirs, al-Mustansir called on the Armenian commander Badr al-Jamali, ruler of Acre, and in 1073 he lured Turkic rebels into a trap and killed everyone to the same night. The order was restored, but during the time of the turmoil Algeria and Tunisia fell away, and Sicily in 1071 won the Normans.

After the betrayal of the Berbers and Turks, the army of the Fatimids began to consist of blacks and Armenians (after Badr al-Jamali, a significant part of the Armenian military aristocracy migrated to Egypt; their best archers are most famous).

Since then, the country has actually ruled Badr al-Jamali, then, after his death in 487, his son al-Afdal. Al-Mustansir died in the same year, and after a short struggle, his eldest son Nizar took the throne, but al-Afdal managed to bring his younger brother Ahmad (al-Mustali) to power. Nizar fled to Alexandria, where he led the uprising against his brother, but al-Afdal captured him, after which Nizar was killed in prison.

However, some Ismaili Shiites refused to recognize al-Mustali's power, speaking for Nizar. The death of the latter did not stop them. They were headed by a certain Hassan ibn al-Sabbah. According to the historian, the Jew Rashid al-Din, his father is a descendant of the pre-Islamic kings of Khimyar, and since they confessed Judaism and were related to the Jews (for example, King Yusuf Zu-Nuwas had a Jewish mother), then this famous figure flowed in veins of this. h. and Jewish blood. In this regard, it is interesting to recall the words of the Jewish traveler Benjamin Tudelsky who arrived in Baghdad in 1163, who claims that 4 Jewish communities have joined the Ismailis located in the mountains between Sousse and Hamadan and are involved in their actions.

Hassan ibn al-Sabbah used to be an official of the Seljukids - the Muslim Sunni dynasty founded by the Khazar commander Seljuk.

Hassan al-Sabbah captured the Alamut fortress in the mountains in northern Iran, founded the Assassin order, and began to engage in severe terror. He was called the "Start of the Mountain" (Sheikh-Ul-Jebal). Only the Mongols could defeat the order he founded.

Al-Mustali supporters began to be called the Mustalites.

In the 1070s and 1080s, the Fatimidian possessions in Syria are greatly squeezed by Seljuks. In the 1080s, a autonomy movement from the Fatimids is deployed in Syrian cities; Seljuki, using this, capture Saida (Sidon). In 1089, Fatimides returned Tire and other fallen cities. There, however, new disturbances erupt.

al-Mustali died in 495 x. at the age of 28 years. His son al-Mansour Abu Ali (al-Amir Biahkamillah) came to power. He managed to get rid of al-Afdal's vizier, abolished the annual birthday celebrations of the Prophet Mohammed, Ali, Fatma, as well as al-Qa'im's caliph. Al-Afdal was killed in 515 x., Al-Aqmal took his place.
At 524, al-Amir died as a result of a conspiracy of assassins. His cousin al-Hafiz Abul Maimun Abdulmajid ibn Muhammad came to power. He ruled as a regent and was a weak ruler, so that the visor al-Akmal managed to throw him into prison and appropriate all the riches of the palace. al-Akmal was a Shiite-Imamit and spread the idea of 12 imams. al-Aqmal was killed by supporters of the Fatimids, who in 525.x. freed al-Hafiz from prison. Having become a caliph, al-Khafiz returned the wealth stolen by al-Akmal, and appointed Abul Fatah as a vizier.

In the 529th Armenian Bahram gathered supporters and led the uprising. The rebels surrounded Cairo, and al-Hafiz had to make the Christian Bahram a vizier. But the collapse of the state continued, and in 531.x. Bahram fled, but was captured. Then he was released, departed from worldly affairs and became a hermit. Ridwan (al-Malik al-Afdal), a brave and educated person, became the visirem. But their relationship soon worsened, Ridwan fled to Syria to Imad al-Din Zangi. Al-Hafiz persuaded him to return, promising security when he burns back - he put him in jail, where Ridwan spent 10 years until he escaped. Gathering his supporters, he fought with the Khalifa troops, but lost and died.

Al-Hafiz died in 544 x. 2 days after the death of Ridwan. His son al-Zafir Biamrilah Ismail, who was not yet 16 years old, ascended the throne. Riots broke out in the army, and the caliph replaced the vizier al-Malik al-Adil ibn Salar, appointing Najm al-Din ibn Masal, not loved by the people, to his place. Ibn Salar rebelled, forcing Najm al-Din to flee, having stayed at his post for only 50 days. The latter gathered supporters and moved to Ibn Salar, but was defeated and killed. Khalif was forced to reappoint Ibn Salar as a vizier.

Visir Ibn Salaru had to wage war with the crusaders, and he turned to Zangid Nur al-Din Mahmoud for help. Ibn Salar, being a Sunni, sought and put an end to the rule of the Ismaili Fatimid dynasty. Khalif al-Zafir, having understood the plans of his vizier, decided to kill him - and in 548. Ibn Salara died, but the caliph al-Zafir himself was soon killed.

In 549 x the 5-year-old son of al-Zafira al-Faiz Binasrilah Abul Qasim Isa became the caliph. On his behalf, Vizier Faris al-Din Abul Karat Talaya ibn Zuraik (al-Malik al-Salih) began to rule. He managed to somewhat stabilize the situation, but at that moment the crusaders captured the Ascolon belonging to Fatimid. In 549 x. Nur al-Din Mahmoud occupied Damascus and when the crusaders decided to attack Egypt (which would hardly resist), moved to Jerusalem and upset their plans.

Khalif al-Faiz died in 555 x. at the age of 11, and the vizier al-Malik al-Salih brought to power his cousin Abu Muhammad Abdullah ibn Yusuf ibn al-Hafiz (al-Adid Lidinillah), whom he married his daughter. After the death of al-Malik, state affairs were conducted by the vizier Talaya ibn Zuraik, but in 556. he was killed, and his son Zuraik Abu Shuj al-Malik al-Adil became the vizier. In 558 x one of the Fatimidian governors Shavir (Abu Shuja ibn Mujiruddin al-Saadi) rebelled against him and took his place. Shavir Tai's son killed Zuraik, but al-Malik al-Adil’s supporters overthrew Shavir, who fled to Syria. His place was taken by Dirgam, who ordered the killing of the 2 sons of Shavir, and became a vizier.

In Syria, Shavir turned to Nur al-Din Zangi to help him, promising to return the costs. He agreed and sent an army with Shavir to Egypt under the command of Asab al-Din Shirkuh.

Fatimid Egypt, paying tribute to the crusaders, being ruled by the vizier of Dirgam, was again at war with the crusaders - in the 559s. the king of Jerusalem, Amori, attacked Egypt and defeated the army of Dirgam. Then Dirgam ordered to open platinum on the Nile and water flooded vast territories - this stopped Amori.

When Dirgam found out about the agreement between Shavir and Nur al-Din Zangi, he turned to Amori for help, pledging to increase the tribute, but Asab al-Din Shirkuhu and the son of Najm al-Din Ayyubu Salah al-Din managed to arrive in Egypt before the crusaders and defeat Dirgam. Shavir again became a vizier, reconciled with the caliph al-Adid, but refused to pay Shirkuh the promised compensation. He began to seek the return of troops to Syria, but Asab al-Din refused to do so. Shavir conspired with the crusaders and Shirkuh was forced to leave Egypt. he managed to escape from the environment thanks to Nur al-Din, who captured Harim and Banyas, and distracted the so-called crusaders to the north.

After 2 years, Shirkukh with a large army opposed the Fatimids and defeated their troops, but even then Shavir, thanks to the crusaders, forced Shirkukha to retreat.

In 562 x Shirkuh again moved to Egypt, but Shavir, learning of the impending attack, called on the crusaders, and they met the army of Shirkukh near the city of Menya, but were defeated and retreated to Cairo. In view of the lack of strength, Shirkukh did not pursue them, and without a fight he took Alexandria, where he left his nephew Salah al-Din to command. The armies of the Fatimids and crusaders besieged Alexandria from the sea and land and besieged her for 4 months. Shirkukh and Nur al-Din Zangi hit the crusaders in Acre, Tripoli and Aleppo forced the crusaders to lift the siege of Alexandria.

After some time, the crusaders again attacked Egypt, and Shavir asked for help from Nur al-Din Zangi, who sent troops there under the command of Shirkukh. In 564 x the crusaders took Bilbays, a city northwest of Cairo, where many civilians were killed. Upon learning of this, the inhabitants of Cairo armed themselves and decided to fight the crusaders to the end. Shirkukh arrived there with his army. The crusaders fled to the "Palestine", and Shirkukh entered Cairo. With the help of Salah al-Din, he got rid of Shavir, again trying to enter into a conspiracy with the crusaders. The Fatimidian caliph al-Adid made Shirkukha his vizier, and after the death of the latter in 565. Salah al-Din became the vizier. In a short time, he became popular among the people. Al-Adid did not like this (especially since Salah al-Din was a Sunnith) and he tried to remove the Kurd, and even sent a killer to him,a certain Najah, but Salah al-Din opened the conspiracy. The crusaders and Byzantines opposed Egypt, but Salah al-Din broke them. He repealed Shiite- Ismaili laws, fired the old Fatimid military and political administration, and when in 567 al. al-Adid died, he began to rule Egypt indiscriminately. So the state of the Fatimids ceased to exist.

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III. Fatimid fleet:

The fleet of Fatimis was almost completely inherited from the predecessor dynasty - Aglabids, whose fleet was an impressive force that dominated the sea spaces from Peloponnese and Venetian lagoons to the coast of Liguria.

The entire carefully thought-out shipbuilding system was inherited, with its dynasties of ships and helmsmen, a system of magnificent fleet parking, from which the fortified harbors of Tunisia and Susa were especially distinguished. Fatimides have found a chain of fortified ribats built along the sea coast, combining the functions of religious schools and observation stations. To all this was added the actual material part of the fleet, which numbered several hundred ships - from decrepit dishes of past generations to new ones, from needles, galleys.

Having mastered such a powerful weapon, the Fatimides immediately launched it. Already in 911 their fleet participated in the suppression of the Sicilian uprising, and 912 in a campaign against Tripoli. The fleet supported the land armies during the Fatimid expeditions to Egypt in 913-14 and 919-21. The main

burden of the brutal Sicilian war 914-917 lay on the shoulders of the fleet. In naval battles under Tripoli and Lamta, the naval forces of the young power quickly gained experience.

In 918, the Fatimids first attacked Byzantine possessions in southern Italy. The stratig of Calabria, Eustaphius, hastened to make peace on the terms of paying 22,000 gold annually, but in 925 the Fatimides continued their offensive and in 926-929 their squadrons led by Sabir (a fluoride of possibly Khazar origin) sowed terror among Italian subjects Vasilevs.

Confrontation with the Byzantines also took place on the territory of Sicily, contrary to some opinions not won by the Arabs in 827. Indeed, in 827 Arab (Aglabid troops) landed on the island, but their successes were very insignificant and only a powerful stream of reinforcements, which Byzantium could not afford, the Arabs broke the situation in their favor. On the island there was a stubborn struggle for every city. The decisive moment was the fall of Syracuse in 878 - the most important marine base of the Byzantines in the West. Numerous expeditions sent by Byzantine emperors to Sicily, as a rule, were unsuccessful.

In fact, in 925-927, the Fatimids established a single anti-Greek front on the sea together with the emirates of Tarsus and Crete, although the issue of coordination between them is more than controversial. The support by the lords of Tunisia of the Arab settlements in Garillano and Frejus, on the contrary, is undeniable.

Not satisfied with the many sea parking lots that they got from the Aglabids, Fatimides in 916-918, built Mahdia, which became their new capital. The new city on the east coast was primarily intended for the needs of the fleet. Warehouses of food, shipwood, shipyard, harbor containing up to 200 warships, separately - a merchant marina on thirty ships; in short, in Mahdia was everything possible and necessary for sending and equipping sea expeditions. Soon the city became one of the most important and safer points on the Spanish-Egyptian trade route.

In 939-941, the Fatimids drowned the uprising of Sicilian Muslims in their blood. By reflecting the attacks of the Rus, Byzantium was unable - or did not want to - to provide the rebels with effective assistance.

The uprising could not but affect the naval potential of the Fatimids. In the 40s X c. reports of raids and raids of the Fatimidian flotillas disappear from sources.

Military operations resumed with renewed vigor in the early 50s. The terrible defeat of the Byzantines at Jerachi, on May 7, 952, revealed inequality of power in the region. The squads of the Fatimids and their vassals - the Kelbit emirs of Sicily, as before, devastated the shores of Byzantine southern Italy with impunity. The Byzantine government sent new forces of the army and navy to the front, turned to the Caliphs of Cordoba for help - and the result was the so-called "tripartite war" (955-958), in which Cordoba Muslims, in alliance with the Greeks, opposed their North African co-religionists.

The Fatimid fleet suffered significant losses, which forced them to ask for peace. However, North African rulers quickly regained their naval power; the latest record of the Cambridge Chronicle reads: "And Hassan equipped another fleet this year."

The restoration of forces took the Fatimids 4 years. In 962, their troops take Taormina with the help of the fleet - the last significant fortress of the Byzantines in Sicily. The Greek return expedition in 965 choked on the bloodstained Rametta fields, and seamlessly ended in a catastrophe in the Strait of Messina. The struggle for Sicily was over.

In 969, the cherished dream of the Fatimids was fulfilled - their troops occupied Egypt. The very next year, they began action against the Byzantines in the coastal areas of Syria. A new front was formed, requiring the closest attention. Soon, in August 972, the Caliph of the Fatimids himself entered Cairo, al-

Muizz, making him his residence. Without a doubt, most of the Tunisian fleet of Fatimides was also transferred to Egypt.

In Tunisia, Bolujin, the son of Ziri, one of the generals al-Muizza, was left. He and his heirs - Zirida did not have love for marine enterprises, moving his residence inland. Pretty soon, having achieved independence from the Cairo throne, they did not pay due attention to their fleet, which quickly crushed small squadrons to the conglomerate.

With independence, Ziridov stopped the flow of people and materials to Sicily, this Fatimidian outpost in the West. Despite this, the Sicilian vassals of the Fatimids - Kelbit emirs, continued in the late 70s. X century its continuous attacks on southern Italy. In 982, they managed to defeat Otton II at Skillach. From now on, they have become a genuine disaster of Byzantine possessions; not a year has passed so that Sicilian ships do not appear on the horizon ... In 986 - Jerache, 988 - Kozenza, 991 - all of Lucania and Apulia fell victim to their raids that lasted until the turn of the millennium, when the marine successes of the Venetians under Bari (September 1003) and the Pizans - in the Messian Strait (August 6, 1005) put an end to the history of the Fatimid

From the end of the X - the beginning of the XI century. the combat readiness of the Fatimid fleet was constantly decreasing. The main line of the absorbing mass of the forces of confrontation with Byzantium took place in the depths of Syria; all his severity fell on the ground armies, which, undoubtedly, did not slow down the impact on the financing of the fleet. An important role was played by the increased skill and power of the Byzantine fleet, the main probable opponent of the Fatimid admirals. The Byzantine coastal zones forgot about the raids of the Arabs, who were ordinary a century ago. However, the Greek maritime operations were also not large-scale. A strong parity of forces has been established at sea.

By the time the crushing squadron appeared on the Mediterranean, the fleet of Fatimides was going through hard times. Despite this, for some time he successfully opposed the fleets of Western people, adhering to defensive tactics more and more, until in the end in 1169 he was unable to effectively prevent the Byzantine sea invasion of Damietta ...

In 1171, the Sultan Salah al-Din Ayub (Ayub, Eyub) occupied Egypt, laying the foundation for a new dynasty - Ayubids.

As for the types of ships used by the Fatimides, they are listed in detail by Ibn-Haukal:

"The trial of the Mediterranean Sea. Large vessels are called kurkurs (for example, from karakir). The commander of the curkur in the language of the francs is called kb-tan (captain), the secretary-supervisor for the goods - s-k-r-ban, and the owner - al-b-t-run.

The following belong to the vessels of the Mediterranean Sea: zauraki (men. Ch. Zavarik), tarids (mn. h. taraid), guraba (mn. h. girbin). A gourab is also called a shini (plain ch. Shawani) or a jeffn, (pl. h. ajfan). These (courts) have sails.

To them (i.e., ships of the Mediterranean Sea) belong further to the shayti (mn. Ch. Shayati), Ushari (mn. h. yshapiat), Sellaura (mp. h, Selalir) and Karaba (mn. h. cavarib).

Kurkurs and zaypaki are used to transport goods, Zaurak is much smaller than kurkura. Between the latter there are those who have three "backs" (deks [palubes]).

Goods are loaded in them through the side doors. When, after filling the lowest part of it (i.e., the Kurkurs) with cargo, the water reaches the lower doors, they lock themselves, clog, unpack and cover with a mass that does not pass through the water, and then the goods are loaded through those doors that are higher than the first, in the second tier, until the ship is loaded completely. When the load is over, the doors on the “back” are closed, and the “roof” remains completely free for the crew and its things and so that the

water spills over it when the sea waves wave: and the waves pass along the “roof” of the curcula and go out into the gutters arranged from the sides, so thanks to these gutters, the cursor is safe from the accumulation of water on its “back” and “roof”. In addition, water is scooped up by buckets assigned to the length of this from the well of its hold.Kurkurs can only sail with a strong fair wind that alone can move them because of their magnitude and severity. Kurkura has three sails: one is called in the language of bnni-ta francs (or bnnet), another ar-d-moon and the third d-ka-ku (i.e. d-katu).

As for the tarids, they have doors on the stern that are unlocked and locked; they are used to transport horses for military purposes. As for the gurists, they transport the soldiers and sail or on the oars. There are between them those who have 180 fun, others have less of them.

Shayti have 80 fun. Their purpose is to go to the ports and deliver information to the Kurkurs and gurabs and other (large) vessels.

Ushari have 20 fun. They transport goods and people from the shore (to large vessels), because the Kurkurs can only stand in the deep places of the harbor, because they, due to their severity and heavy cargo, break as soon as they turn aground. Between the Kurkurs there are those that raise more than 10,000 units of oil besides other goods.
Sallaura are the largest between the shayti and the Ushari.

Karaba is very useful to Muslims during the sea war. In each carb, 4 or 5 shooters that help Muslim gurabs fight the gurabs of the francs and their curators, because the carabes are quick and turning and can attack the ships of the francs on all sides. They say that only ka-rabs are dangerous for kurkur when they attack them with their arrows and throwing shells, and the kurkur itself is anchored. Vessels known as Thais are useful at sea for the struggle of Muslims with unfaithful francs.

This is what the Mediterranean ships are called, on which the francs, Maghrebins and Syrians go with their goods to the coastal cities of Sipia, such as Tripolis, Sidon, Beirut, Sarafandu [About Tire]. "

"Ships of the Nile: Harraca (mn.h. Hararik), dermuna (mn.h. Deramin). Harraki is used during walks of kings and emirs on the occasion of their deeds and needs. Dermuns are used to transport their bread cargo during the flood (Nila).

Merkeba also serve to transport residents of Egyptian provinces to Cairo and from Cairo to the provinces. Chess is used to transport people from one coast of the Nile to the other during flood; they go from Cairo to Giza and from Giza to Cairo. "

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IV. The culture of the Fatimidian caliphate:

In 969, Egypt turned into the main possession of the Fatimids. In the same year, Cairo was founded, subsequently absorbing the first Arab city in Egypt - Fustat. It was square in plan, protected by a powerful wall, the central part of it was occupied by the palaces of rulers and the al-Azhar mosque erected in 970.

The capital of the Fatimids is already in the 11th century. became one of the largest centers of the Muslim world. Cairo travelers admired the beauty of Cairo, its wealth, the number of tall fortified buildings. The monarchs patronized the sciences, especially astronomy, poetry, music, and the development of crafts. The House of Knowledge in Cairo had a unique collection of not only religious, but also scientific literature.

At the court of the Khalifa al-Aziz (975-996) and al-Hakima (996-1021), Abu l-Hasan `Ali ibn Yunis al-Sadafi (Ibn Yunus, approx. 950-1009), the organizer and leader of the Cairo Astronomical Observatory and author of the Haligothu Al (az-Zij al-kabir al-Hakimk). Zij Ibn Younis consists of 81 chapters, provides an

overview and criticism of al-Ma'munov zij, tested, Sabey Zij al-Battani and other zijay of his predecessors and the results of Ibn Younis's observations at his observatory.

Under the caliph al-Hakim and his successors in Cairo, the famous encyclopedist scientist Abu `Ali al-Hassan ibn al-Khaysam (965-1039) worked. A native of Basra, he was a vizier in his hometown, but his love of science prompted him to leave this position. His "Book of Optics" (Kitab al-manazir) / "Treasure of Optics"; thanks to this work, Ibn al-Khaysam, known in Europe under the name Alhazen, received the title "father of optics". He is the author of treatises on incendiary mirrors. His mathematical works are well known. Ibn al-Khaysam drafted a project for regulating the waters of the Nile using a dam south of Aswan, in connection with which he was invited by al-Hakim to Cairo, but on the site of Ibn al-Khaysam was convinced of the impossibility of this project with technical means of that time (a similar project was carried out only in the XX century. with the assistance of the USSR),after which al-Hakim was angry with him and subjected him to house arrest, and to save his life, Ibn al-Khaysam simulated madness until the death of al-Hakim. Ibn al-Khaysam was the author of the Book of the Form of the World (Kitab fi hai'a al-`alam), where the idea of massive ether orbits of the planets, the Book of the Light of Lights (Kitab fi-dau' al-kawakib), "Books about the light of the moon"Books on the form of eclipses "(Kitab fi-s-suvar al-kusuf) - one of the first studies on the camera-discourses," Speech on the resolution of doubts about the complex movement "(Kaul fi hull shukukuk haraq al-iltifaf), in which the theory of the movement of the planets Ptolemei," Book of doubts about PtolemaBooks on the movement of the Moon "(Kitab fi haraq al-kamar)," Books on the essence of the traces visible on the surface of the Moon "(Makala fi maiya al-asar al-ayzhi yuzhira fi vajh al-kamar)," Books on the shape of the movements of each of the 7 planets "(Makala fi hi'a mnakat kul

In the X-XI centuries. The state of Fatimid was composed of Sicily, recaptured by the Byzantines in the 9th century. Aglabids who owned Tunisia and Algeria. The natives of Sicily were the poet, geometer and astronomer Muhammad al-Sikilli and the astronomer 'Abdallah al-Sikilli, author of the "Tract on the conical tool for knowing the times of scream [muez-zina]" (Risala fi-l-mukhula or ma`rifa avkat as-say-ha) - about the tool for determining

From time to time, Fatimidov preserved outstanding monuments of architecture: built in the 11th century. city gates with massive towers of Bab al-Futuh, Bab al-Nasr, Bab al-Zuwaila, beautiful mosques, among them the famous al-Azhar mosque. Type of Arab Column Mosque Egyptian architects 10-12 centuries enriched with bold innovations: the prayer hall was enlarged by multiplying the rows of columns, its space was cut down by the central, wide and high, passage with domes, a richly decorated portal appeared. A special role in the appearance of the building was played by juicy ornamental embossed stone, creating patterned inserts on smooth monoliths of walls, full of live play of light and shadow on portals. The masters of Egypt enriched the art of the Arab Middle Ages with magnificent samples of carvings on stone, knocking, wood, ivory.In the works they created, large and small forms, the image and ornament, pattern and inscriptions merged into plastic unity. In secular buildings, carvings and paintings included human images.

Of particular diversity and rare beauty at this time were the products of art crafts. Glorified Fatimidian multicolor fabrics were widely exported to European countries: linen, wool, silk, gold embroidered, decorated with stylized images of animals, birds and Arabic inscriptions. In the Khalifa weaving workshops of the cities of Egypt, “tyrases” fabrics were made, so named because they had a tiraz - an embroidered inscription with the name of the caliph, date and place of manufacture.

At the court of the caliphs and in the houses of the court nobility, there were treasures of works of art: beautiful vases of gold and silver, self-colored weapons of magnificent hardening, leather goods with embossed and gilded, dishes painted with chandeliers, jugs, bowls, bronze vessels in the shape of animals and birds, shaped into jugs, glasses A special group was made of gold jewelry - bracelets, triangular filigree pendants - earrings and precious stone beads. The descriptions of the Fatimidian treasures that have reached our time stagger not only with luxury, but also with an unprecedented amount of jewelry.

Emeralds, rubies, pearls were numbered in bags. There was even a huge map of the world,composed of gemstones.

The cult of luxury, magnificent court ceremonies, festivities, processions, processions, receptions was distinguished by the reign of Fatimides and their governors in the provinces of the caliphate. Everything was designed to amaze the imagination: tents, palanquins, standards, clothes and weapons, tens of thousands of mercenaries - representatives of different tribes, an abundance of white and black slaves, the beauty of thoroughbred horses, camels and mules in gold shrub. Sometimes in processions, as in Roman imperial triumphs, wild African animals were held.

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V. Jews in the state of Fatimidus:

The Fatimides were generally located to the Jews (excluding the last period of the reign of al-Hakim), which is confirmed by laudatory reviews of this dynasty in the Heb. annals "Megillath Abiathar". Since then, Jews have begun to differ in the service of the caliphs. The doctor Isaac b. Solomon Izraeli was called to Egypt from Kairuan (Tunisia) to enter the service of Ubaid-Allah.

At the beginning of the reign of Fatimidov, the post of nagid was established - the official head of the Jewish community, and the first nagid Paltiel enjoyed great influence at court.

Under the rule of the Fatimids, Tyr and Sidon flourished, in which there was a significant Jewish population. Important centers of Jewish life were Ierushalaim, Tiberia, Ramla. Fatimides actively strengthened cities in the coastal and border zones.

Haifa Fortress was transferred to the Jews. There was a large yeshiva in it. Despite the fact that there was an influx of population, Eretz Israel continued to leave many Jews, including prominent Talmudists.

In contrast, Ierushalaimu, where food sources were scarce, Ramla became a major shopping center.

In Tire, Jews were engaged in the production of glass products, and there were shipowners here. In its meaning, Tyr did not yield to Ramle.

The situation of Jews in coastal cities was apparently better than in the center of the country. They had a monopoly in a beautiful field, engaged in the manufacture of medicines and incense.

Al-Muizz (952-75) had several Jews in the service, by the way the Baghdad apostate Yakub ibn Killis, who later became a vizier with the son of al-Muiz, al-Aziz. The first 15 years of the reign of al-Aziz were the domination of Ibn-Killis. In these calm years, the Jew Manasse was the chief secretary of the caliph in Syria.

The foundation of Talmudic schools in Egypt is timed to the era of the Fatimides; this fact is in connection with the story of 4 rabbinical captives sold into slavery in various parts of the diaspora. Shemaria b. Elkhanan was taken away by Arab Admiral Ibn-Rumahis (or Damahin) to Alexandria, and then sent to Cairo, where he was bought out of slavery in the 10th century. That he settled in Fostat is proved by a document on which, by the way, there is his signature with the designation "rosch".

The first 15 years of rule, al-Hakim (996-1021) did not change the policies of their predecessors regarding the Jews, and allowed them to maintain the position they had achieved under al-Aziz. Geographer Al-Mukaddasi (985) complains that Christians and Jews play a predominant role in Jerusalem. Hakim was praised by the Jews as a prince of justice and wisdom like the Mission. In 1012, "Megila" (pig) appeared, written in Hebrew, laudatory, extolling the caliph to heaven. It describes how at the very beginning of January 1012 he personally saved 200 Jews from tearing them apart by fanatics.

But in the same 1012, persecution fell on the Jews. Hakim began to apply the laws of Omar to them, which were not inferior in the sense of humiliating Jews to the decrees of Christian cathedrals (the command to wear bells and a wooden image of a calf). In Old Cairo, Alexandria, in all other parts of the caliphate, including Tripoli, Syria and Palestine, synagogues, new and old were destroyed. Upon learning that the Jews ridiculed him in verse, in the new part of Cairo itself on Easter night, on his orders, the Jewish quarter of Al-Jaudarijah with all the inhabitants was burned to the ground. "And," says Al-Makrizi, "so far, Jews are not allowed to live here." Jews then moved to another street; al-Hakim forced the Jews to convert to Islam. Many Jews fled the country to Yemen and other countries.

But before his death (1021), after 7 years, everything suddenly changed - to Jews who accepted Islam forcibly, Hakim allowed to return to the true true religion - Judaism. Destroyed synagogues were ordered to restore ...

A document was discovered in the Cairo Genesis that mentions the community of immigrants from Harrat Khaybar in Tiberia, as well as a copy of the message written in Arabic letters of the Jewish alphabet and addressed to "Hanina / or Habibe / and the people of Khaibar and Makna / city on the extreme north-west of the Arabian Peninsula /", which the proponent of the Haple Most modern researchers consider this copy fictitious, while recognizing that it correctly reflects the historical situation of the beginning of the 11th century, when the caliph al-Hakim (the northern part of the Arabian P-Ova belonged to it) issued a series of decrees directed against non-Muslims, but, as evidenced by Arab sources, stipulatedthat Khaibar Jews should not be persecuted.

From the documents found in the genius of Cairo, it is known that in the XI century. Fatimides made regular donations to the rabbinical academy of Jerusalem.

In the reign of Al-Mustansir-Maadda (1035-94), power was actually concentrated in its hands by the mother of the caliph, a Sudanese slave. It was influenced by the Jew Abu Said, who traded jewelry. Thanks to the intrigues of Abu Said, the vizier was displaced, and the apostate Abu Mansour Sadaka ibn Yusuf took his place. Sadaka, fearing the influence of Abu Said, put him to death.

On the internal history of Egypt's Jewry in the 11th century. we find several data in papyrus. In 1046, a papyrus letter was sent from Egypt to the Palestinian gaon Solomon b. Yud about the split that occurred in one Egypt. community due to the excommunication of Hazan Solomon Sabik by bet-din in Ramla for witchcraft. The letter of recommendation from the "Palestinian" Gahon Sabik was considered fake, and therefore they turned to the gaon for a new letter. At that time, Egypt was home to the famous court doctor Ephraim ibn al-Tsafan (d. 1068), from whom Al-Afdal bought a library of 10,000 tons. and after the death of which more than 20,000 tons remained.

At the visit of Al-Malik al-Afdale (1137), the finances of the state were led by a Jew whose name is unknown. Enemies managed to replace him with the brother of a Christian patriarch who tried to evict Jews from the country. A letter from the Heb. ex-minister to the Jews of Constantinople asking for help.

At 12th century Egypt was visited by Jewish scholars and travelers, whose notes shed light on the lives of local Jews. Yehuda Galevi visited Alexandria in 1141, where he devoted beautiful poems to a friend Aaron bin-Zion ibn Alamani. In 1160, Benjamin Tudelsky visited Egypt, leaving a description of the Jewish communities he found here. 2,000 Jews lived in Cairo; in Alexandria - 3,000; in Fayyum - 20 families; in Damiette - 200 Jews; in Bilbais - east of the Nile - 300; in Damir - 700; in Sephit - 200; in Al-Butij, on the eastern sleeve of the Nile -

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VI. Jews in the public service and in the culture of the Fatimidian caliphate:

1) Abu Bayan al-Mudavwar (Sadid al-Din) - a karaim doctor, lived in the 12th century. in Cairo (1184-1102 by Ibn-Abi-Useibia). Being an outstanding scientist in the field of theoretical medicine and a popular practical doctor, he created an entire school. al-Mudawwar left behind the medical essay "Majarrabat fi-u al-Tibb" ("Medical Experiences"). For many years he was a labeled with the last caliphs of the Fatimids, and then with the famous Saladina, but later, due to illness and old age, he left this post with a lifetime annual pension of 24 Egyptian dinars. But at home, he continued to teach medicine and treat patients, and visited patients at home only in cases of emergency. When, for example, Ibn-Munkids, Emir of Yemen, once arriving in Cairo to be treated by a dropsy, invited Abu Bayan to his place,the latter refused to come and yielded only to the request of Kadi al-Fadil (whose doctor was Moses Maimonid). The Jewish name of al-Mudawwar, if Steinsneider's assumption that he was the father of the Karaitan doctor Abul-Fadl Daoud is true, was Solomon b. Israel.

2) Abu Nasr Sadaka ibn Yusuf al-Fallahi (Abu Mansour Sadaka ibn-Yusuf) - a vizier under al-Mustancir (1035-94), a Jew by birth. Accepted Islam. The post of the vizier was taken with the mediation of Abu Said, see Under Abu Nasr Sadak ibn Yusuf al-Fallahi in 437 x. (1045-46) peace was concluded by the Byzantine emperor Konstantin Monomakh (1042-1054). At one time, under al-Mustansir, despite the fact that the post of the vizier was in the hands of Sadak, Abu Said was the "ensignor of the state" - this situation became possible due to the struggle between supporters of the caliph al-Mustansir and his mother, who also had her a visitor (here - mudabbir ad-daul). Al-Mustansira's mother relied on the Negro guard, the number of which reached 50 thousand. However, the blacks defeated the Turks, who made life in Egypt unbearable,from which the country was saved by the involvement of Armenian soldiers led by Badr al-Jamali, who defeated the Turks.

3) Abu Saeed (Abu Sa'd Ibrahim ibn Sahl at-Tustari) is an influential Jew. Under al-Mustansir, power was actually concentrated in her hands by the mother of the caliph, a Sudanese slave. It was influenced by the Jew Abu Said, who traded jewelry. Thanks to the intrigues of Abu Said, the vizier was displaced, and the apostate Abu Mansour Sadaka ibn Yusuf took his place, see above. Sadaka, fearing the influence of Abu Said, put him to death.

They say there were 2 brothers of the favorites of the Fatimidian Khalifa al-Zahir and Mustansir - Banu Sahl - Abu Saad and Abu Nasr. There were legends about their wealth. The palace, which Abu Saad built in Cairo, was so large that 300 trees in silver vases were planted on its terrace. According to legend, the brothers gave the widow of al-Zahir a bark of silver for fun walks. She was that black slave that the brothers sold al-Zahir. She became his beloved wife, and after his death she was a regent who ruled on behalf of her son, Mustansir, and made Abu Saad her confidant and vizier, which allowed the brothers to significantly increase their wealth. But this led to their death: the ruler asked Abu Saad to collect for her a personal guard from black warriors; rivalry of the Turkic and Negro parties arose at the court. Türks won the victoryand the Banu Sahl brothers were killed in 1047.

4) Abu al-Munaya ibn Shaya is a Jew who stood at the beginning of the 12th century. at the head of the department of agriculture. He is especially known as the builder of the Nile Canal (1112), nicknamed "Bachr Abi al-Munajah" in his honor.

5) Abul-Fadl ibn al-Nakid - optometrist, enjoyed fame (12th century).

6) Ibn-Dalema, Al-Sheikh Gibat-Allah bin Qion, bin Hassan, bin Efraim, bin Ismail (Natanel) - Egyptian doctor, p. in Fostat (Cairo) approx. 1133, studied medicine at the doctor Abunasr al-Ainzarbi took the place of the last (room) who enjoyed unlimited trust, so he was placed at the head of all the Jews. communities in Egypt. About I.-D. they say that he ascertained a lethargic dream and successfully cured one patient, whom everyone considered dead. In addition to medical knowledge, I.-D. possessed oratory talent. I.-D. - the author of a number of medical works, of which the most famous: "Book on the treatment of mental and bodily diseases", finished by the son of I.-D., Ismail, nicknamed Saniat Almulk Abul-Dagir; commentary on the 5th book of CanonAvicenny; on the characteristic features of the climate and the population of Alexandria.

7) Ibn-Ajelami, Gibat Allah (Ibn-Jemi; Nathanel) - a doctor of the 12th century, a leib-medic of the last Fatimidian caliph, and then Sultan Saladdin, an outstanding scientist and connoisseur of the Arabic language; wrote several treatises in medicine, among other things about the Alexandrian climate; differed, as modernists claim Ibn-Ajelami was the head of a school in Cairo, where Benjamin Tudelsky met him (1170); In general, Ibn-Ajelami long stood at the head of Egyptian Jews.

8) Israeli, Musa bin al-Azrael (Moshe bin Eleazar) - Egyptian doctor of the 10th century, leib-medic of the Fatimidian caliph (after 972). Israel invented a means to regulate menstruation and wrote pharmacology dedicated to the caliph.

9) Ibn-Ketar, Efraim bin-Elzafan - Egyptian doctor of the 11th century, collector of manuscripts, a huge amount of which he sold during his lifetime, and twice as many of them remained after his death. I.-K. - author of the hygiene treatise, which in 1068 was dedicated to them by Nassr-Eddule.

10) Ibn-Hasdai, Joseph bin Ahmed - doctor and writer begin. 12th century (Cairo). Although his biographer Ibn-Abi-Oseibia does not insist on eur. the origin of I.-X., however, there is no doubt that he belonged to the Heb. the family of Hasdai. At a rather young age, I.-H. arrived in Egypt, where he found a patron in the person of the vizier Mamun Abu Abdallah ibn-Nur al-Daul al-Amiri. Later I.-Kh. corresponded on scientific issues with Arabic. philosopher Ibn-Baj. I.-X. wrote: "Al-Scharch al-Mamuni", commentary on the Gippocrates oath of office (Kitab al-Iman); "Scharch al-Fusul", commentary on the first book. "Aphorisms" Hippocrates; "Taalik"; "Fawaid", extract from Ali ibn Ridwan's comment on Galen's essay on Nature; "Al-Kaul ala Awwal al-Sinaah al-Sadshirah", comment on I ed. Galena "Ars Parva", and "Al-Adshmal",treatise by logic with notes.

11) Isaac Iraeli bin Solomon (Abu Yakub Isaac ibn-Suleiman al-Izraeli; Isaac Israel the Elder) - doctor and philosopher; p. in Egypt earlier than 832, um. in Kairuan (Tunisia) in 932 or in 942. I. studied natural science, medicine, mathematics, astronomy, etc., so he was considered a person who "knows all 7 sciences." He was a contemporary of Saadia Gaon, whose works apparently aroused in him a love of Bible study. At first he gained honorary fame as a skilled optometrist; then he arrived in Kairouan and began to study other branches of medicine under the direction of Isaac ibn-Amram al-Baghdadi, with whom he was sometimes mixed (Sefer ha-Jaschar, 10a). In Kairuan, I. reached the climax of his medical fame, and the works he wrote there in Arabic. the language was recognized by Muslim doctors as "a road of precious stones."His lectures attracted a huge number of listeners, among whom were the Muslim Abu Jafar ibn al-Yazzar and the Jew Dunash ibn-Tamim. OK. 904 I. received the post of label-medic of the last Aglabit ruler of Ziyadat-Allah. 5 years later, when the phatimid Ubeidulla al-Mahdi took possession of North Africa, the capital of which was Kairuan, I. transferred to his service. Khalif fell in love with the company of his doctor, admiring his wit, resourcefulness and deep knowledge. At the request of Ubeidulla I. composed on an Arab. ulcer several medical compositions, which in 1087 were transferred to Latin by a monk Konstantin Karfagen, who declared himself their author. Over 4 centuries passed until the publisher of these works opened plagiarism. The works of I. were transferred to the Heb. ulcer, and part of his medical work and to the Spanish ulcer. In medicine, I. Peru owns the following studies:1) "Kitab al-Chummajjat" ("Sefer ha-Kadachath"), an extensive treatise, in 5 books, about all kinds of fever, according to the teachings of ancient doctors, mainly Hippocrates, 2) "Kitab al-Adwijah al-Mufradah wel-Aghdhijah" 4) "Kitab al-Istiksat" (Sefer ha-Jesodoth), a medical and philosophical study of the elements, and the author follows Aristotle, Hippocrates and Galen. Heb. the translation of this work was made by Abraham bin Hasdai and was commissioned by grammar of David Kimkhi. 5) "Manhig ha-Rofeim" or "Musar ha-Rofeim", a guide for doctors that breaks up into 50 paragraphs. 6) "Kitab fi al-Tirjak", about antidotes. AND.was also a famous thinker, and his philosophical works were highly regarded by Muslim and Jewish scholars. He is the author: 1) "Kitab al-Chudud wal-Rusum". Labor transferred to eur. ulcer. Nissimo bin Solomon (14th century) under the title "Sefer ha-Gebulim we ha-Rescbumim". This work of I., like Kitab al-Istiksat, was severely criticized by Maimonid in his letter to Samuel ibn Tibbon. Maimonid calls them devoid of all value and considers I. an intermediary doctor. 2) "Kitab Bustak al-Chikmah" in metaphysics. 3) "Kitab al-Chikmah" by philosophy. 4) "Kitab al-Madkhal fi al-Mantik", logically. 5)

"Sefer ha-Ruach ve ha-Nefesch", Heb. translation of the philosophical treatise on the difference between spirit and soul. The publisher is convinced that the treatise represents only part of the more extensive composition of I. 6) And.also drafted a philosophical commentary on the book. Genesis, in 2 parts, of which one is dedicated to Genesis, 1, 20. Carmoli believes that the Isaac whom Abraham ibn Ezra attacks so violently in the introduction to his comment on the Pentateuch and whom he calls in other places "Isaac Boltun" and "On-Jizchaki" was I. Iraeli. But if I. was attacked by Ibn Ezra, then he is extolled by other biblical commentators, e.g. Jacob bin Reuben, a contemporary of Maimonid, and Hasdai. Finally, another essay attributed to I., which caused more than other works by fierce debate among later scientists, was a comment on "Sefer Jezirah". Steinchneider and Carmoli attribute its compilation to I., because Abraham ibn-Hasdai and Iedaya Bedersi in an apologetic message to Solomon bin Adret speak of I.'s comment.to "Sefer Jezirah" which according to Kaufman, Sachs and Gretz ascribe to the disciple of I., Dunash ibn-Tamim.

12) Levy bin Japheth (Ga Levi) Abu Said is a Karaitan scientist; lived, most likely, in Jerusalem in the first half of the 11th century. Although, like his father, he was considered one of the greatest authorities among the Karaites who called him Al-Sheikh (teacher), but there are no details about his life in the Karaite sources; in some sources, he even mixes with his brother or his son Said, as well as with the Mohammed Mohammed Mohammed Mohammed. L. wrote in Arabic an extensive essay on laws, the Jewish translation of which (Sefer ha Mitzvot) was preserved in the manuscript. This essay, which was used by almost all the later Karaite codifiers, contains valuable information regarding the differences between the Karaites and the Rabbanites (with the literature of which the author was well acquainted) and the differences between the Karaites. So, in the department interpreting the calendar,in which 1007 was mentioned, L. said that in Iraq, Karaites followed the Rabbanites only in determining the new year, taking the autumn equinox as a basis, while in some other places the Karaites completely accepted the Rabbanite calendar. L. makes a distinction between the views of the more ancient and later rabbanites and classifies Saadia, whom he often attacks very brutally, as the latter. In the chapter on Cicitis, L. says that he used for her, as material, the works of his father and his predecessors. He apologizes for the uneven interpretation of the subject - some parts of its composition are described in more detail than others - citing a lack of material, as well as the fact that during the preparation of his work he was often ill. His other composition, "Mukaddima", representing the introduction to the Pentateuch,no longer exists; fragment from Deuterus. in the Jewish translation of Moses bin Isaiah, Firuz was in the collection of Firkovich and was published by Pinsker, but was lost during the Crimean campaign .. L. also wrote a brief comment on the First Prophets. Steinschneider believes that L. was also the author of a brief commentary on the Psalms found at the British Museum. According to Ali bin Suleiman, L. was the abbreviation of the dictionary of David bin Abraham Alfasi. made a reduction in the vocabulary of David bin Abraham Alfasi. made a reduction in the vocabulary of David bin Abraham Alfasi.

13) Menshu ibn Ibrahim (Abu Sahl-Manasha-ibn-Ibrahim-al-Yahudi al-Kazzaz; Manasse Ibn-Katsra; Manasse ibn Ibrahimal-Kazzaz; Menashe bin Abraham Ibn-Kazzaz) - Syrian statesman; representative of Khalifa al-Aziz That is, he was the secretary of the caliph in Syria, one of his governors there (990). He was appointed Vizier I "cubus ibn Killis (see). Menshu ibn Ibrahim used this influential position for the benefit of the Jews. There was a troop administrator. Nickname". Al-Kazzaz means "the merchant of the treasury", that is, raw silk.

14) Munajja, Abu al-Faraj ibn Sadaka (Ibn al-Schair) - a Samaritan writer polemicist, the son of the poet Munajdzha, probably lived in Damascus in the XII century. M. is the author of various comments on the Pentateuch, cited as the classic works of Samaritan. writers, and polemic works against rabbanites and Karaites, especially against Saadia gaon, under the title "Al-Jinth wa-masail al-Khilaf fima bain Millatai al-Jahud wa-bain." The last essay M., divided into 23 chapters and dedicated to the Moses commandments. The son of M., Sadaka, a Samaritan writer, was a doctor at Sultan Malik al-Ashraf.

15) Paltiel - Vizier at the Egyptian caliphs Al-Moise and Abdul-Mansur (second half of the X century) and nagid (official head of the Jewish community). In the Chronicle of Ahimaac bin Paltiel, it is reported, among other things, that P. is the mother of Hisdai bin Hananel and that one of his ancestors was the

liturgical poet Shefatiya bin Amitai from Oriya. During the conquest of Oriya, Al-Moiz P. acquired the location of the conqueror with his astrological art. P. moved to Egypt, where he was appointed vizier. Thanks to the intercession of P., the Byzantine emperor freed the captive Jews from Bari and Otranto. Ahimaac talks about the modesty and generosity of P. Once on Judgment Day, he was called to the Torah. At the same time, the worshipers rose from their places, wanting to honor P., but he demanded that everyone, with the exception of the children, immediately sit down, announcingthat otherwise he would have to refuse to rise to almemear. At the end of the reading, a passage from St. The scriptures of P. donated 5,000 dinars for charitable purposes, among other things, to the Jerusalem poor and to the Babylonian Academy (the son and successor of P., Samuel, donated 20,000 drams for the same purpose). De Goeje is trying to identify P. with the vizier Jugar al-Rumi or Al-Saklabi, that is, with the famous commander Jauhar Sicilian, known to us. that is, with the famous commander Jauhar Sicilian known to us. that is, with the famous commander Jauhar Sicilian known to us.

16) Sadid ibn-Abul Bayan (Abul-Bayan) - karaim, doctor of the last Fatimid and Sultan Saladin (1169-93). Fame in Cairo as a medical writer (in 1161).

17) Shemaria bin Elkhanan - rector of the Cairo rabbinical academy at the end of the 12th century, one of the four Talmudists who appear in the famous legend of 4 prisoners of the Arab admiral Ibn-Rumahis. Sh. came from Babylon (according to D. Kaufman - Pumbedites) or Italy (according to Weiss). One document says that Sh. was the rector of the Academy in Negarde. We heard 2 messages addressed to Sh. p. Hushilem from Kairuan and one unknown author.

18) Shalom bin-Meborah (Abul Cairo Salam bin Ramun bin Mobarek) - Egyptian doctor, philosopher and metaphysicist of the beginning of the 12th century. The Christian doctor Georgy Mantiaki, out of envy of his abilities and knowledge, made him the subject of his satir. The son of Shalom, Meborah, lectured in medicine in Cairo.

19) I "kub ibn Killis (Abu al-Faraj Ya" kub ibn-Yusuf ibn-Killis; 930-991) - the vizier of the Egyptian caliph al-Azis Nizar of the Fatimid dynasty. Yakub was born in Baghdad in 930, mind. in Cairo in 991. His parents were Jews, and Ibn-Killis himself professed Jewry during the 1st half of his life. Learning writing and arithmetic, Ibn-Killis went from Mesopotamia to Egypt. Here he met one officer, on the recommendation of which he was appointed Khalifa Kafur al-Ikshidi in the palace administration. Then he was entrusted with more important government posts in which he discovered such abilities and such honesty that he soon became the trusted minister of Kafur (960); all public spending was under his control. This high position of Ibn-Killis caused envy, and he was forced to accept Islam (967).His influence continued to grow until the death of the Caliph Kafur, when he was arrested by order of the visor Ibn al-Furat, whose envy Ibn-Killis repeatedly aroused. Friends stood up, however, for him, and he received freedom. Ibn-Killis did a lot to strengthen the Fatimid power in Syria and Egypt. Ibn-Killis then went secretly to Magreb, where he entered the service of al-Muizz. Soon he gained the trust of the new owner; when he conquered Egypt, he appointed Ibn Killis as head of the civil administration (978). After the death of Al-Muizza (979), his son and heir Alaziz Nizar appointed Ibn-Killis as a visor, which position he held until his death. Historians paint Ibn-Killis as one of Egypt's most experienced and honest visitors. He loved science very much, and his palace was open to scientists and poets. He wrote legal work "Kitab fi al-Fikh "(Ar-Risala al-visia) treating Ismaili doctrines. After his death, state institutions were closed for 18 days and trading activities were suspended. For a whole month, the grave of Ibn-Killis was a place of pilgrimage, poets sang the virtues of the deceased, and the crowd sang the verses of the Koran day and night.

20) Jepheth (Yapheth) bin Abraham - in 1086 he headed the mint in Fostat (Cairo), where 2 more Jewish masters worked. One of the documents of the Cairo Genesis also mentions 2 Jews who worked in the mint of the caliphate in the 2nd half of the 12th century.

21) Maimonid (Moshe bin Maimon, Rambam; 1135 - 1138, Cordoba, - 1204, Fostat / Old Cairo /) - the largest rabbinical authority and codifier of Galakhi, philosopher, scientist and doctor.

Maimonid in Muslim Cordoba, where his father, Maimon bin Yosef (1110- between 1165 and 1170), one of the most influential Galakhists of his generation, was a Dayan. In 1148, the Maimonid family fled from Cordoba, fleeing the persecution of Jews by the Almohad dynasty, and in 1160 did not settle in the city of Fes (Morocco).

In 1158, Rambam began work on comments on the Mishn; at the same time, he wrote a brief treatise on the Jewish calendar, a treatise on logic, a number of comments on the treatises of the Babylonian Talmud and work devoted to halachic issues in the Jerusalem Talmud (see below).

According to Muslim sources, the Maimonid family formally recognized Islam, but this statement is disputed. The remorse experienced by Jews, forced by persecution of the purely external acceptance of Islam, prompted Maimon bin Joseph to turn to them with the message “Ha Nehama Iggeret” (“Message of Consolation”), which says that the one who reads Jewish prayers, and does good deeds, remains a Jew. Maimonid himself wrote during his stay in North Africa "Ha-shmad Igeret" ("Epistola for [forced] apostasy", the other name is "Maamar Kiddush Ha-Shem" - "The Word of the Consecration of God's Name"), in which insists on the duties of a Jew forced in k.-l. country to retreat. Accordingly, Maimon and his family left Fes,who entered the state of Almohadov (1165) and arrived in Acre, where they remained approx. 5 months. The Maimonida family traveled to Eretz Israel, visiting Jerusalem and Hebron, and then departed for Egypt. After staying in Alexandria, the Maimonida family settled in Fostat. Maimon bin Joseph is dead.

For 8 years, Maimonid, thanks to the support of his brother David, a gemstone merchant, was free from material worries and could fully devote himself to literature, while fulfilling the honorable duties of the religious and secular leader of the Jewish community. Maimonid's comment on Mishna was completed in 1168. In 1169, the brother of Maimonida David drowned during a trip on trade, leaving his wife and 2 children. The family was busted. Maimonid suffered a blow very hard: for a year he lay almost without movement; however, then he had to look for livelihoods. He took up medicine practice. The fame of a skilled doctor did not come to him immediately. It increased significantly after in 1185 he was appointed one of the personal doctors of al-Fadil, the actual ruler of Egypt after leaving from there in 1174 Salah al-Din; then, according to some information,Maimonid became the doctor of Salah al-Din himself. During these years, despite his workload with the medical practice and the affairs of the Jewish community of Fostat (the official head of which he was recognized in 1177), Maimonid wrote two works that brought him fame - Mishne Torah (“Repeat the Law”, 1180) and “Sea the Unanim” (“The Mentor of the Charming”, 1190) Mistress Mentor, 1190), as well as Theiman Igeret (Yemeni Epistle) and Maamar Thiyat Ha-Methime (Reasoning for the Resurrection of the Dead). Mistress Mentor, 1190), as well as Theiman Igeret (Yemeni Epistle) and Maamar Thiyat Ha-Methime (Reasoning for the Resurrection of the Dead).

The "Yemeni message" was written in connection with the persecution of Jews by the ruler of Yemen, a Shiite fanatic who offered them a choice between conversion to Islam and death. Many Yemeni Jews succumbed to pressure and formally converted to Islam. In their midst, a certain falsehood or false prophet appeared, who, seeing in these events a predawn thickening of darkness, announced the immediate onset of the Messianic era. Confused by the Jews of Yemen, they turned to Maimonid, who answered them approx. 1172 of the above message "Teyman Iggeret" (in Arabic - "Ar-Risala al-Yamania"). Written in a simple, accessible language, the message warned of the dangers lurking in Christianity and Islam: preaching a new revelation, according to Maimonid, is more dangerous than the sword and the temptations of Hellenism. The incense of intolerance of Muslims,Maimonid warned against trust in a lemess and ridiculed his claims. Although Maimonid understood what danger would threaten him if this message fell into the hands of Muslims, he asked to spread it in all communities. The message had a huge impact on the Jews of Yemen. In addition, Maimonid used his influence at court to ease the tax burden that gravitated over them.

The “discussion of the resurrection from the dead” (1191) was a continuation of the book by Mishne Torah and was a response to the accusations against this book of denying one of the fundamental principles of Judaism - the doctrine of personal resurrection. The basis for these accusations was that the book of the Tower of Mishne emphasizes not so much individual bodily resurrection as the immortality of the soul. Maimonid rejected these accusations, emphasizing that the doctrine of resurrection is the last of his 13 principles of Judaism.

As the head of the Jewish community, Maimonid dealt a lot with the issue of attitude towards the Karaites, believing that communication with them is prohibited only when this jeopardizes compliance with the requirements of rabbinical Judaism. Maimonid ensured the domination of the rabbanites in Cairo. He made a number of changes to the liturgical practice.

Until the end of his life, Maimonid continued to work as the head of the Jewish community and court doctor. He conducted extensive correspondence with communities from different countries. Maimonid died on December 13, 1204.

Maimonid is like a galachist. Maimonid began his activity as a halachist in his youth with a comment on several treatises of the Talmud. Only fragments of these works have been preserved. In the comments on Mishna and Talmud, Maimonid is limited to practical Galakha. His comments on the Talmud refer to the sections of Mo ed, Nashim and Nezikin and the Hullin treatise on the laws on kashrut. In his comments on the Mishna (in Arabic "Siraj"), Maimonid explains to the reader its meaning, not referring to the confusing and lengthy discussions of Gemara, whose language is more difficult than Mishna herself. Maimonid extracts from Mishna and other texts written by the Tanai, as well as from the corresponding sections of Gemara, often scattered throughout the Talmud, the principles underlying the topics addressed. In some cases, his interpretation of Mishna is different from that contained in Gemara.

Of particular importance are the lengthy introductions included in their comments. The general introduction that opens up a comment on the Zra section is essentially an introduction to the Oral Law and its history from Moses to the Maimonid era. The introduction to the Pirkei Atot treatise, known as “Shammona Prakim” (“8 chapters”), is an ethical and philosophical treatise in which the author seeks to harmonize Aristotle’s ethics with rabbinical Judaism. In the introduction to the treatise of Mishna Sanhedrin (10: 1), which begins with the words: “All Israel has a share in the afterlife,” Maimonid considers the main provisions of Judaism, formulated by him in 13 principles of faith. In a lengthy introduction to the Tohorot section, he systematizes everything said in the Talmudic literature on the issue of purity of the ritual.

Numerous Maimonids (464 of them), written in Arabic or Hebrew, reflect the central role of Maimonid in the community life of Jews in Egypt and neighboring countries. Among the requests addressed to Maimonid were prominent galachists of that time, whose opinion often does not coincide with the opinion of Maimonid. Despite the bitter experience of persecution by Islamic fanatics, Maimonid refuses to recognize Muslims as idolaters and emphasizes the monotheistic nature of Islam. He sharply condemned the gnostic essay "Shi" ur coma "and denied its Jewish character. He also denied the scientific value of astrology.

Maimonid's response to the Normandy-Proselyte Owadiy Ha-Geru, who asked if he could consider himself a Jew in the full sense of the word and utter Benedication and prayers that say "God of our forefathers." According to Maimonid, there is no difference between a native Jew and those who converted to Jewry. Abraham is the father of all the righteous who walk in his ways, and therefore the father of every hero.

As the codifier Galahi Maimonid found unsatisfactory all previous attempts to systematize 613 mitzvos. Therefore, he compiled the Sepher Ha Mitzvot (Book of Commandments), where he systematized 248 prescriptive and 365 prohibiting commandments. As an introduction to this work, he outlined 14 principles that guided his systematization activities and criticized his predecessors, including the compiler of the

Halahot Gdolot code and others. This criticism raised objections from Nahmanid et al .; however, in general, the book "Sefer ha mitzvot" was adopted by the Galakhists. Written in Arabic. ulcer. Sepher Ha Mitzvot (Arab. Kitab al-Farayd) was translated into Hebrew. The translation of Moshe Ibn Tibbon has been preserved.

The book "Sepher ha mitzvot" was only an introduction to the galachic code of Mishne Tora ("Repetition of the Law"), on which Maimonid worked for 10 years. Maimonid set himself the task for the first time in the history of Judaism to classify all Talmudic and post-mudic halachic literature by content. The Torah target is divided into 14 books, each of which represents a special category of the Jewish law system. From the letter designation of the number 14 in Hebrew - iodine-gaulette - another name of the Maimonid code - Had Ha-Hazaka ("Strong Hand") occurs.

Along with purely halachic issues, the Torah Mishna addresses philosophical and scientific issues: the 1st book contains a solid metaphysics system, the 3rd contains astronomical calculations, the 14th - a presentation of the Messiah doctrine and a discussion with the views of Christians and Muslims. In his code, Maimonid included rules of repentance (tshuv) that are not related to Halah in the generally accepted sense.

Unlike the commentary on the Mishna and the book "Sefer ha mitzvot", written in Arabic, Mishne Torah is written in Hebrew, similar to which Galachic literature has not known since Yehuda ha-Nasi. The structure, form and composition of the Michel Torah is a unique phenomenon in Jewish dogmatic jurisprudence that has been controversial among the Galakhists for centuries. The logically consistent structure of labor attracted criticism of those who feared that the Maimonid code could become a rival to the Talmud and rabbinical comments - a true source of halachic creativity. The most severe critic of Maimonid was his senior contemporary, Abraham bin David of Poskier, who reproached Maimonid for refusing to quote the sources and authorities on which his halachic decisions relied. The opinion of Abraham bin David found support from a number of others.Galakhists, back in the 19th century. opposition Mishne Tora caused a dispute between Sh. D. Lutszatto, N. Krokhmalom et al.

Maimonid answered the critics a number of messages in which he insisted that his intention was by no means to prevent the study of the Talmud and later comments. Indeed, the words “my teachers indicated” relating to the immediate predecessors of Maimonid in the codification of Galakhi, Itshaku Alfashi and Iosef Ibn Migashu (1077-1144), were sent to many of the jalahot in the Tower Mishna. The sayings and decrees of the gaons are often preceded by the words: "The Gauons decided" or "This decision belongs to the Gowns." Maimonid’s divergence with his father’s opinion on a specific issue, in principle not allowed by Galakha, was not condemned by Abraham bin David of Poskier, who did not pay attention to the opinion of Maimonid clearly expressed in the preface to Mishna Thor,that the study of this book without resorting to other sources should be the only way to master the Oral Law for someone who has already read the Written Law. These hopes of Maimonid were not destined to come true: his code did not acquire the exceptional significance in the life of Jewry, which was the goal of the compiler; however, it has become a powerful incentive for halachic creativity, the subject of careful study and interpretation.

Maimonid as a philosopher. Admittedly, Maimonid was the largest Jewish philosopher of the Middle Ages, and his work "Mentor of the Charming" is the most significant philosophical work created by a religious Jew. This work is written in Arabic under the name "Dalalat al-Khairin" ("The Guide to wandering") and soon was translated twice into Hebrew under the name "The Sea of the Uninvuhim" ("The Mood of the Charming"). These translations determined the direction of Jewish philosophy from the beginning of the 13th century, and throughout the rest of the period, almost all philosophical works quoted Maimonid, sharing or criticizing his views.

According to his philosophical views, Maimonid was a follower of Aristotle. It was he who put the medieval Jewish philosophy on the solid foundation of aristothelism. However, the political philosophy of Maimonid, like other peripathetics of his time, relied more on the ideas of Plato. In a letter to his translator, Schmuel Ibn Tibbon Maimonid advises studying the works of Aristotle with the help of his Hellenistic

commentators, Alexander Aphrodisius and Femistia, as well as his contemporary Ibn Rushda (Averroes). True, the comments of Ibn Rushda reached Maimonid too late to have a serious impact on his work.

Of the Arab philosophers, Maimonid especially appreciated al-Farabi, as well as Ibn Baju (Avempasa). The works of Ibn Sina (Avicenna) Maimonid considers worthy of study, but puts them below the works of al-Farabi. In a number of questions, Maimonid still follows Avicenna. Of the Jewish philosophers, Maimonid mentions only Yitzhak Israeli, whose views he does not share, and Joseph Ibn Zaddik, whom he praises for his studies, although he notes that he is familiar only with himself, but not with his works.

Maimonid considered himself a continuation of the tradition of Arab peripathetics, the teachings of which he adapted to his own views, changing them accordingly. While Muslim philosophers made comments on the works of Aristotle, the notes of his system and independent philosophical treatises, Maimonid devoted himself mainly to the development of specific philosophical issues, especially those related to the relationship of philosophy and religion.

For the views of Maimonid, the division of mankind into two groups is essential: the intellectual elite, which is able to understand rational arguments, and the masses (this includes those who study only the religious Law), which should be convinced by turning to their imagination. The "Multiper of the hesitant" is addressed to the first group.

In view of the significant difficulties associated with understanding the main philosophical work of Maimonid, two schools of its interpretation arose. The first considers Maimonid as a philosopher who sought to bring his views in harmony with the teaching of religion; the second sees in him a rationalist - a follower of Aristotle, who accepted religious teachings mainly in the form of a concession to the understanding of the masses. So, for example, according to the first interpretation, Maimonid believed that the world was created, and according to the second, that it was eternal. Some researchers believe that Maimonid denied the ability of the human mind to resolve a number of issues related to the celestial sphere. The source of these disagreements is in the contradictions contained in the text of Maimonid itself.

The Maimonid's “mentor” is addressed to those who are firm in religious beliefs, comply with all the requirements of religion, but under the influence of the study of philosophy, they are embarrassed when faced with anthropomorphic expressions in the Bible. Maimonid seeks to show that, along with the literal meaning, these expressions have an allegorical, “spiritual” meaning; it is this spiritual meaning that applies to God. He also made an attempt at the Mentor to explain obscure biblical allegories. The Mentor is dedicated to the philosophical interpretation of Scripture, i.e., according to Maimonid, "the science of the Law in its true sense," or "the secrets of the Law."

The first theme of the philosophy of Maimonid is God. Maimonid discusses questions about the Divine attributes, about the being, unity and incorporealism of God. In the Bible, many attributes are attributed to God, but at the same time, His unity is emphasized. If unity means simplicity, how can it be consistent with many attributes? Maimonid claimed to be random, i.e. not related to the very essence of God, attributes should be interpreted as attributes of action: when they say that God is merciful, it means that His actions are characterized by mercy; substantial attributes should be understood as denial of denial: if they say that God exists, this means a denial of the assumption of His non-existence.

Maimonid polemicizes with mutakallim - representatives of Muslim speculative theology (calam) - and their Jewish followers. The arguments of the mutakallim in favor of the existence, unity and incorporealism of God do not satisfy Maimonid, because they rely more on imagination than on reason. In another place, the solution of the question of creation or the eternity of the world seems to Maimonid outside the competence of the mind. Maimonid precedes the listing of 25 metaphysical and physical positions borrowed from modern philosophical literature. To them, he adds the 26th provision on the eternity of the world, which does not reflect his own views, but serves only methodological goals. Maimonid believes that recognition of the eternity of the world does not impede the proof of the existence of God.

Maimonid uses 4 evidence of the existence of God, based on movement; from the composition of the elements (option of the 1st evidence); out of necessity and chance; out of potential and relevance (receivability). A common structure is inherent in all this evidence: they proceed from some observed properties of the world, rely on the provision on the impossibility of regression to infinity and come to the conclusion that the initial is necessary. The chain of moving and moving things ends with the last of the celestial spheres, set in motion by the beginning, which, although it produces movement, remains immovable itself. This is a transceiver that Maimonid identifies with God.

Turning to the nature of the drive, Maimonid proves its incorpore and unity. A motor cannot abide either within the sphere movable by it, or outside it like a body; therefore, it is incorporeal. There can be no 2-bedroom engines. Therefore, the transceiver exists, it is incorporeal and one. The proof of the existence of God, based on the categories of necessity and chance, proceeds from the fact that the existence of individual things in the world is not necessary and depends on an absolutely necessary being.

Turning to the question of creation, Maimonid lists three cosmogonic theories: the doctrine of the Torah of the creation of the world by God from nothing; the theory of Plato and other philosophers, according to which God created the world from eternally existing matter; Aristotle's theory that the world is eternal. Analyzing the texts of Aristotle, Maimonid tried to show that he considered his arguments not so much to be decisive evidence of the eternity of the world as evidence of a greater probability of his eternity compared to his creation. Maimonid himself believes that convincing arguments can be made in favor of both hypotheses. It follows that the final proof of the eternity or co-creation of the world exceeds the capabilities of the human mind, which can only offer probable arguments in favor of each alternative.However, consideration of these arguments testifies to the greater likelihood of the doctrine of creation from nothing, which Maimonid accepts on this basis. An additional argument in favor of creation is the reference to Scripture. Maimonid boldly states that if the eternity of the world could be proved with the help of philosophical arguments, he would not hesitate to give an appropriate interpretation of the text of the Bible in the same way as he did not hesitate to give an allegorical interpretation of anthropomorphic expressions in it. Maimonid considers the principle of creation to be one of the most important principles of religious philosophy, second only to the principle of the unity of God, because with its help the possibility of miracles and other supernatural phenomena is explained. Without it, religion will collapse. However, some interpreters find an esoteric doctrine of the eternity of the world in Maimonid. which Maimonid accepts on this basis. An additional argument in favor of creation is the reference to Scripture. Maimonid boldly states that if the eternity of the world could be proved with the help of philosophical arguments, he would not hesitate to give an appropriate interpretation of the text of the Bible in the same way as he did not hesitate to give an allegorical interpretation of anthropomorphic expressions in it. Maimonid considers the principle of creation to be one of the most important principles of religious philosophy, second only to the principle of the unity of God, because with its help the possibility of miracles and other supernatural phenomena is explained. Without it, religion will collapse. However, some interpreters find an esoteric doctrine of the eternity of the world in Maimonid. which Maimonid accepts on this basis. An additional argument in favor of creation is the reference to Scripture. Maimonid boldly states that if the eternity of the world could be proved with the help of philosophical arguments, he would not hesitate to give an appropriate interpretation of the text of the Bible in the same way as he did not hesitate to give an allegorical interpretation of anthropomorphic expressions in it. Maimonid considers the principle of creation to be one of the most important principles of religious philosophy, second only to the principle of the unity of God, because with its help the possibility of miracles and other supernatural phenomena is explained. Without it, religion will collapse. However, some interpreters find an esoteric doctrine of the eternity of the world in Maimonid. that if the eternity of the world could be proved with the help of philosophical arguments, he would not hesitate to give an appropriate interpretation of the text of the Bible in the same way as he did not hesitate to give an allegorical interpretation of anthropomorphic expressions in it. Maimonid considers the principle of creation to be one of the most important principles of religious philosophy, second only to the principle of the unity of God, because with its help the possibility of miracles and other supernatural phenomena is explained. Without it, religion will collapse. However, some interpreters find an esoteric doctrine of the eternity of the world in Maimonid. that if the

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When asked if one day the end of the created world will come, Maimonid gives a negative answer and argues that the doctrine of the inviolability of the world in the future is also contained in the Bible.

In the introduction to the Maimonid Mentor, he addresses the issue of the nature of the prophetic experience, likening it to intellectual inspiration. In a section specifically devoted to this issue, Maimonid considers the psychology of the prophecy and its political function. Maimonid defines the prophecy as an emanation emanating from God, which, through the mediation of an active mind, first affects the intelligence of a person, and then his imagination. Maimonid recognizes the central role of the imagination in the fulfillment by the prophet of his political function. In accordance with the views of Muslim peripathetics, Maimonid sees the prophet as a statesman who enforces his people with the law and calls for compliance with it. This concept of a prophet - a statesman - goes back to some ideas of platonism. According to Maimonid,the main task of the prophets (after Moses) is to convince people to follow the Law of Moses; therefore, the prophets should use the figurative language and parables that appeal to the imagination of the masses. If a philosopher uses only his mind, and a statesman uses his imagination, then the prophet uses both. Moses Maimonid considers the greatest of the prophets. Moses, however, does not rely on imagination. In his halachic works, Maimonid notes the unique advantages of Moses over other prophets. does not rely on imagination. In his halachic works, Maimonid notes the unique advantages of Moses over other prophets. does not rely on imagination. In his halachic works, Maimonid notes the unique advantages of Moses over other prophets.

The 3rd part of the Mentor begins with the philosophical interpretation of the prophecy of Jeheskel about the Divine Chariot (Mercava), in which Maimonid sees the description of the earthly world, heavenly spheres and intellects, the beginning with which the spheres owe their movement. Then Maimonid turns to a discussion of the problems of world evil and Divine providence.

Maimonid shares the teachings of the neoplatons, according to which evil is not an independent beginning, but rather represents a lack or lack of good. It distinguishes between 3 types of evil: natural, uncontrollable person (e.g. floods or earthquakes), social (e.g. wars) and personal - various human vices; the last two types of evil can be controlled by humans. Natural evil occurs infrequently, therefore, most of the world evil that is caused by man can be eliminated with the help of proper education. Objecting to those who consider the world evil in its very essence, he says that one who sees the world as a whole, and not just his own suffering and misfortunes, discovers that the world as a whole is good, not evil.

Maimonid addresses issues of the omniscience and providence of God. He distinguishes between general providence, which relates to the laws of Nature, and individual providence, expressing God's care for every person. Having examined and rejected the views of various philosophers: Epicurus, Aristotle and his commentator Alexander Aphrodisia, representatives of different Kalam schools, as well as the opinions of some gaons (probably Sa "adia Gona), - Maimonid sets out his own position: there is an individual providence, and it is determined by the degree of development of the intelligence of this individual. The

more developed the intelligence of man, the more susceptible he is to God's providence. In the spirit of his theory, Maimonid interprets the book of Job.

At the end of his philosophical work, Maimonid clarifies the Law of Moses and its precepts. This clarification is based on the philosophical anthropology of Maimonid, which expresses the views characteristic of Arab aristothelism. Man, according to Maimonid, consists of soul and body; the soul is a form of the body. Discussing moral issues, he follows Aristotle in the sermon of the "golden middle" and recommends avoiding pride and anger. The moral of the "golden middle" Maimonid preaches mainly in halachic works, in the "Mentor" he protects a more ascetic lifestyle and especially recommends that sexual desire be curbed. Like Aristotle, moral dignity is only preparation for him to achieve intellectual virtues.

Discussing the rationale for religious prescriptions, Maimonid reviews the conducted by mutasilite philosophers (including Sa "adia Gahon) the division of God's Law into 2 categories: prescriptions comprehensible by the human mind without the help of revelation, and commandments, the comprehension of which requires revelation. This separation, says Maimonid, as it were, implies that the commandments based on revelation come from God's will rather than from God's mind. Mindful of this opinion, Maimonid argues that all God's commandments are a product of God's wisdom, but some of them are easily understood (mishpatim), while others are difficult (hukkim). He adds that certain few prescriptions cannot be justified rationally and their sole justification is the will of God.

Maimonid postulates 2 objectives of the Law: improving the soul, intelligence (tickun ha-nefesh) and the body (tickun ha-guf), by which he implies the moral improvement of man. The Torah contains hints of the true meaning of the prescriptions. Human beliefs depend on his intellectual abilities. Some objects of faith, for example, the being, unity and incorporealism of God, must be recognized by every person, regardless of his intellectual abilities; there are beliefs, the necessity of which is mainly due to their political function, for example, the belief that God is angry with those who do not obey Him. Ordinary people need the promise of a reward and the threat of punishment in order to fulfill the Law. The philosopher obeys his instructions without thinking about the consequences.

According to Maimonid, the foundations of general moral laws are easy to find; it’s harder to explain the many ritual precepts contained in the Bible. Maimonid explains many of them as a reaction to pagan customs. Some prescriptions, in particular those related to sacrifice, Maimonid considers the historical situation to be a concession: it would be unrealistic to demand from the Jews an era of exodus from Egypt a complete rejection of bloody sacrifices. Therefore, the Bible prescribes the commission of sacrifices, however, limiting their time and place, and allowing only priests to commit them. The Mentor ends with an additional section on perfect worship and human excellence.

In the Maimonid Mentor, there is almost no question of eschatology, which is given a significant place in his other works. Following traditional Jewish teachings, he talks about the Messiah and his age, about the resurrection of the dead and the olam ha-ba. Maimonid’s thinking is characterized by a desire to deprive these events of a supernatural nature. The Messiah is the king of the earth from the house of David. He will bring the Jews back to their country, but his main achievement will be the establishment of peace and tranquility throughout the world, which will contribute to the full observance of God's commandments. The Age of the Messiah will not be marked by any catastrophic events; the natural order will still reign in the world. In the age of Messiah, the dead will be resurrected, their souls and bodies will unite; however, later they will die again. The central idea of Maimonid's eschatology is his idea of the olam ha-ba.According to Maimonid, the “reasonable soul” possesses immortality, which contemplates God in the olam ha-ba. Usually Maimonid speaks of incorporeal intellects (in many hours), which implies individual immortality. Maimonid's intellectualism is reflected and formulated by him in 13 dogmas of faith, which, in his opinion, should be recognized by all the people of Israel.

The Mistress Mentor had a tremendous impact on the subsequent development of Jewish philosophy. He gave rise to a lot of comments. The most famous commentators of Maimonid were Duran Profiat, Shem Tov bin Joseph Ibn Shem Tov (15th century), Asher bin Abraham Crescas (end 14 - beginning 15th

century), Yitzhak Abravanel, Joseph Ibn Kaspi, Moshe bin Yehoshua from Narbonne (end 13 Gersonid criticized Maimonid. Abraham Abul "Afia bowed to Maimonid, Shmuel Ibn Tibbon composed a dictionary of philosophical terms found in the Mentor." From the later Jewish philosophers, Maimonid commented on Sh. Mimon.

Maimonid had a significant impact on Christian scholasticism, including representatives such as Alexander from Gels, Albert von Bolyptedt (Albert the Great), Thomas Aquinas and Teacher Eckhart. These philosophers usually directly quote Maimonid, and sometimes refer to his views without naming his name. In the philosophy of the new time, B. experienced the influence of Maimonid. Spinoza and G. AT Leibniz.

Maimonid as a doctor. Apparently, Maimonid studied medicine first with his father, and then, during the seven-year stay of his family in Fez, had the opportunity to improve in medicine and communicate with famous doctors. Maimonid was familiar with the Arabic translations of Greek works in medicine, as well as with the works of Arab doctors of the past. As a doctor, Maimonid enjoyed tremendous authority among Muslims. From Arab sources it appears that Maimonid lectured in medicine and had students, including his son Abraham, as well as Joseph bin Yehuda Ibn Sham "un (d. 1226) and a certain Rashid al-Din.

Maimonid divided medical science into three sections: preventive medicine, treatment of patients and care for recovering, as well as for disabled and elderly people. The medical teaching of Maimonid, based on the then prevailing theory of humoral pathology, formulated by Hippocrates and Galen, is strictly rational. He sharply condemned the use of spells, spells and amulets in healing and strongly opposed the blind faith in authority. In students, he encouraged a penchant for observation and critical reflection, insisted on research and experimentation. In the "Tract of Asthma" ("Makala Fi Ar-Rabu"), Maimonid emphasizes that the doctor is important not only during illness, but also when the body is healthy. Unlike other specialists, the doctor must have skill at the same time,logic and intuition. He should be able to draw up a comprehensive opinion about the patient and all circumstances related to his illness, so that the diagnosis reflects both the general condition of the patient and the diseases of his individual organs.

With the exception of a summary of Galen’s teachings, all of Maimonid’s medical works, most of which were obviously written in Arabic in Cairo in 1190-1204, have been preserved. His most significant medical work is Purkey Moshe (Moses Teaching). A number of issues related to medicine are also considered in the Torah Mishna.

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VII. Armenians in the service of the Fatimids:

Under the caliph al-Mustansir, the Armenian Badr al-Jamali (d. In 487) entered the arena of the political life of the Fatimids. In his early childhood, he fell into slavery to Egyptian phatimids. The owner, someone Jamal al-Daava Ibn Amar, raised Badr, gave him education and helped in his career. Badr quickly progressed, twice visited the governor of Damascus, then ruled Akka, becoming a "Palestinian" "governor." 1071 Badr al-Jamali, at that time the ruler of Acre, invites Atsyz (Aziz), one of the Turkic leaders, to prevent the Bedouin raids on their possessions in Syria. Atsyz, however, begins to act in his own interests and soon captures the entire "Palestine" with Jerusalem. The Fatimids make an attempt to return the lost, and then Alp-Arslan declares a sacred war on them, invades Syria himself and takes Aleppo.However, immediately after that, the Sultan has to quickly move his troops to the northeast, where the offensive of the Byzantine emperor Roman Diogenes begins. In 1073, he could no longer tolerate the arbitrariness of Turkic emirs in Egypt, the caliph turned to the Armenian military commander Badr al-Jamali, the ruler of Acre, for help. In 1074, Badr al-Jamali arrived in Cairo with his own Armenian detachment, interrupted the main Turkic emirs and Egyptian officials who collaborated with them, and established his own dictatorship. In his hands, he concentrated three positions: the vizier, the commander of the troops (amir al-juyush) and the head of the corps of Ismaili missionaries (hadi ad-duat). Badr firmly

took the caliph into his own hands and put things in order in the country. He managed to improve the economic situation and actually saved the state, which is rapidly sliding into the abyss.Under Badr, the Fatimidian claims to power in the entire Muslim world revived again, he managed to confront the onslaught of the Seljuks with his active military and ideological policy. In 1077, Atsyz attempted to invade Egypt, but did not calculate his strength and was thrown back by Badr al-Jamali.

Since then, the power of the caliph has become purely nominal - in fact, the country was ruled by a vizier (first minister) - Armenian Badr al-Jamali. “And Mustansir and the caliphs following him had nothing but a name, since the Vasirs took possession of the affairs and took care of them, and appropriated the titles of rulers, and treated them like rulers,” the medieval Arab historian wrote about these events al-Suyuti.

Badr al-Jamali rebuilt the walls of Cairo.

For the 2nd century of rule, the Fatimid halifs have changed. Some of them performed their duties for a year, others for several months, and there were those who held the position for only 1 day. Badr al-Jamali remained a visor for 21 years! Only his son al-Afdahl, who had been a visitor for 28.5 years, managed to surpass him in this.

During these years, Egypt has become a refuge for many thousands of Armenians. Until the middle of the XII century, Armenian units constituted the main strike force of the Fatimidian army. The best and most privileged were the units of al-Afdaliyah and al-Juyushiya, consisting of Armenians. They were named after al-Afdal and Badr al-Jamali, who bore the title "Leader of the Forces" (in Arabic - amir al-juyush). The Armenian church also found its refuge in Egypt - since 1077, the catalikos of all Armenians Grigory settled here.

Al-Afdal is known for its trip to Jerusalem. The Holy City then belonged to Taju al-Daul Tatush, who handed it over to Sokman Ibn-Orthok at-Turkomani. When the Franks defeated the Turks in Antakia and killed many of them, they weakened and dissipated. Seeing the weakness of the Turks, the Fatimides moved towards Jerusalem under the leadership of al-Afdal Ibn-Badr al-Jamali and besieged the city. Emirs Sokman and Ilgazi, the sons of Ortok, as well as the son of their uncle Suvunj and the son of their brother Yakuti were in it. The Egyptians installed more than 40 manjans and destroyed the walls in different places, but the inhabitants of the city fought stubbornly, and the battle lasted more than 40 days. The Egyptians took possession of the city with the condition of the mercy of the defenders in the month of Shaban 489. (25.7 - 22.8.1096).

Al-Afdal was generous to Sokman and Ilgazi and to those that were with them. He generously endowed them and let them go. The Fatimids left in Jerusalem the ruler of Iftikhar al-Daul; he remained in him until the arrival of the "French" (crusaders). The Franks, after besieging Akka and unable to take possession of it, headed for Jerusalem and besieged him for more than 40 days. They built 2 towers: one of them was from Mount Zion; Muslims set fire to her and killed everyone who was in her. But when this tower was already on fire, a man arrived who reported that the city was captured from the other side. The Franks took him from the north on Friday morning a week before the end of the Shaban month (15.7.1099). People began to flee. Franks stayed in the city for a week, killing Muslims. One detachment of Muslims took refuge in the Temple of David, strengthened in it and fought for 3 days.The Franks invited them to surrender on the condition that they would be spared, they agreed, and the francs allowed them to leave for Askalon at night, where they remained. Franks killed more than 70 thousand Muslims in the Al-Aqsa Mosque, among them there are many imams, ulema, novices and ascetics.

In the month of Ramadan (22.7 - 20.8.) 1099, there was a battle between the troops of Fatimides and francs. The reason for this was that when Egypt became aware of what happened in Jerusalem, the commander-in-chief emir al-Afdal gathered troops, equipped them and went to Ascalon. Upon arrival, he sent a messenger to the francs with a message, reproaching them for what they did, and threatening them. They sent the messenger back with an answer and spoke immediately after him. They suddenly appeared

in front of the Egyptians, the messenger barely returned. The Egyptians had no news of their return or the speech of the francs and were not ready for battle. They tried to sit on their horses and put on armor, but the francs did not give them time. They fled the Egyptians and killed many, taking possession of everything that was in the camp of values, weapons and other things.

Al-Afdal fled and took refuge in Ascalon. Many fugitives hid in a sycamore grove; then the francs set fire to the trees, so that some of the people died on fire, and those who went out were killed. Al-Afdal with his retinue returned to Egypt, and the francs attacked Askalon and besieged him. Residents of the city paid them a generous tribute of 12 thousand dinars, and even say 20 thousand. After that, the francs returned to Jerusalem.

Over the past 100 years of the reign of the Fatimides, Armenians have become 7 times the vases. 6 of them were Muslims, and one of them - Bahram al-Armani - remained a Christian. He was originally from Tel Bashir in northern Syria. Arriving in Egypt during the reign of Khalifa Hafiz (1130-1149), he entered the civil service. According to the medieval Egyptian chronicle Ibn Muyassar, he had an outstanding mind and remarkable abilities, which allowed him to take the highest post in the hierarchy of government officials. Bahram was very patronizing his fellow tribesmen, and with him the immigration of Armenians to Egypt increased significantly. So Ibn Muyassar talks about this: "And when Bahram established himself as a vazir, he asked Hafiz to allow him to invite his brothers and their fellow tribesmen. And he allowed him to do this,and Bahram called them from Tel Bashir and from Armenia, so their number in Egypt reached almost 30 thousand people ... And they built themselves during his church and monasteries, so one hundred and every leader from his people built a church for himself, and the inhabitants of Egypt were afraid that they would supplant the Muslim faith. "

When Bahram died, the caliph was extremely saddened. He commanded that, as a sign of mourning for his favorite vizar, all sofas should be closed for three days.

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Jewish Wars with Greeks

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- **Abstract:**
  Jewish Wars with Greeks

Jews and Greeks, once in the same state as a result of the wars of Alexander and the expansion of Rome, of course, could not get along with each other. The Maccabees expelled the swineherds from the Holy Land, but the Romans were stronger than the Jews, as well as the Greeks.

Here we will not talk about the wars of the Phoenicians with the Greeks and Romans, although as your humble servant proves, the Phoenicians are Jews, and the Sephardic Jews are direct descendants of the Phoenicians.

Alexander Makedonsky also had to take Gaza and Tire in a heavy siege. The Jews in the beginning almost started a war with him, but measured themselves. The Samaritans, on the contrary, in the beginning supported Alexander, the satrap of Samaria Sanballat III (appointed to this post by Darius III) brought him to help 8 thousand soldiers who subsequently settled in Egypt, having received permission for him to build a temple on Grisim Mountain. But after the death of Sanballat, the Samaritans rebelled, taking advantage of Alexander's campaign in Egypt; the rebellion was probably caused by the Persians. Andromakh, appointed by Alexander as the governor of Syria, not only failed to suppress him, but he himself was captured by the separatists, and was burned alive by them. Alexander returned to Phoenician and fell upon the rebels. The Samaritans gave him instigators, but this did not save them:Mr. Alexander's hand avenged the temple on Mount Grizim - not only men were killed, but many women and children, and the city of Samaria itself was inhabited by goyas.

In 167 BC the finished anti-Semitic Syrian king Antioch IV Epifan abolished the autonomy of the civilian-temporal community, banned the death penalty from observing Shabbat, circumcision, food prohibitions, worship of Yahweh in the Jerusalem Temple, and plans to destroy the books of TaNahH, the establishment of the Zevs Olympic cult in the Jerusalem Olympic Temple and building the sanctuary In the summer of 167, Syrian officials arrived in the city of Modein, northwest of Jerusalem, and demanded that residents comply with the king’s decrees, including "... sacrifice [the deities]" (1 McC. 2:15). But against this, Matityahu, the son of Johanan from the priestly family of Hashmonaim, rebelled, and 5 of his sons - Jonathan, Shimeon, Yehuda, nicknamed for the strength and courage of the Mayvet ("hammer"), Elazar and Johanan.Having destroyed the pagan altar and killed Syrian officials led by Apelles, they "... fled to the hills, leaving everything they had in the city" (1 McC. 3: 1). Matatia called those, "Who stands behind Gd and His holy teaching, let him follow me!" The zealots of faith - the Hasidites responded to this call. The rebels went into the mountains, from where they attacked the Syrian punitive detachments, destroyed pagan temples and altars.

When Matatia soon died, his sons continued the case, among which Judas Mackaway stood out. He stood at the head of the Jewish army and began an open war against the Gentiles. The Syrian governor of the "Palestine" Apollonia moved from Samaria to suppress the rebellion. Judah came to meet him and defeated

the invaders, Apollo himself was killed. Then Judas defeated the Syrians at Bethoron. The uprising against Antioch spread throughout Judea. Antioch sent new large armies against the rebels, led by two well-known commanders - Nicanor and Gorgius. Behind these hordes of monkeys moved merchants who were about to buy Jewish captives. Judah, at his headquarters in Mitzpe, removed all capitulants from his squad, and with the army only 6 thousand selected soldiers opposed the enemy,who divided his army into 2 parts in order to surround and destroy the rebels. With the clique "Bg for us!", The Jews attacked the enemy and defeated him under the city of Emmaus (Hamat), this caused the flight of the 2nd part of the Syrian army, led by Gorgius. Jews captured rich booty in an abandoned camp - weapons and money of merchants (166 BC). The following year, 60 thousand troops from Antioch, the chief military commander of Syria, Liziy, opposed the Jews. Judah defeated him with 10 thousand under Beth Zur, south of Jerusalem (165). Liziy managed to escape. Jerusalem was liberated in Kislev (December) 164 (only the Akra citadel was held by the invaders) and the desecrated Temple was cleansed, in honor of which the Hanukkah holiday appeared on the Jewish calendar. this caused the flight of the 2nd part of the Syrian army, led by Gorgius. Jews captured rich booty in an abandoned camp - weapons and money of merchants (166 BC). The following year, 60 thousand troops from Antioch, the chief military commander of Syria, Liziy, opposed the Jews. Judah defeated him with 10 thousand under Beth Zur, south of Jerusalem (165). Liziy managed to escape. Jerusalem was liberated in Kislev (December) 164 (only the Akra citadel was held by the invaders) and the desecrated Temple was cleansed, in honor of which the Hanukkah holiday appeared on the Jewish calendar. this caused the flight of the 2nd part of the Syrian army, led by Gorgius. Jews captured rich booty in an abandoned camp - weapons and money of merchants (166 BC). The following year, 60 thousand troops from Antioch, the chief military commander of Syria, Liziy, opposed the Jews. Judah defeated him with 10 thousand under Beth Zur, south of Jerusalem (165). Liziy managed to escape. Jerusalem was liberated in Kislev (December) 164 (only the Akra citadel was held by the invaders) and the desecrated Temple was cleansed, in honor of which the Hanukkah holiday appeared on the Jewish calendar. south of Jerusalem (165). Liziy managed to escape. Jerusalem was liberated in Kislev (December) 164 (only the Akra citadel was held by the invaders) and the desecrated Temple was cleansed, in honor of which the Hanukkah holiday appeared on the Jewish calendar. south of Jerusalem (165). Liziy managed to escape. Jerusalem was liberated in Kislev (December) 164 (only the Akra citadel was held by the invaders) and the desecrated Temple was cleansed, in honor of which the Hanukkah holiday appeared on the Jewish calendar.

Soon Antioch Epifan himself died (164). The throne was inherited by the young Antioch V Evpator, but in fact the dignitaries ruled, including Lisia, who again went to war against the Jews. Together with Tsar Evpator, he brought there a 100 thousandth army and 32 elephants. Near Beth Zura, these hordes of the Greeks defeated the Jews, although one of the brothers of Judah, Eleazar, nearly killed the king sitting on the elephant, but the elephant killed by him fell on this first shahid in history. Beth Tsur was taken, and the Jewish army retreated to Jerusalem. The Syrians soon besieged the fortress on Temple Mount. Jews also experienced severe food shortages due to the Saturday year. However, Lisa was not able to finally resolve the Jewish issue: in Syria itself, unrest and the struggle for power began, and he had to conclude with the Jews a very favorable world for the latter (163).The Jews received internal self-government, religious freedom, but recognized the power of Syria. The high priest, set by Antioch Epifan, the traitor Menelaus, was deprived of his dignity and executed. This first hasavyurt in history can be evidence of an influential diaspora that already existed.

A coup d'etat took place in Antioch - Dmitry Soter, the brother of Antioch Epifan, killed Lisia and Antioch Evpator, declared himself king of Syria (161). He decided to conquer the Jews and appointed the leader of the Hellinists Alkim (Eliakim) as the high priest, but the faithful Hasidites did not let the blasphemy of the Gentiles into the holy city. Then Dmitry sent a detachment of Syrian soldiers to help Alkim. Alkim began to assure the Jews that he would act in the spirit of the Hasideans. However, in reality, he raised persecution against the latter and ordered 60 of them to be executed. Alkim convinced the king to send an army led by Nicanor against Judah. The latter promised to burn the Jerusalem Temple. 13 adar (March 161) near the village of Adassa, Jews defeated the invaders, Nicanor cut off his head and had fun at the gates of Jerusalem. The day of this victory (Purima's eve) was celebrated for a long time. Upon learning of the defeat of Nicanor,Dmitry sent a 20 thousandth army to Judea under the command of

Bakhid. In the spring of 160, he found Judah with only 3 thousand soldiers. Most persuaded Judas to retreat, to which he replied: "If it is time for us to die, we will die courageously for our brothers, but we will not put stains on our honor!" Only 800 people agreed to go with him. In this unequal battle of Hadassah, becoming a martyr, and Judas, Insha Allah, died!

After the death of Judah, his brother Jonathan (159) was elected head of the Jewish army. Alkim soon died. Having gathered a significant army, Jonathan and his brother Simon began to bother the Syrians with frequent attacks. As a result, Buckheed was forced to make peace with Jonathan and go to Syria (157). In the latter, the struggle for power flared up again - Alexander Balas spoke against Dmitry, who declared himself king and pretended to be the son of Antioch Epifan. Dmitry asked Jonathan to help him, promising various benefits to Judea. But Alexander also attracted Jonathan to his side: his first official act after being crowned in Ptolemaid was the embassy's departure to Jonathan Hasmon with the following letter: "King Alexander to his brother Jonathan, rejoice! We heard about you that you are a strong husband and worthy of being our friend. So,we deliver you as the high priest of your people, and you will be called the "other of the king", and you will keep our side and keep friendship with us "(I McC., X, 18-21). At the same time, Balas sent him porphyry and a golden crown. Jonah-tan, without hesitation, immediately spoke out for Alexander Balas and rejected all the proposals made to him by Dmitry. Jonathan entered Jerusalem and on the feast of Kushchey (Sukot) performed worship in the Temple as a high priest (152). Taking advantage of the turmoil in Syria, he began to increase the army and strengthen the cities in order to completely free himself from the Greco-Syrian yoke. The Syrian commander Trifon found out about this. He cunningly lured Jonathan with a small detachment to Ptolemaida (Akko) and captured him. and keep friends with us "(I McC., X, 18-21). At the same time, Balas sent him porphyry and a golden crown. Jonah-tan, without hesitation, immediately spoke out for Alexander Balas and rejected all the proposals made to him by Dmitry. Jonathan entered Jerusalem and on the feast of Kushchey (Sukot) performed worship in the Temple as a high priest (152). Taking advantage of the turmoil in Syria, he began to increase the army and strengthen the cities in order to completely free himself from the Greco-Syrian yoke. The Syrian commander Trifon found out about this. He cunningly lured Jonathan with a small detachment to Ptolemaida (Akko) and captured him. and keep friends with us "(I McC., X, 18-21). At the same time, Balas sent him porphyry and a golden crown. Jonah-tan, without hesitation, immediately spoke out for Alexander Balas and rejected all the proposals made to him by Dmitry. Jonathan entered Jerusalem and on the feast of Kushchey (Sukot) performed worship in the Temple as a high priest (152). Taking advantage of the turmoil in Syria, he began to increase the army and strengthen the cities in order to completely free himself from the Greco-Syrian yoke. The Syrian commander Trifon found out about this. He cunningly lured Jonathan with a small detachment to Ptolemaida (Akko) and captured him. Jonathan entered Jerusalem and on the feast of Kushchey (Sukot) performed worship in the Temple as a high priest (152). Taking advantage of the turmoil in Syria, he began to increase the army and strengthen the cities in order to completely free himself from the Greco-Syrian yoke. The Syrian commander Trifon found out about this. He cunningly lured Jonathan with a small detachment to Ptolemaida (Akko) and captured him. Jonathan entered Jerusalem and on the feast of Kushchey (Sukot) performed worship in the Temple as a high priest (152). Taking advantage of the turmoil in Syria, he began to increase the army and strengthen the cities in order to completely free himself from the Greco-Syrian yoke. The Syrian commander Trifon found out about this. He cunningly lured Jonathan with a small detachment to Ptolemaida (Akko) and captured him.

The brother of Jonathan Simon (143) was elected at the head of the Jewish army. He used every effort to get his brother out of captivity, and Trifon first promised to let Jonathan go if the Jews would give a ransom and hostages for that, but having received this, the Syrian commander ordered Jonathan to be executed. In response, Simon began to oust the Syrians from the fortified cities of Judea. The last stronghold of the Syrians, located in the Jerusalem fortress of Akreiri, was besieged. On 23 jars (May 142), the Jews solemnly entered the surrendered Acre, and this day was a holiday for a long time. The Syrian kings recognized the independence of Judea and freed it from paying tribute. 18 eula (August) 140 BC in Jerusalem, Simon was elected high priest and prince of Judea.

Jews won.

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...It should be noted that some Jews reached high positions in Hellenistic states. The Ptolemy attracted Jews to Egypt, providing them with favorable conditions for practicing crafts, agricultural and trade, and accepting them to the public service. Ptolemy I Soter (323-283 BC) settled in Egypt Jews captured by him during the war in Before Asia; these Jews carried paid military service, helping to keep the indigenous population of the country in obedience. Ptolemy I Lag distributed 30,000 Jewish soldiers (Pseudo-Aristius) throughout the country in garrison. Jewish camps were located in many places in Egypt; castra Judaeorum was available on the east coast of Delta (Notitia dignitatum Orientis, chap. XXV) and - in the western ("Ancient", XIV, 8, ¬ 2; "Iud. Wars.", I, 9, ¬ 4). In the inscription found in Atribis, in the southern part of Delta,the first on the list of builders of the synagogue is the name "the chief of the police." Ptolemy, the chief of the guards can be considered a Jew. Ptolemy VI and his wife Cleopatra "gave the whole state into the hands of the Jews, and the main commanders of the army were 2 Jews, Onias and Dosifay" ("Against Apion", II, 5). Their daughter Cleopatra during the war she waged against her son Ptolemy Latir also appointed 2 Jews, Helkius and Hanania, the sons of high priest Onia, the builder of the Leontopol temple as the leaders of her army. The prefect of Egypt and the general of the Egyptian troops was Tiberius Alexander. The culture knows: Filon the Elder who wrote a poem about the foundation of Jerusalem, the poet Theodot with the Gomer syllable sang the clash of the sons of Jacob with the inhabitants of Shechem, playwright Jehezekel (Ezekiel) wrote the tragedy "Exodus from Egypt";among the historians are Demetrius, Eupolem, Artapan, Jason from Cyrene, Joseph Flavius, Eustus Tiberias, Aristey, etc .; Ritor Cecilia, there were Jewish poets (cf. Martial, 11, 94), reviewers (ibid.), Singers (Mart., 7, 82); actor Alitur; among the Jewish Roman tombstones there are belonging to the actress, artist, etc. The oligarch Jews were also known as the buyer of the income of the Egyptian king Joseph bin Tobia; Philon of Alexandria Alabarh Alexander Lizimah, who loaned Agrippa I 1.2 million drams, was a tax collector of the right bank of the Nile, a friend of Emperor Claudius and the manager of his mother Anthony; later was known to oligarch Diligar. Another Jew was the treasurer of Kandasa - the queen of Ethiopia. In Alexandria, there was a society of Jewish navikularii (shipowners),among local Jews were specialists in all areas of navigation. High Priest El, Azar bin Harsome, says he had thousands of ships with goods (Joma 356 and others). The main activities of the Jews in Alexandria under the Ptolemy were the military and police services, tax collection, and administrative and financial services. In Mishna (Rosh Gashona 1, ¬ 7) and in the aphorisms of Dioskorida, a doctor of you (Tobia) from Modaim is mentioned, who wrote a book about brain functions. There were Jewish chemists - Maria Gebra, Zosim (Zismus al-Ibri, approx. 300 AD; originally from Panopolis) and Pseudo-Democrit. Jews created the "religion" that buried Antiquity itself - Christianity. The main activities of the Jews in Alexandria under the Ptolemy were the military and police services, tax collection, and administrative and financial services. In Mishna (Rosh Gashona 1, ¬ 7) and in the aphorisms of Dioskorida, a doctor of you (Tobia) from Modaim is mentioned, who wrote a book about brain functions. There were Jewish chemists - Maria Gebra, Zosim (Zismus al-Ibri, approx. 300 AD; originally from Panopolis) and Pseudo-Democrit. Jews created the "religion" that buried Antiquity itself - Christianity. The main activities of the Jews in Alexandria under the Ptolemy were the military and police services, tax collection, and administrative and financial services. In Mishna (Rosh Gashona 1, ¬ 7) and in the aphorisms of Dioskorida, a doctor of you (Tobia) from Modaim is mentioned, who wrote a book about brain functions. There were Jewish chemists - Maria Gebra, Zosim (Zismus al-Ibri, approx. 300 AD; originally from Panopolis) and Pseudo-Democrit. Jews created the "religion" that buried Antiquity itself - Christianity. Jews created the "religion" that buried Antiquity itself - Christianity. Jews created the "religion" that buried Antiquity itself - Christianity.

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Jewish Wars with the Romans and Byzantines

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- **Abstract:**
  Jewish Wars with the Romans and Byzantines

(Without Punic Wars).

Anti-Semitism in the Roman Empire began to spread the Greeks.

The Greeks were the first real anti-Semites: they not only staged pogroms, but also composed literature directed against the Jews.

The Greeks were helped in everything by renegades and collaborators. The Alexandria pogrom was arranged by Tiberius Julius Alexander, the nephew of Filon. This Tiberius Alexander, along with the dregs of society from the Greeks, killed more than 50 thousand Alexandrian Jews. Some kind of mamzer was found in Anthony, apparently, the lover of some Greek who reported to his former brothers about the impending B-godious burning (as in Rome) of the quarters of the Gentiles - this was the head of the Jewish community, a certain Antioch, - the leg of Cesennia Petu barely managed to protect him from folk rage ("Iud. Wars.", VII The Greeks were just waiting for this. In the pogrom, tens of thousands of people died.

It is curious that the pogrom in Damascus was almost frustrated by local women who defended Jews (cf. Ios. Fl. "Iud. Wars." That in Damascus "mainly all women" respected Jews. customs). I wonder what caused the compassion of Syrian women to the Jews? It can even be assumed that the bitterness of the Greeks and Syrians to the Jews did not arise from scratch. Recall that one of the mistresses of Ptolemy VII, who wanted to trample the Jews of Alexandria with elephants, convinced him not to take reprisals against them (“Against Apion”, II, 5). The topic is interesting, but the data is contradictory. Tacit writes that Jews refrained from non-Jews. But almost all known cases of ancient proselytism apply to women: the queen of Adiabena Elena, the queen of Palmyra Zenobia, under Tiberia the noble matron Fulvia moved to Judaism,then known the wife of Nero Poppei Sabina, Saturnia, the wife of Senator Saturnia, a certain Julia left a mosaic in an African synagogue - which was probably not accidental. For example, one tombstone inscription reports that the aristocrat Paula Venturia with all her slaves went into Jewry, accepting the name of Sarah. Gumilyov came to a similar conclusion: "... Judaism began to spread in Rome itself - through women who lost traditional morality in the era of the empire. This caused a negative attitude of the Romans towards the Jews ... " Martial in one epigram speaks of one Roman: "she comes to the point that she does not disdain the arms of circumcised Jews!"; another poet, Meleagr Gadarsky writes about his former lover, who went to the Jew: For example, one tombstone inscription reports that the aristocrat Paula Venturia with all her slaves went into Jewry, accepting the name of Sarah. Gumilyov came to the same conclusion: "... Judaism began to spread in Rome itself - through women who lost traditional morality in the era of the empire. This caused a negative attitude of the Romans towards the Jews ... " Martial in one epigram speaks of one Roman: "she comes to the point that she does not disdain the arms of circumcised Jews!"; another poet, Meleagr Gadarsky writes about his former lover, who went to the Jew: For example,

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"Tender Demo! Say: who kindles in your arms
Is your body your own? The heart broke in the chest!
Apparently, by Saturday, love swept you ... I'm not marveling:
And in the midst of cold Saturdays, the ardent Eroth reigns! "

However, a war broke out between Rome and Judea, which is banally explained by the fact that the Romans wanted to seize the Jewish state. Big mistake!

The first Jewish war, which lasted 7 years (66-73), was caused on the one hand by the oppression of Hessiah Flora, who was appointed by the ruler of Judea under Nero, and on the other, by the propaganda of the Zilots. The uprising swept the "Palestine" and neighboring regions of Egypt and Syria; in Alexandria, Damascus and other cities there were murders and street battles in which tens of thousands of people died. The Syrian ruler, Cestius Gall, moved to Jerusalem to suppress the rebellion, but, repelled by Simon Bar-Gior, had to retreat and suffered heavy damage during the retreat. Jews restored theocratic rule; at the head of the rebels stood the high priest Anna, among the leaders were Joseph bin Mathia, the regional commander of Galilee and the future famous historian, and John Giskalsky. Vespasian was replaced by the Cestius, another anti-Semite that escaped the psychiatric hospital,gathered in Antioch 60,000 Roman and allied bandits. After a long siege, he took Jotapata, standing between Ptolemaida and Tiberias; at the same time, 40,000 Jews died, many themselves lost their lives; Joseph also belonged to the number of surrendered. Other cities of Galilee soon suffered the same fate and the surviving squirrel units hastened to take refuge in Jerusalem. Strong party discord went here. The moderate party was suspected of being disposed towards the Romans and lost all influence; the Zealots killed Anna and the other leaders of the moderate party and, calling on the Edomites to Jerusalem, set up a terrorist department. Among them, a split soon occurred: a party of ordinary people gathered around Simon, educated classes around John Giskalsky; The 3rd party, with Eleazar at the head, was called priest.At 70, the son of Vespasian Titus, who was suffering from impotence, besieged Jerusalem on behalf of his father. The Jews courageously defended themselves; a strong famine arose in the city and already in the first months of the siege, 115,880 people died from it. After the terrible massacre of the capture of the city, Titus went to Rome, where he celebrated the magnificent triumph; among the prisoners following the chariot of the triumphant were the leaders of the insurgents, John and Simon, and the Jewish princess Berenika became his mistress. John was thrown into prison, where he died, and Simon was executed. In the "Palestine", after the capture of Jerusalem, the war continued, with the same bitterness, with the remnants of the Zealots; the last fell of Massad. When the walls of the fortress were so badly damaged that an hour after an hour their fall was expected, Elazar bin Yair, the commander of Masada said: "Let the women die uncollected and the children who did not know slavery, "the soldiers burned their homes and treasures, killed their wives and children and themselves. Throughout the war, according to ancient writers, 600,000 people were killed; the number of starvation victims sold into slavery, etc. not determined, but it was enormous. The Romans hated the Jews so much that neither Vespasian nor Titus wanted to accept the title of Judaicus ("the winner of the Jews"). Only inscriptions on coins knocked out in honor of the victory spoke of the "worn Judea." "Palestine" was divided into plots and distributed or sold out to new settlers; the filing that the Jews paid to the Temple of Jehovah, they now had to pay the temple of Jupiter of Capitol. Provincial management is separated from Syria; the emperor’s usually was appointed governor. killed their wives and their children

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The increase in land rent by the Romans led to the ruin of many Jewish peasants. At 73 AD Jonathan Tkach, the Desert Prophet, Zelot, after the defeat of the Jews in the 1st Jewish War, who fled to Cyrene, raised a riot of the Jewish poor, using which the Roman governor down-anti-Semite Valery Katull executed about 3 thousand rich Jews and confiscated their property, which involved in the Zelotov movement significant layers of Hellenized Jewish. However, Katulla failed to attempt to blame Roman and Alexandrian Jews before the emperor.

Jews, however, did not submit to the rude barbarians. During the crazy campaigns to the East of the stupid emperor of anti-Semite-impotent Trayan, they raised a full-scale rebellion - the Second Jewish War began, covering the space from Cyrenaica to Babylon, where there were significant Jewish states (Adiaben, Kumagen) and cities inhabited by tens of thousands of Jews (Nisibin, Ktesifon, Nekhardea, Pumbite. The uprising in Cyrenaik grew especially, where it took on the size of a real war between Jews and enemies of the Lord. At the head of the revolutionaries was Andreas, or Lukuas (Luca), in Cyprus Jews were led by Artemion. That's what, referring to the painful anti-Semite Dion Cassia, Yudofob E writes in fear and anger. Gibbon ("History of the decline and destruction of the Roman Empire," t. 2): "In Cyren, they (Jews. - A.Z.) killed 220 thousand Greeks,in Cyprus - 240 thousand, in Egypt - a huge number of inhabitants. Many of these unfortunate victims were sawn in two according to a precedent authorized by the example of David. The victorious Jews devoured the meat of the unfortunate, licked their blood and girded their waist with their insides. "

"So Traian left that place, and some time after that, his health began to deteriorate. At that very hour, the Jews of Cyrene made a certain Andrei their head and began to destroy the Romans and Greeks: they ate

their meat, girded their guts like belts, smeared themselves with their blood, put on their skin, and cut many from head toe. They threw some of them at the mercy of wild beasts, while others were forced to fight each other (like gladiators). Thus, a total of 220 thousand people died. They did similar things in Egypt and Cyprus, where they were led by a man named Artemion. There killed 240 thousand people. Therefore, it was forbidden for Jews to step on the land of the island, and if any of them did not get there of their own free will, into a storm, then he was executed. Many commanders fought with the Jews and defeated them,among them was Lucius, sent by Traian "(Dion of Cassius, Epitomy, 68,32,1/3).

Eusebius in Church History (4: 2) writes: "In the eighteenth year of the reign of the emperor [Trayan], a rebellion of the Jews broke out again, which led to the death of many of them. In Alexandria, other parts of Egypt and in Cyrenaica, Jews attacked their Greek neighbors, as if covering their terrible evil spirit. The next year, after their uprising took on enormous proportions, they began a big war (Lupus then served as the governor of Egypt). During their first clash with the Greeks, victory remained with them. The latter fled to Alexandria, captured Jews living in the city, and put them to death. The Jews of Cyrenaiki, although they lost their support, continued to rob Egyptian land under the leadership of Luke and ruin its areas. Emperor Mark Turbon sent against them with infantry and navy, as well as with cavalry.The latter waged a protracted brutal war against them with polynomial battles and killed tens of thousands of Jews in Cyrena, as well as from among the Jews of Egypt, who supported their king Luke. The emperor also feared that the Jews of Mesopotamia might attack their neighbors, and therefore ordered Lucia Quiet to etch them from this province. The latter prepared for war and killed many of them there. Since he thus led to the correction of the situation, he appointed his emperor as a governor in Judea. " Since he thus led to the correction of the situation, he appointed his emperor as a governor in Judea. " Since he thus led to the correction of the situation, he appointed his emperor as a governor in Judea. "

Eurosy (Anti-Thesic History, 7:12): "After this, Jews rebelled with incomprehensible dust at the same time in various countries, as if their madness had swept. Throughout Libyan land, they are great brutal wars against local residents. This country was completely devastated by the death of its farmers, and if Emperor Adrian had not subsequently founded colonies in it, whose inhabitants were gathered from different places, then it would remain completely desolate, since its inhabitants died. Throughout Egypt, in Cyren and Tabai, their bloody uprising led to a panic. However, a battle took place in Alexandria, during which they were defeated. On the orders of the emperor, war against the rebels was also fought in Mesopotamia. Many thousands of them were destroyed during the brutal massacre. They also destroyed Salamis, the city of Cyprus, afterhow they killed all its inhabitants. "

The fact that the war ran along Alexandria, and not just in Antioch, Cyrenaic, Cyprus and Babylon, is confirmed by historian Appian, a native of Alexandria, telling how he barely survived, fleeing Jews to Pelusia. The Armenian and Latin translation of Eusebius speaks of the restoration of Alexandria destroyed by the Jews.

In 115, Jews led by Lukuas-Andreas rebelled in Kiren. The Roman troops deported against them were defeated and fled to Alexandria, where they produced a massive Jewish pogrom. In response, Lukuas devastated the territory of Egypt, cracking down on all the elements that represented the pillar of the Roman government. To suppress the uprising, one of the best Roman commanders of the legate Marcius Turbon was sent with large naval and land forces, including cavalry. After a series of long and fierce battles, having lost 20 thousand killed, the enemies of culture of the Romans crushed the uprising and staged a mass extermination of the Jews (117). Thanks to this war, Libya was so depopulated that a few years later it was possible to send new settlers here (Evevius, Khronika [from Armenian] in the 14th year of Adrian's rule). Italianswho owned Libya, found in 1916 when laying the new street 2 Roman inscriptions relating to 118-119, that is, by the time of Emperor Trayan, one of which reads: "The road (the street) has been fixed, which was destroyed and rendered unusable during the Jewish uprising." According to another, Traian "told the city of Cyrene to repair the bathhouse with galleries and ballroom and with everything that fits them - everything that was destroyed and burned during the Jewish uprising." ordered the city of the Cyrene to repair the bathhouse with galleries and ballroom and with everything adjacent to them - everything that was destroyed and burned during the Jewish uprising. " ordered the city of the

Cyrene to repair the bathhouse with galleries and ballroom and with everything adjacent to them - everything that was destroyed and burned during the Jewish uprising. "

Mesopotamian Jews showed strong resistance to Traian; the inhabitants of Nizibis fought harder than others, which was taken only after a long siege. The commander Traian Lucius Qietus covered the ruins of Nizibis and Edessa with the corpses of the Jews.

Yes, the Romans were very hasty after the 1st war to name the Country of Israel Iudaea Capta (E enslaved by Judea) and Iudaea Devicta (Born Judea) ...

The uprising of the Cyrene, Cypriot and Egyptian Jews of recent years of the reign of Traian was not yet finally suppressed when Adrian became emperor in 118. The theater of war was moved to the "Palestine", where the Jewish leader Luke was redeployed, and Mark Turbon pursued him. Turbon sentenced Julian and Pappus, 2 brothers who were the soul of the uprising, to death, but he himself was executed by special order from Rome; so both brothers were saved. Lucius Quiet, the winner of the Mesopotamian Jews, was appointed head of the Roman army in Palestine. He began to besiege Lidda, where the Jews gathered. The grief of the latter was so great that p. Gamliel II, lying on his deathbed, allowed to fast even in Hanukkah, although other tannai, for example, p. Eliezer and p. Joshua bin Hananya condemned this measure (Jer. Taan., II, 66a; Jer. Meg., I, 70d; Rosch ha-Schan., 18b).Soon, Lidda was taken, and many Jews were killed; “killed in Lidd” are often mentioned by the Talmud in respect of respectful reverence (Pes., 50a; Baba Bathra, 106; Kohel. Rab., IX, 10). Pappus and Julian were also won that year (Taan., 18b; Jer. Taanith, 66b).

The turbulent situation in Judea over the past 10 years before the uprising of Bar-Kohba is evidenced by the presence in Ein Gedi of an additional unit in May 124. In the inscription on the stone dating from 130, found on the road from Ptolemaida (Akko) to Kaparkotna (Kfar Otnai), where the legion was housed, does not contain any mention of the legion that built this section of the road, but that after suppression of the riots 115/7 garrison in the "Palestine" was not so small which is also indicated by the petition sent to the legate "Palestine" by a group of veterans from Alexandria at 150. Warriors who began their military service back in 125/6 in the fleet of Misenium and subsequently transferred to the X Legion,they turned to the legate for a document that would certify that they had resigned from this legion, and not from the fleet. Judging by the allegation of “unconvitable twenty-year service” in the legion, it can be assumed that the authors of the petition were transferred before 130. Such a transfer of forces from the navy to the ground forces is atypical and testifies to some extraordinary events that took place in Judea at this time. at this time taking place in Judea. at this time taking place in Judea.

One source claims that 16 years have passed between the “polemas” (war) of Quiet and the uprising of Bar Kokhba (Seder Olam Zutta); the Armenian chronicle of Eusebius (Chronicorum Canonum) and the chronicle of Jerome mention the war with the Jews in the first year of the reign of Adrian. Spartian, a biographer of Adrian, reports that the emperor sought to maintain peace within the empire, and at the same time points to the restless population of Libya and Palestine; this instruction undoubtedly applies to Jews. Adrian apparently allowed the restoration of the Temple. The Diaspora Jews had already begun to return to Jerusalem, and the brothers Julian and Pappus began to think about exchanging foreign money for the Roman, when, thanks to a conspiracy, the Samaritan ordered the emperor to interrupt construction work (Ber. R., LXIV, 7).This alleged restoration of the Temple is mentioned by Zlatoust (Oratio III in judaeos), Coron. Alex (118), Nikifor (Hist. Eccl., III, 24) and Cedren (Script. Byz., XII, 249). The caretaker in the construction of the temple was, according to Epiphanius, the pious perseal of Aquila (Epifania, De ponderibus et mensuris, XIV). Adrian had not yet decided to simply ban the restoration of the sanctuary, but demanded that the new Temple be removed from the place where the old, condition stood, which the Jews, of course, could not accept. They took up arms and gathered in the Rimmon Valley, which on the historical plain of Jezreel. The uprising seemed inevitable, but Joshua bin Hananya managed to pacify them. But the reassurance was external, in reality, the Jews for over 15 years have been preparing for the struggle against Rome. 249). The caretaker in the construction of the temple was, according to Epiphanius, the pious perseal of Aquila (Epifania, De ponderibus et mensuris, XIV). Adrian had not yet decided to

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They deliberately made the weapons ordered by the Romans poorly to keep it at home after the Romans braked it. They converted mountain caves to shelters and fortifications and combined them with underground passages (Dion Cassius, LXIX, 12). There is an assumption that the travel of the famous tannin p. Akiba bin Joseph, the spiritual leader of the future uprising, was undertaken to interest Jews in the most remote countries in the future struggle. He visited the Parthian kingdom, Asia Minor, Cappadocia and Phrygia, etc. The rebels were obviously preparing for the uprising in advance, in the early years of Adrian's reign. According to fragmentary data that reached us, the Bar-Kohba army consisted of 200 thousand heavily armed soldiers, 30 thousand lightly armed archers and 20 thousand horsemen. On the banner of the leader, the words: "A star from Yaakov ascended."

Bar-Kohba is called by this name only among church writers, some Jewish sources call it Ben (Bar) Coziba / Kozba ("son of the star"), received by him due to the fact that p. Akiba applied the verse to him: "A star rises from Jacob ... and spreads the princes of Moab, and crushes all the sons of Seth" (Numbers, 24, 17). Eusebius (Hist. Eccl., IV, 6, 2) also adds to the name a remark that it means "star"; Sinkell (Chronographia, in Script. Byz., IX, 348) makes the same remark. Incidentally, an attempt was made to open a nickname on one coin and take it to the Bar-Kochba era, because and the Talmud mentions the "Kozby coins" (Tos. Maas. Scheni, I, 6; Baba Kama, 97b). On these coins, it follows that Bar-Kohba was called Simon. His letters and orders have been preserved.It is not only about military operations and rear support, but also about administrative, political problems. It must have been during the war, when Bar-Kohba had already performed miracles of heroism, p. Akiba said of him: "Here is the king of the Messiah" (ib.). However, the Messiah itself did not call itself that anywhere. Moreover, he even turned to Gd with the following words: “We pray you not to help only our enemies; we don’t need Your help” (ib., Echa rabbati, l. c.; Git., 57a and sl.; Jalk., Debarim, 946); some sages, and between them his uncle p. Eleazar from Modina, therefore, did not believe in his mission. the "Messiah" itself did not call itself that anywhere. Moreover, he even turned to Gd with the following words: “We pray you not to help only our enemies; we don’t need Your help” (ib., Echa rabbati, l. c.; Git., 57a and sl.; Jalk., Debarim, 946); some sages, and between them his uncle p. Eleazar from Modina, therefore, did not believe in his mission. the "Messiah" itself did not call itself that anywhere. Moreover, he even turned to Gd with the following words: “We pray you not to help only our enemies; we don’t need Your help” (ib., Echa rabbati, l. c.; Git., 57a and sl.; Jalk., Debarim, 946); some sages, and between them his uncle p. Eleazar from Modina, therefore, did not believe in his mission.

Documents found in the Judean desert in 1952-61 (and recently discovered in the caves of Wadi Murabbaat north of Ein Gedi, in Nahal Hever and other Wadi between Ein Gedi and Masada) contain detailed vivid descriptions of the uprising as if "from inside", just as Egyptian papyruses talk about the uprising of Jews against Egypt. The first documents were found in 1952 in Wadi Murabba "at, 18 km south of Qumran. Among them there are trade agreements, divorce documents, 2 letters from Bar-Kohba and one letter from community leaders to military commander Yehoshua bin Galgole. The archaeological expedition of 1960-61 discovered south of Ein Gedi skeletons, remnants of fabric, clothes, metal and glass vessels and leftover food, as well as many letters and documents.All these finds date back to the period of the Bar-Kohba uprising (their good preservation is explained by the dry climate of the desert). Letters and documents (they are found in a cave and written in Hebrew, Aramaic and Greek) make it possible to judge the economic situation of southern Judea on the eve of the uprising and at the height of the war. Letters written on behalf of Bar-Kohba (but obviously not by himself) speak of everyday affairs. Some of these letters are not entirely clear. Judging by the dates, they are written between the second and fourth year of the liberation of Israel (132-134). They all begin with almost the same formula: "[From] Shim" she Bar Kosva, bring Israel, such and such (such) - peace. " In one of the letters to the military leader, Yehoshua bin Galgole Bar-Kohba writes about Galileans who should be protected, and strictly reminding his people about this,threatens them with shackles for violating their order. In another letter to Yehoshua bin Galgole, Bar-Kohba obliges to hospitably meet people who bring wheat (apparently a tax), to provide them with shelter before the end of Saturday. In other letters discovered in Nahal-Hever, Bar-Kohba orders Masbel (Masabal) bin Shim "on and Jonathan bin Bayahu, who were likely to command the fleet in the Ein Gedi area, to lead people, to supply wheat, harvest grain, confiscate property and mobilize in Tkoa, bordering the Jewish desert. onu and Jonathan bin Bayahu, who were likely to command the fleet in the Ein Gedi area, about human leadership, about wheat supplies, grain harvesting, confiscation of property and mobilization in Tkoa, bordering the Jewish desert. onu and Jonathan bin Bayahu, who were likely to command the fleet in the Ein Gedi area, about human leadership, about wheat supplies, grain harvesting, confiscation of property and mobilization in Tkoa, bordering the Jewish desert.

Bar-Kohba's letters speak of him as a talented military, political and economic figure; the tone of the letters is harsh, they often contain threats for failure to comply with his orders. In a letter to Jonathan, the Beaya Bar and Masabalu Bar Shimon from Ein Gedi Bar-Kohba orders to monitor the loading of the ship anchored in this port. Another addressee, officer Bar Kokhba - Yehoshua bin Galgul - was in a village near Hebron. To the chiefs of the rear of the army and the population living in semi-desert regions, who aroused the wrath of Bar-Kohba by the fact that in violation of his order they did not put food, he speaks with the following words: "You live in abundance, eating and drinking the property of the house of Israel, and you do not care about your brothers. " In a letter to Yehude bin Menashe from Kiryat Arawai, he orders to supply him with “4 species” of fruits and plants,used on the holiday of Sukot, and reminds him, obviously, of the collection of tithing. Judging by the names of the settlements mentioned in these documents, there were vast territories under the control of Bar Kokhba, including border areas in the Judean Mountains, the Beth-Guvrin region (Ir-Nahash) and a number of areas of the Judean desert. It can be assumed that he maintained contact with territories located east and south of the Dead Sea. The survivors of the uprising fled to the Judean desert, which turned into a rebel center. Traces of Roman military camps found in the Nahal-Hever cave area indicate that Roman legions besieged the last rebels who hid with their families in these caves until they died. Judging by the names of the settlements mentioned in these documents, there were vast territories under the control of Bar Kokhba, including border areas in the Judean Mountains, the Beth-Guvrin region (Ir-Nahash) and a number of areas of the Judean desert. It can be assumed that he maintained contact with territories located east and south of the Dead Sea. The survivors of the uprising fled to the Judean desert, which turned into a rebel center. Traces of Roman military camps found in the Nahal-Hever cave area indicate that Roman legions besieged the last rebels who hid with their families in these caves until they died. Judging by the names of the settlements mentioned in these documents, there were vast territories under the control of Bar Kokhba, including border areas in the Judean Mountains, the Beth-Guvrin region (Ir-Nahash) and a number of areas of the Judean desert. It can be assumed that he maintained contact with territories located east and south of the Dead Sea. The survivors of the uprising fled to the Judean desert, which turned into a rebel center. Traces of Roman military camps found in the Nahal-Hever cave area indicate that Roman legions besieged the last rebels who hid with their families in

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While Emperor Adrian remained in Syria and Egypt (~ 130), the Jews remained calm (Dion Cassius, LXIX, 12) and even minted special coins on which the words "Adventui Aug." were knocked out in memory of the visit by the Emperor of Judea. Judeae ". Probably, at this time, Adrian decided to create a colony on the ruins of Jerusalem - Aelia Capitolina, and on the site of the old sanctuary to erect a temple dedicated to Jupiter Kapitolinsky. In the new city, he erected the temple of Jupiter, which, according to Dion Cassius, caused a "bright and protracted war." Dion Cassius, at least, mentions this fact as the reason for the uprising, while Eusebius and other church historians report the emperor's decision as a result of the uprising. Message (Spartian, Ch. XIV) that Jews were prohibited from observing the circumcision rite also probably refers to the period,following the uprising. Jewish sources report that during the time of Bar Kochba, many of those who used to try to hide the sign of the Abraham Testament again circumcised themselves (Jer. Schab., XV, 9; Jeb., 72a; Jer. Jeb., VIII, 9a; Beresch. r., XLVI). He also forced Jewish Christians to be circumcised (Basnage, Histoire des juifs, XI, 361, Rotterdam, 1707), and betrayed Christians who did not agree to renounce Jesus (Ustin, Apologia, II, 71; cf. Dial., CX; Eusebius, in Hist. eccl., IV, 6, ¬ 2, and in Chron., Where he therefore calls Bar Kokhba a "robber and killer"; Orosius, Hist., VI, 13). Samaritans took part in it; Jews living in other countries also flocked down by the masses; the ranks of the rebels, in addition, increased by the Gentiles adjacent to them. that during the time of Bar-Kohba, many of those who used to try to hide the sign of the Abraham Testament again circumcised themselves (Jer. Schab., XV, 9; Jeb., 72a; Jer. Jeb., VIII, 9a; Beresch. r., XLVI). He also forced Jewish Christians to be circumcised (Basnage, Histoire des juifs, XI, 361, Rotterdam, 1707), and betrayed Christians who did not agree to renounce Jesus (Ustin, Apologia, II, 71; cf. Dial., CX; Eusebius, in Hist. eccl., IV, 6, ¬ 2, and in Chron., Where he therefore calls Bar Kokhba a "robber and killer"; Orosius, Hist., VI, 13). Samaritans took part in it; Jews living in other countries also flocked down by the masses; the ranks of the rebels, in addition, increased by the Gentiles adjacent to them. that during the time of Bar-Kohba, many of those who used to try to hide the sign of the Abraham Testament again circumcised themselves (Jer. Schab., XV, 9; Jeb., 72a; Jer. Jeb., VIII, 9a; Beresch. r., XLVI). He also forced Jewish Christians to be circumcised (Basnage, Histoire des juifs, XI, 361, Rotterdam, 1707), and betrayed Christians who did not agree to renounce Jesus (Ustin, Apologia, II, 71; cf. Dial., CX; Eusebius, in Hist. eccl., IV, 6, ¬ 2, and in Chron., Where he therefore calls Bar Kokhba a "robber and killer"; Orosius, Hist., VI, 13). Samaritans took part in it; Jews living in other countries also flocked down by the masses; the ranks of the rebels, in addition, increased by the Gentiles adjacent to them. Jeb., VIII, 9a; Beresch. r., XLVI). He also forced Jewish Christians to be circumcised (Basnage, Histoire des juifs, XI, 361, Rotterdam, 1707), and betrayed Christians who did not agree to renounce Jesus (Ustin, Apologia, II, 71; cf. Dial., CX; Eusebius, in Hist. eccl., IV, 6, ¬ 2, and in Chron., Where he therefore calls Bar Kokhba a "robber and killer"; Orosius, Hist., VI, 13). Samaritans took part in it; Jews living in other countries also flocked down by the masses; the ranks of the rebels, in addition, increased by the Gentiles adjacent to them. Jeb., VIII, 9a; Beresch. r., XLVI). He also forced Jewish Christians to be circumcised (Basnage, Histoire des juifs, XI, 361, Rotterdam, 1707), and betrayed Christians who did not agree to renounce Jesus (Ustin, Apologia, II, 71; cf. Dial., CX; Eusebius, in Hist. eccl., IV, 6, ¬ 2, and in Chron., Where he therefore calls Bar Kokhba a "robber and killer"; Orosius, Hist., VI, 13). Samaritans took part in it; Jews living in other countries also flocked down by the masses; the ranks of the rebels, in addition, increased by the Gentiles adjacent to them. and in Chron., where he therefore calls Bar-Kohba a "robber and killer"; Orosius, Hist., VI, 13). Samaritans took part in it; Jews living in other countries also flocked down by the masses; the ranks of the rebels, in addition, increased by the Gentiles adjacent to them. and in Chron., where he therefore calls Bar-Kohba a "robber and killer"; Orosius, Hist., VI, 13). Samaritans took part in

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T.O. the Third Jewish War began, which, according to Dion Cassius, was not "neither insignificant nor short-lived ... we can say: the whole world shuddered," and Eusebi said that "... the unrest of the Jews again reached serious proportions." Dion Cassius says that when the uprising broke out, "the Romans did not pay attention to it; but soon all Judea took up arms, and Jews around the world welcomed this, committing hidden and obvious hostile actions against Rome. As a result, the whole world was in dismay. " Ruth could not stand the first onslaught of the Jews and was forced to yield to them almost without a fight one place after another. About 50 fortresses and 985 unsupported cities and towns (Dion Cassius, LXIX) passed into the hands of the Jews. These 50 fortifications were in Palestine, and their location can be fairly accurately established.The Romans sent the Syrian legate Publius Marcellus to help Rufu, but this commander was also defeated; 22 legions arriving from Egypt were destroyed. The rebels took possession of Jerusalem, coins were found that read "In memory of the liberation of Jerusalem." The rebels would make Betar, next to Jerusalem, the center of their operations.

Others think that the Jews were not able to take Jerusalem, because Bar-Kohba coins were not found in it, and that the phrase “In memory of the liberation of Jerusalem” should be understood as a call to his release. Absolutely incomprehensible skepticism, for the sources directly speak about the siege and destruction of the city of Adrian, which would not have happened if the Jews had not taken possession of their capital. So, Appian, mentioning the looting of Jerusalem by Pompey, says: "the city was rebuilt, then destroyed by Vespasian, and now Adrian again destroyed it." Modernist Appian Justin Martyr also mentions the "capture" of Jerusalem. Speaking that Titus destroyed half of the city, Eusebius writes: "when the second uprising of the Jews flared up under the rule of Adrian, the second half of Jerusalem was captured and destroyed."Jerome also mentions several times the destruction of the city by Adrian.

Perhaps the rebels tried to restore the Temple, the image of which was made on coins. This is evidenced by references in Jewish literature about Adrian (or about Tinne Rufa), who destroyed the Temple. This is also stated in Chronicon Pachale.

Dion Cassius spoke about the guerrilla tactics of the Jews, who "did not dare to paint and fight the Romans openly - they captured strategic objects and strengthened them with walls and tunnels so that there would be a place to hide in a difficult situation, and so that you could move underground, left unnoticed. They cut holes in the roofs of their underground shelters so that there was air and light. "

Eusebius claims that reinforcements were sent to Tinnei Rufa. First of all, 22 legions (XXII Deiotariana) were transferred to Palestine from Egypt. In 119 it was placed in Egypt, but on the lists of military units in the middle. II c. not mentioned. Further traces of this legion are lost. He was probably thrown into the "Palestine" after the defeat of the garrison stationed there and was completely defeated by the Jews. Fronto’s attempt to console the defeated Mark Avrelia, reminding him of previous disasters, among which was “a terrible massacre started by Jews in the era of Adrian’s rule”, can be interpreted as a hint of this loss, although it may also apply to the common losses of the Romans in the war. One of the legions located in Syria, 3 (Gallica) legion, was also thrown to fight the rebels,which was most likely the first military unit to replace the unfortunate 22 legions. The Legion went to Palestine in 132 or 133 under the command of the legate of Syria. The publication of Marcellus, who was specifically withdrawn from his post for this, was considered the most suitable military leader in the region who could regain lost ground for the Romans. In addition to 3 legions, additional parts were sent to Palestine - the division of another Egyptian legion (II Traiana) and Legion III (Cyrenaica) from Arabia. But Marcellus and reinforcements from neighboring provinces were obviously not able to defeat the rebels, and troops from more distant countries were deployed to Palestine: units of the M Legion (Macedonica) and the XI Legion (Claudia) from Lower Mesia, as well as X (Gemina) legion from Upper Pannonia. Apparentlythese parts joined the struggle at later stages of the uprising.

After the defeat of Publius, Adrian was to call from Britain the greatest commander of that time, Julia of the North and use the navy. The north was accompanied by the legate of Adrian, Quint Lollius Urbik, the former ruler of Germany. According to some sources, Adrian also participated in this war (Jewish sources, Moses of Horensky, compositions of Münter and Lebrecht; the appointment of Lollia Urbis to the position of "Adjutant Adrian in the Jewish campaign" also testifies to the personal presence of the emperor.). In the "Palestine" now there were 10, 2, 3 and 4 legions; all these troops were called from Syria. But even with such a significant army, the North could not enter into an open battle with the Jews. Dion Cassius wrote that Julius the North "did not dare to attack the Jews and fight them in open battle, seeing their numbers and desperate courage."He tried to gradually push them out of busy fortifications. The Romans were forced to join the "Palestine" from the north side, and here they took the populated and well-fortified cities of Kabul, Sikhin and Magdalu, nicknamed Cebuay (the city of dyes). After that, they overlaid the so-called "Har ha-Meleh" (Tour Malka - Tsarskoye Gora), where a certain Bar-Deroma (Bar-Kohba?) Was at the head of the Jews. The Rimmon Valley, probably also called Bikat Yadanim, the starting point of the uprising, became the scene of a bloody battle (Elijahu r.; XXX; Wed Echa r., I, 16; Ber. r., LXIV, con.). The Romans, they say, should have given 52, and, according to some writers, 54 battles, until, finally, only Betar remained; the latter, thanks to the betrayal, was also captured by the Romans, who long after that did not allow burying the dead.Bar-Kohba found death on the walls of Betar. The country has turned into a desert. Talmud and Midrash mourn the horrors of the Roman victory. According to Dion Cassius, 580,000 Jews died on the battlefields, not counting those who died of starvation and epidemics, and civilians killed by punitive people. But the invaders suffered heavy losses.

In one of the Jewish traditions of the war, he narrates anti-Roman unrest in the Galilean city of Kfar Haruv and the subsequent destruction of the city.

This III Jewish War, called in Mishna (Sotah, IX, 14) "last pole", lasted three and a half years. But this only applies to the struggle for Betar. After the fall of Beitar 9 Aba 135, several surviving Jewish units hid in mountain caves and continued the unequal struggle. The largest was the detachment that fought near Lake Tiberias and headed by certain brothers from Kefar-Harube, near Tiberias (Jalk, Debarim, Echa r., L. C., Jer. Taanith). But the Romans methodically exterminated the last rebels. Here, as in the aforementioned Rimmon Valley, the Jews were fond of false promises. Many Jews were sold into slavery. For this purpose, a market was set up under a terabyte tree, which is identified by tradition with the Abraham oak; there Jews sold at the price of horses.Other Jews were sold into slavery in a market in Gaza, while the rest were taken to Egypt (Chronicon Alexandrinum, 224th Olympiad; Jerome, commentary on Zahar., 9, 5; Jer., 31, 15). Some Jews still managed to escape to Asia Minor (Justin, Dialogus cum Tryphone, I) and even to Armenia (Echa r., I, 15). In 135 he was executed. Akiva. The era that directly followed the suppression of the uprising was called the time of "gezerah" or "persecution" ("schemad", Schab., 60a; Schirr., II, 5). The 10 martyrs glorified in the legend at that time accepted a fierce death for faith, for the authorities then forbade the study of the Torah, striving for the so-called. eradicate Judaism. Circumcision, wearing tefillin, Shabbat, and the use of mezuzah were prohibited, Jews were forbidden to approach Jerusalem. The mountain on which the Temple stood was plowed by a plow,and Jerusalem was turned into the pagan city of Aelia Capitolina.

The final stage of the war was devoted to a letter from Apollodor from Damascus (ar-chitect, see chap. The Phoenicians) to the emperor, who turned to the author of the letter for info-formation about the state of the artillery troops in the campaign, where he took a personal part. Judging by the text of the letter, we are talking about guerrilla warfare, and Apollodor asks the emperor to beware of logs, stones and carts thrown by the enemy from high rocks.

...Jewish wars are often underestimated due to bias against Jews, meanwhile they were far from secondary. Dion Cassius writes: “The Jews caused a lot of terrible things to the Romans: because their tribe is terrible in anger,” the losses of the Roman army in the war against the Jews were so tangible that Adrian omitted the standard phrase “I hope you and your children are in good health in a Senate speech. As for my legions and myself, we are also in good health. " Among the coins dedicated to the victory over the rebels, there were no coins with the unequivocal inscription Judaea capta, ("Presented Judea") - as

under the Flavians. Adrian, unlike Vespasian and Titus, was not awarded triumph. In the inscription, Titus says: "I conquered the Jewish people and destroyed the city of Jerusalem; so far all the generals,kings and nations either unsuccessfully besieged him, or even did not dare to attack him at all. " WITH. Lurie in Anti-Semitism in the Ancient World wrote: "From Rar Oh IV, 705, 31 pp. We find out that the inhabitants of Oksirinha considered the victory over the rebellious Jews such a feat that they solemnly celebrated the day of victory annually. We learn that in Little Apollinopol, who came to the aid of the ousted Romans, the voluntary popular militia from the Egyptians and Greeks was utterly defeated by the rebellious Jews. " From the Jewish wars, an expression appeared - Jewish insolence - "De insolentia iudaeorum" (and not Jewish impudence, as they later understood). that the inhabitants of Oksirinha considered the victory over the rebellious Jews such a feat that they solemnly celebrated the day of victory annually. We learn that in Little Apollinopol, who came to the aid of the ousted Romans, the voluntary popular militia from the Egyptians and Greeks was utterly defeated by the rebellious Jews. " From the Jewish wars, an expression appeared - Jewish insolence - "De insolentia iudaeorum" (and not Jewish impudence, as they later understood). that the inhabitants of Oksirinha considered the victory over the rebellious Jews such a feat that they solemnly celebrated the day of victory annually. We learn that in Little Apollinopol, who came to the aid of the ousted Romans, the voluntary popular militia from the Egyptians and Greeks was utterly defeated by the rebellious Jews. " From the Jewish wars, an expression appeared - Jewish insolence - "De insolentia iudaeorum" (and not Jewish impudence, as they later understood). (and not Jewish impudence, as they began to understand later). (and not Jewish impudence, as they began to understand later).

The war took place in cities (according to Lightonia, even in Rome, Jewish rebels acted, expelled from it by Emperor Claudius), deserts, mountains, plains. Finally - the Roman-Jewish war went to sea! Pompey also destroyed the base of Jewish pirates in Jaffa. Herod built a harbor in Caesarea and a significant number of ships. During the 1st Jewish War, Jewish merchant ships engaged in piracy on Roman sea routes, causing significant damage to the Romans. Resistance to the Romans was especially stubborn on the lake. Kinneret. Among the trophies exhibited during the Vespasian triumph in Rome, there were “many ships” (Tacit 7: 3-6); on one of the coins in honor of the legend - Victoria Navalis (` Sea Victory`). During the uprising of the diaspora of Egypt, North Africa and Cyprus (115-7), sea clashes took on a significant scale.The Syrian fleet also participated in military operations against Bar Kokhba. Adrian-related inscriptions on forest work on Mount Lebanon may be associated with the construction of ships during the war with Jews.

The 2 legates who served in Palestine during the reign of Antonin, Calpurny Atilianius, who held this post back in 139 (possibly appointed by Adrian), and Julius North (the descendant of Herod the Great), who ruled the province after 155, were outstanding leaders. The eastern experience of the candidate was also considered an important factor in the appointment. So, Julius North served as a military tribunal in one of the Syrian legions at the end of the reign of Adrian, and Flavius Beth - the legate of Palestine at the beginning of the reign of Mark Avrella - arrived from Ptolemaida, located on the "Palestinian" border, knew the country itself, and its problems.

In the Roman Empire there were Jewish officials, Jewish horsemen, Jewish delegates, Jewish senators, Jewish praetors. At the same time, Jews owned many economic advantages, for example, a monopoly in the sale of papyrus, the right to take the collection of certain cash duties for ransom.

In 175, Palestine was in disarrayed by the rebellion of the Syrian legate Avidiy Kassi against Mark Avrelia. In a speech that Dion Cassius put into the mouth of the emperor who learned about the uprising, Mark tells the legions that "Sicilians, Syrians, Jews and Egyptians have never been and never will be stronger than you." Ammian Marcellius mentions the visit of Mark Aurelius to Palestine: “When he traveled from Palestine to Egypt, Jews often freaked him out of their stench and rebellious character. The emperor said: "These people are even more restless than drug addicts, quads and sarmats."

Orosius and Eusebius speak of the "bunt of the Jews and Samaritans" that erupted around 194, that is, immediately after the final defeat of Niger from the Septimia of the North. At Dion Cassia, we find the story of the gangster Claudius, who at that time was robber in Palestine and Syria, and who had the

audacity to get to the headquarters of the North, which during the 195 Parthian War was located behind the Euphrates.

Under Constantine the Great, a new indignation of the Jews who wanted to restore the Temple took place in Palestine.

In 339, Constance II banned marriages between Jews and Christians, for the first - under pain of the death penalty. Curious.

A new uprising against the Romans took place in the IV century, when, taken out of patience by the commander Ursitsin (351, the Byzantine army went to war with the Persians through the Palestine, demanding food and bread from the Jews on Saturday), the Jews of Galilee (cities of Tsipora, Tiberias, Lidd) took up arms and attacked the soldiers. Greek sources call the head of the uprising "Patricias" - Patricia, Jewish - Natron. The last name has a messianic meaning. At the very beginning of the uprising, the Jews managed to take possession of Sepphoris (Diocaesarea, and kill his garrison) and surrounding points, began to break neighboring villages, killing both Christians and Samaritans; in this case, in the 5th year of the reign, Constance (352) reports "Chronicon" Jeronima (cf. Theodoret, IV, 6).During the suppression of the Jewish uprising in 352, the city of Beth-She "arim was destroyed by Roman governor Gall." However, Ursicin again selected, and Lidd, Tiberias and Sephoris were destroyed, the Roman army did not spare even the children. Talmudic sources say the atrocities inflicted on Jews by Constance's co-ruler, "cezarem" Gall, who placed part of his army appointed for the war with the Persians in "Palestine" under the command of the legate of Ursicin. under the command of the legate Ursitsin. under the command of the legate Ursitsin.

In addition to other grave measures, Constantius renewed the law prohibiting Jews from joining Jerusalem.

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The Byzantine Empire continued its policy of persecuting Jews.

In the city of Kallinik (Mesopotamia) in 388, at the instigation of the bishop, the Christian mob led by brutal monks defeated the synagogue. Emperor Theodosius the Great, who can hardly be accused of excessive religious tolerance, however, was so indignant at the fact that he ordered the synagogue to be rebuilt again at the expense of the thugs and among them the bishop. The well-known bishop Ambrose appealed to the emperor against this decision and wrote Theodosius (Epistolae, XL, XIV, 1001 sqq.) That in this case it is "about the glory of God" and that he, Ambrose, is not able to remain silent. Is it possible to force the bishop to restore the synagogue? Can his religious sense of a Christian come to terms with this? If the bishop fulfills the will of the emperor, he will become a traitor to faith; if Theodosius does not obey,then turn into a martyr. Is it really a crime - the destruction of the synagogue, this "house of treachery and the house of wickedness", where Christ is offended daily? Really, he (Amvrosia) has to consider himself no less guilty than this poor bishop: in the end, he does not at all hide his sincere desire that all decisively synagogues be destroyed and that henceforth these "relatives of blasphemy" do not exist. At the same time, Ambrose points out that even in the time of Julian the Apostate, Jews destroyed Christian basilica in Gaza, Ascalon, Alexandria and elsewhere. In general, the responsibility for all the failures that befell Christians in the reign of Julian the Apostate rests with them on the Jews. Continuing his rebuke in the same vein, he begs the emperor to cancel the edict he published. Theodosius did not heed these requests.However, the emperor's silence did not bring down an energetic cleric from his position, but prompted him to take advantage of a visit to Milan Theodosium (in winter 388-389) so that in the presence of the latter publicly, from the department to talk about this (Epist., XL, XVI, 1113). Ambrose turned out to be a rather clever diplomat: he cunningly mentioned the generosity of the sovereign and thereby achieved the most favorable result; at the end of the service, Theodosius greeted the bishop with the words: "You preached against me!" "He is against, but for your sake," Amurosius quickly and witty

objected. Seeing that the emperor was in a good mood, he took advantage of the moment and achieved the complete abolition of the ill-fated decree. So, this, undoubtedly, shameful work ended in the victory of the churchmen, and had that natural consequence,that impunity only increased the defeat of synagogues throughout the empire.

By that time, the shipowners association in Constantinople tried to force Jews and Samaritans to unite with them and take over the duties of society; however, a decree of February 20 of 390 emperors of Valentinian II, Theodosius and Arkady ruled that Jewish and Samaritan communities could not be legally forced to merge with shipowners. This decree was important for the Jews, because many of them were shipowners, and more than half of the commercial fleet in Alexandria was run by Jews (Synesius, Epist., IV).

In the reign of the fanatical Theodosius II (408-50), the clergy, who had run wild in love for their neighbors, enjoyed complete freedom in youthophobia. In Alexandria, Bishop Cyril was the inspirer of the latter; he incited ordinary people to pogrom Jews who were robbed and expelled in 415. The prefect of the city of Orest complained to the government about the activities of the bishop, but in Constantinople the bishop was supported. Local authorities also did not have to intervene during the expulsion of Jews from Crete. On the other hand, Theodosius II threatened the Jews with punishment for insulting Christianity during the "Purim games", and after the abolition of the patriarchate (425) he appropriated the taxes that had previously been received in favor of the patriarchs. Theodosius also expelled the Jews from Constantinople, appointing them a well-known site on the other side of the Golden Horn, near Galata, the so-called Stenum (),Stanor or Stanayre, where there was a Jewish cemetery. Until then, Jews occupied a special quarter in the city, the so-called The Copper Market (), which housed a synagogue, subsequently turned into a church. In this new quarter, Jews were under the jurisdiction of a special strategist.

Under Emperor Zenone (474-91), even under his predecessors, there was a noticeable lack of opposition to the pogroms organized by circus fans of the Green and Blue. The emperor’s significant words when he found out that in Antioch by the popes the trained party “Green” set fire to the synagogue, beat many Jews and threw their corpses into the fire: “They should have been left alive in the fire.” With him, the Samaritans rebelled. They strengthened on Mount Garizim (484), which they consider a sacred place, because it was here, according to their traditions, that Isaac was sacrificed, and their temple was located; - then they captured Syrian Naples and Caesarea, not knowing mercy to the invaders. But those, nevertheless, suppressed the rebellion (486), after which they confiscated the property of the Samaritans, and on Mount Garizim built the church of Satan.

The bullying of Jews in the damned Gd and the people of Byzantium caused deep indignation in the Jewish Khimyar state in the territory of today's Yemen. Khimyar king Yusuf Zu-Nuwas (Du-Nuwas Tsura Yusuf ibn-Tuban Asad Abu-Karib, aka Masruk Dhu Nuvas, in Talmud, approx. 517-25), accepting the title "King Saba, Zu-Raydin, Hadramaut, Imanat and other Arabs"

It is often said that Yusuf was the first Jew on the Himyar throne, that he was only a Jew by mother, a captive from Nishibina, and seized power by killing the heir, Christian Maadikarib. But the mass of data contained in Tabari, Masudi, Abu Ali ibn Mishavei, Abulfeda, Ibn-Haldun, John of Syria, Antioch John Malala (ed. de Bonn, 433), Callist, in a message from Bishop Simeon of Beth-Armamsky to Abbot Simeon of Gabul (Assib Orient., I, 364), Procopia (De bello persico, I, 20) and in the legendary collections (Arabic. "Kitab al-Aghani" and the legend of Christian martyrs) contradicts this. So, one of the Khimyarit kings is reported that he he he heeded "the wills of 2 Jewish habra priests ..." and "set up ... a trial between the priests-pagans and the Habrami"; or: "arriving with the habrami in Yemen,Assad decided to make Judaism the official religion of the country. This caused dissatisfaction of the Himyarites; ... they killed him. " Glazer inscriptions also shed some light for this period. Of particular importance are the inscriptions ¦¦ 394-5 of his meeting, which aroused lively controversy in the early 1890s between Glazer and orientalists Joseph Galevi and Abbot Duchesne. Both inscriptions carved on 2 separate stones were inserted into the wall of one house. They constitute, according to the fairly fair assumption of E. Glazer, the following text: []. . []. Translation:. . [Winckler] "Let the name of the Merciful Heaven and Israel, and

the God of the Jews, who patronizes (more precisely, saves, for - Ethiopian from - saved) to his minister Shagir and his mother (or uncle), be blessed and praised. AT M. and his bride Shamse, and his children Abushair and Meir and his whole house. "This inscription says that the formation of the Khimyarit Jewish kingdom should be attributed to the III century. (approx. 200). In such Judeo-Himyar inscriptions, for the first time in Arab territory, the idea of a sacred war against infidels is found, for the sake of spreading true faith.

Jewishness in Yemen is confirmed by Sabey and Chimyarit inscriptions belonging to a series of monotheistic inscriptions, for example, from Cataban, carved on a rock near Nizab, reporting on the great work done by the authors of the inscription and completed by pointing to the help of the "merciful master of heaven and earth" (line II). Words undoubtedly belong to the monotheist, as well as the inscription mentioning the "merciful" (Rahman). Another example: the construction erected by Abdkulal "with the help of the gracious" (line 3 of the inscription ¦ 153) is marked with an inscription dated 573 g along the era of chimyarites (458 AD).

One of the first Jews on the Himyarite throne was Yasser Jokhnaam (d. 275), who converted to Judaism at 270. Then he moved his troops to the Ethiopian Aksum kingdom and entrenched for a while in East Africa. For courage and strength, this king received from the Yemenis the nickname Zul-Karnayn (Dvurogi, as Alexander the Great was told).

It is known that Abu Caribbean Assad (Abukarib Asad), king of Khimyara (385-420), son of Malikarib Yuhamin, addressed Judaism. Abu Karibu managed to expand the borders of the kingdom, he bore the title "King Saba and Zu-Raydin and Hadramaut and Yamanat and their Arabs in the mountains and on the plain." Numerous Bedouin tribes who lived in the vast territories of Central Arabia also obeyed him.

The son of Abu Kariba Assad, Hassan ibn Assad, a relative of Yasser Dvarogogo, also received Judaism, and Hassan's wife was either Jewish or a giyur who passed, judging by her name - Balkis Makada: the Queen of Savskaya, respectively, in the pan-Jewish and Falash traditions. Yemenis believe that with the end of Hassan’s reign, the famous Marib Dam came to an end, after which the country's fertile lands turned into a desert.

In the table of the kings of Khimyar at Abu-l-fida, Yusuf Zu-Nuwas takes 8th place after King Harit ibn Amru, mid-V century, who reigned as the nephew of his predecessor, "sister's son", "and converted to the Jews of Harit." Harit's appeal did not go painlessly for the chemical state. After the reign of his successor, Morsid ibn Kelali, "the kingdom of Khimyar divided after him."

Having killed the depraved usurper Kaniu Yanuf Du Shanatir, Yusuf (ruler than Yusuf) began to successfully promote Judaism in Yemen. Suspending Byzantine trade with India and Iran, he provoked a war with the pagan king Aydug. Byzantine Emperor Justin I (518-27) and Alexandrian patriarch Timothy began to incite Christian Abyssinia to intervene against a "bent and illegal Jew." In 523-25, Byzantium provided ships for the trans-portation of Abyssinian troops to South Arabia.

Yusuf Zu-Nuwas sends ambassadors to Mundar in Hirtu, insisting that he destroy Christians in his state. Yusuf promised him for the persecution to give "the weight of 3 thousand dinars" ().

In 517, King Aksum (Ethiopia) Ella Asbah, under the ridiculous pretext of protecting Arabian Christians, landed his military in Muhvan. Yusuf took advantage of the food shortages of the enemies and besieged the cities of Zafar and Najran that had flashed over them. The rabble of the mountain crusaders locked itself in the fortress of Zafar. Yusuf besieged the city, and invited the Ethiopians to leave it, promising to let them go home, swearing "Adonai, the heavenly vault and the Torah." The stupid invaders went out and were killed by an implacable fighter for Jewish affairs: he ordered some to be slaughtered, burned others in the church, on the site of which the synagogue was built. Taking Zafar, he killed all whom he could and sent out an order to Christians to accept Judaism. In 518, Yusuf captured the cities of Nagran and Muhwan, sending local Christians to Jesus, including the head of the city of Harita (Aretas) ibn Kaleb.He cleansed

the whole country from churches and dragonfly Christians. The bishop and the entire church clergy were executed. For those who did not accept true faith, the righteous king personally broke bones and chopped off limbs, after which the infidels were given a slaughter, because the eradication of the wicked at all times is pleasant to the Lord.

In the inscription of one of the commanders of Yusuf, Sharahil, it is reported that the tsarist troops killed all the inhabitants in the coastal city of Mukhvan and burned the church. In total, according to the inscriptions of this time, more than 13 thousand non-human Christians were killed.

The message of the victory over the Khimyarites, sent to the ally of Zu-Nuwas, the king of the neighboring Arab state, has survived: "... I reigned over the whole land of the Khimyarites ... I killed 280 priests whom I found ... and I made their church our synagogue. Then ... I went to Negran, a city in their state. I besieged him for several days and did not take it. Then I made an oath promise to them, believing that one should not be faithful to Christians, my enemies. I grabbed them so that they brought me their gold, silver and property. And they delivered it to me, and I took it. I asked about their bishop Paul; they told me that he died, but I did not believe them until they showed me his coffin. The remains of him died, and I burned them, as well as the church, the priests and all those whom I found hiding in it. And I forced others to deny Christ and the cross,but they did not want to, for they confessed that he was God and the Son of the Blessed One, and they chose death for themselves for His sake ... and I ordered the killing of all their noble. Their wives brought us, and we told them to deny, seeing the death of their husbands for Christ, to spare their sons and daughters, but they did not want to. The daughters of the Covenant (Monahini) sought to first kill them, but the wives of noble were angry with them and said: we should die after our husbands. And they were all killed by our order, except Romania, the wife of the one who was going to be king there. We ... convinced her to renounce Christ and stay alive, pitying her daughters, and that she would keep everything that she had if she became a Jew ... I convinced her to renounce Christ with all kinds of cunning, so that she only said that He is a man, not God, but she did not want to. One of the daughters chose us forthat we said that ... I ordered other Christians to be intimidated so that they would spread them on the ground, and her daughters would be beaten so that their blood went from their mouth. After that, her head was cut off. " A witness to these events, a Khimyarit Christian, said that 340 noble people were killed in the Negro, who refused to go to Judaism. Ibn Ishaq writes: "Du Nuvas went against them with his armies and demanded that Judaism be accepted, giving them a choice between religion and death: they chose death. He dug trenches for them; some died in the fire, some were killed with a sword until he destroyed almost 20 thousand. " It is also reported that Yusuf demands that the "wives of these rebels" be brought to him, his commander Zu Yazan brought 177 captured women to him. to spread them on the ground, and her daughters were beaten so that their blood went from their mouth. After that, her head was cut off. " A witness to these events, a Khimyarit Christian, said that 340 noble people were killed in the Negro, who refused to go to Judaism. Ibn Ishaq writes: "Du Nuvas went against them with his armies and demanded that Judaism be accepted, giving them a choice between religion and death: they chose death. He dug trenches for them; some died in the fire, some were killed with a sword until he destroyed almost 20 thousand. " It is also reported that Yusuf demands that the "wives of these rebels" be brought to him, his commander Zu Yazan brought 177 captured women to him. to spread them on the ground, and her daughters were beaten so that their blood went from their mouth. After that, her head was cut off. " A witness to these events, a Khimyarit Christian, said that 340 noble people were killed in the Negro, who refused to go to Judaism. Ibn Ishaq writes: "Du Nuvas went against them with his armies and demanded that Judaism be accepted, giving them a choice between religion and death: they chose death. He dug trenches for them; some died in the fire, some were killed with a sword until he destroyed almost 20 thousand. " It is also reported that Yusuf demands that the "wives of these rebels" be brought to him, his commander Zu Yazan brought 177 captured women to him. A witness to these events, a Khimyarit Christian, said that 340 noble people were killed in the Negro, who refused to go to Judaism. Ibn Ishaq writes: "Du Nuvas went against them with his armies and demanded that Judaism be accepted, giving them a choice between religion and death: they chose death. He dug trenches for them; some died in the fire, some were killed with a sword until he destroyed almost 20 thousand. " It is also reported that Yusuf demands that the "wives of these rebels" be brought to him, his commander Zu Yazan brought 177 captured women to him. A witness to these events, a Khimyarit Christian, said that 340 noble people were

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The execution was led by his commander Zu Yazan. Persecution of Christians swept through other cities of Yemen: Hadramautu, Maribu, Hajaren. A certain Aumeiah went on their behalf with a request for help to Abyssinia, and then to Byzantium.

The event in Nagran caused an oligophrenic thirst for revenge among Christians. Emperor Justinian prompted the king of Ethiopia, Elasbau, to go to war against the Jewish king. On May 18, 524, at the "holiday" of the Trinity, Ethiopians - 17 thousand soldiers and 70 ships - again invaded Yemen. Negrove was supported by the rebellious Yemeni nobility, led by the Yazanian Kaila Sumayf Ashva. Byzantium provided a fleet to Ethiopians. Yusuf tried to destroy the landing, the battle flared up even at sea (Christians said that part of their ships allegedly crashed on the way) and ended on land. The landing took place in 2 places, and when the main forces were transplanted into the boats, the horse-drawn chimyarites, led by Zu Nuvas, tried to stop the landing, but Yusuf was betrayed by subjects of non-Jews, he was defeated and died in battle (being committed suicide by throwing himself from a cliff into the sea).The city of Zafar with the queen and the treasury went to the anti-Semites. Bloodthirsty Ethiopians brutally exterminated the Jews of South Arabia and destroyed the synagogues.

Here you should be a little distracted from respect for the personality of Yusuf Zu-Nuwas. Apparently, his family did not cease to die in the battle with African savages. The famous Hassan al-Sabbah (al-Hasan ibn Ali ibn Muhammad al-Sabbah al-Khimyari) is the founder of the state of Assasinov, in honor of the Fedai, in European languages the word "killer" sounds, etc. he prepared his terrorists with the help of drugs, then on his behalf - Hassan - the word "gashish" also happens, according to the story of the Jew and is a descendant of the pre-Islamic kings of Khimyar. There is no reason not to believe this story, and so on, the "Highlander of the Mountain" ("Sheikh-Ul-Jebal") turns out to be some kind of relative of Yusuf Zu-Nuwas! In any case, you can notice an interesting trend: the Jew Mani created Manichaeism,another Jew - Abdullah ibn Sabbah (Ebi-Alsoda-Sabay) - created Shiism - the current religion of Iran, Azerbaijan, etc. On the basis of Manichaeism and Shiism, the Ismaili sect, created by Abdullah ibn Maimun al-Kaddah, whose father Disan was a Jew, developed. Nizam al-Mulk and other ators associate the Ismailis with the teachings of Mazdak, and believe that the Ismailis called for the forced removal of wealth, encouraged the debauchery and licentiousness of morals. Abdullah ibn Maimun converted to Islam, and his son (or stepson, but also a Jew) Ubeidulla called himself the descendant of Muhammad - al-Mahdi, having founded the Fatimid state, happy for the Jews (except for the time of the insane caliph al-Hakim). Templars clearly borrowed the idea of a secret alliance among the assassins. Benjamin Tudelsky wrote that the Jewish communities of Iraq went to the assassins. Gretz saysthat the Jews of Azerbaijan were in friendly relations with the assassins. It is possible that the Bulgarian pilgrims received Manichaeans from Iran's Manichaeans who fled to Khazaria. And from the Bulgarians, a sect called katars (pure) reached Western Europe, where it became known in connection with the Jewish Albigoy sect. The Albigovites did not recognize Jesus as a god honored the Old Testament. Everywhere they broke and burned crosses, images, relics, robbed and devastated churches, monasteries. These heretics were called Ketzer - Khazars! The connection of the Khazar with the south of France and with Spain is understandable: slaves sold to the last Jews, and in the 1st they invested the proceeds in s / s (and, stupid serf Christians cultivated the fields of the Jews). As a result, the matter went to the actual colonization - up to the Jewish occupation of the high position of bailli (Landficht),who in the absence of the prince sent the highest police and judicial power. Benjamin Tudelsky, who visited the communities of Provence and Languedoc, enthusiastically describes their wealth and education. He calls the main Jewish community in Narbonne "the light of the

Law"; "from it, the Law was distributed throughout the country." Jews were allowed to testify against Christians. On Wednesday, the Albigoites also joined pure gers - passag, or circumcisi - circumcised, who denied the divinity of Christ and professed the Laws of Moses. Marrying Jewish women in the local aristocracy was an epidemic. It was then that the Crusades and the Inquisition appeared for "a court over obvious and secret heretics, sorcerers and Jewish-acting." The fact that the Albigians are connected by origin with the Khazar Jews is very clear from the fact that the heretics themselves called it "Bulgarians "then directly Ketzer, i.e. Khazars.

...The news of the death of the Khimyar state caused a new uprising of the Samaritans. Gathering among 50 thousand people in Skifopol, they attacked Christians, burned part of the city and the satanic church.

On the island of Tiran (near Sharm al-Sheikh, Sinai P-ov) in the V-VI centuries. AD there was an independent Jewish principality of Iotav / Iotvat, who for a long time defended his independence against Persia, Rome and Byzantium. The population was engaged in transit maritime trade, was associated with Jewish centers in Arabia, Ethiopia, possibly Egypt. The Principality had a strong fleet. Under pressure from Byzantium, the inhabitants of Tirana converted to Christianity (which must be associated with the fact that in the V century there was an imperial garrison), and in 525 they contributed to the destruction of the Jewish state of Khimyar in Yemen (see above), carrying Byzantine troops on their ships, and giving this campaign 7 ships. In 535, Tiran was captured by Emperor Justinian; but as the Byzantine Empire weakened, he lost his significance since the 7th century, after the Arab invasion,ceased to be mentioned in historical sources.

In the spring, 529 Jews, Gentiles and Manichaeans, under the leadership of Julian, declared king, began, defending themselves, to burn churches, to cut into pieces of "priests" (after which they were burned along with relics), including Bishop Sammon, and know, i.e. the leader of anti-Semites. The Byzantines and Arabs crushed the uprising, killing 20 thousand people and as many enslaves.

Half a century after the defeat of Yusuf Zu-Nuwas, his descendant, Saif Du Yazan, led the liberation movement against the Ethiopians and turned to Byzantium for help, because she was unhappy that Abyssinia did not help her in the wars with Iran. However, Saif's call was rejected because "you are Jews and Ethiopians are Christians." Saif turned to the Persians, who sent an expeditionary force to help.

Justinian (527-65) was a paranoid cannibal-yudophobic. He wrote: "Let these people moan under the weight of duties, but let them not use any honorary titles ..." He also fell upon the Samaritans: "The synagogues of the Samaritans must be destroyed, and if they dare to build new ones, then they must be punished. They cannot bequeath their property or appoint other heirs, except Orthodox Christians (ib., I, 5, 17; cf. I, 5, 18-19). " He forbade Jews to celebrate Easter if it coincided with the Christian one, forbade school heads or elders, also called teachers, to resort to excommunications for reading the Bible in translation. In addition, Torah's comments were prohibited for the shepherds of the people (February 13, 553; Novella 146 -). Justinian did not insist on the forced baptism of Jews; however, the Jewish community in Borion,in the African province, which defended its autonomy both against the Romans and against the vandals, the tyrant forced him to be baptized and turned the synagogue into a church. When Justinian started a war against the Ostgov in order to take Italy away from them, the Jews supported the Ostdzhdov together and defended Naples against the Byzantine commander Velizaria (536). It was under the influence of the Jews that the inhabitants of the city decided to resist the Byzantine troops, and the Jews "above the expectation" fought even when the Byzantines had already entered the city. However, after a long war (536-53), Italy was conquered by the Byzantines, and the fate of the Jews deteriorated significantly. When in 534 the Byzantine troops conquered the kingdom of vandals in Sev. Africa, Jews fought against them in the 1st ranks, having strong allies in the face of the Berber tribes, among which Judaism spread.The resistance of the Jews was so serious that, contrary to the laws of the empire itself, Judaism was banned there, and the synagogues were turned into the church of the son of the one who was known to be walking from her husband.

In 555, a new uprising of Jews took place, brutally suppressed.

Mad Emperor Foca issued a decree so that the Jews would all be baptized. At 610, he sent for this purpose to Jerusalem the prefect of George with the troops, who gathered the masses of Jews and ordered them to be baptized, and when they opposed, he baptized them with the help of soldiers. The same violence was committed in Alexandria. This caused a rebellion of the Jews, during which the patriarch Fedor Skribon was torn. The Jews of Antioch, who killed many wealthy citizens and burned their homes, also rebelled. Bishop Anastasia Sinait, the Jews eked through the streets and after torture of the atheist was thrown into the fire. But soon this uprising was crushed. Jews were partly killed, partly, by order of Foki, expelled from the country.

All this made the Jews allies of Iran. At 503, during the siege of the Constance by the Persians, the Jews dug an underground passage out of the city and let in enemy troops. In 609 the Jews of Antioch rebelled. They killed the patriarch and so weakened the urban image that the Persians captured the city almost without resistance the following year. In 613, when the Persians entered Syria, the "Palestinian" Jews took advantage of this to restore their kingdom. A conspiracy was drawn up in Tire, according to which Jews from all over the "Palestine" had to gather to Tire and take possession of this fortress, and then move towards the conquest of Jerusalem. Tyrish Jews had already prepared a dig through which their army was to suddenly invade the city. But the conspiracy was opened, its culprits were seized, and when the Jewish troops approached the city, they were already waiting for them there ...In 614, the Persians and Jews captured Jerusalem and other "Palestinian" cities, where they burned monasteries and churches, not forgetting about the parishioners. The Jewish leader was commander Nehemiah bin Hushiel. Shahrabaz created something like a Jewish administration in Jerusalem. Nehemia even tried to restore sacrifice. "The oppressed people were flashed by the hope of getting rid of their persecutors - the Byzantines - and returning their homeland to their former autonomy under the rule of Persia." The oligarch Benjamin of Tiberias gave large sums of money for the armament of Jewish units. Chronicles differ in reports of these major events. According to one Syrian source, Sharbarz, commander of Khosroya II, took possession of Damascus in 614, Galilee in 615, and Jerusalem in 616. Jews executed more than 90 thousand subhuman in him who refused to accept Judaism: "Jews bought Christian prisoners for little money and angrily killed them, "Monk George speaks even about the myriad of Christians put to death by Jews, which is confirmed by Theophanes. Moreover, it was forbidden to bury the corpses of the slain. Jews then did not spare the invaders, taking revenge on them for past humiliations and nourishing the hope of forcing the Persians to yield to them Jerusalem. When Irakli sent ambassadors to the Persians, Khosra with the words "If Christ could not save himself from the Jews who killed him on the cross, then how he will help you!" drove them away. At the same time, with the words "If Christ could not save himself from the Jews who killed him on the cross, then how he will help you!" drove them away. At the same time, with the words "If Christ could not save himself from the Jews who killed him on the cross, then how he will help you!" drove them away.

Soon, however, the Jews were disappointed in their allies, who not only did not intend to return Jerusalem to them, but treated them like losers; Jews were taxed, and dissatisfied were deported to Persia; according to a Syrian source, all Jews in Jerusalem and the surrounding area were sent there. The fact is that the Persians quickly realized that the alliance with the Jewish minority did not pay off the hostility of the Christian majority, especially since the latter were sectarians, and always treated the Constantinople government in a separatist way. In 617, the Jewish administration of Jerusalem was abolished, and the Jews themselves were again forbidden to settle in the city. Then the Jewish patriots decided to join the Byzantine emperor of Armenian descent, Irakli, who, coping with difficulties in Europe, resumed the war with the Persians,promising Jews amnesty and improving civilian life in the event of a transition to his side. Benjamin Tiberias was accused of hostility towards Christians at a time when the Byzantine emperor Irakli arrived in Jerusalem on his way to Persia, with whom he waged war (628), hospitably received Irakli and took care of the proper reception of the emperor and his army. At the reproach of Heraclius for a hostile attitude towards Christians, Benjamin frankly exclaimed: "Indeed, Christians are enemies of my faith." The monks demanded that the emperor punish the Jews for example, when he referred to the amnesty promised to them, promised to take on the sin of an oath of crime. New persecution began; Jews were strictly forbidden to appear in Jerusalem; their mass died, and only a few fled to Egypt or hid in mountain gorges and forests.Meanwhile, a new and more formidable enemy attacked Byzantium - Arabs.

Irakli dreamed that the empire was facing destruction from the circumcised people and therefore he wanted to exterminate all the Jews who would not want to go to Christianity and advised Dagobert, the king of Frank, to do the same. The saying of the Tiburtan Sibyl that the Jews of Byzantium will be converted to Christianity after 120 years was related to this tradition, because 120 years have passed since the Persian war under Anastasia in 505 (when the Jews also assisted the Persians) before the victory of Iraq in 628 [it was suggested that the Jewish Apocalypse refers to the Persian Nothing, however, is known about the further persecution of Jews under Iraq. Judea, Syria and Egypt were conquered by Arabs. The Jews and the Samaritans joyfully met the Arabs, seeing in them the B-Jew Kara "to the Romans. "

Under Heraklion II (Iraqlion) - the eldest son of Irakli and Martina (b. 626, the emperor from 638, but in fact in 641), the Constantinople Jews, according to Nickephorus, intoxicated by their influence, stormed the church of St. Sofia.

This is not to say that the Jews were passive. An anonymous successor to the Chronography of Theophanes wrote that at the turn of the 9th century. in the city of Amorion in Upper Phrygia, Jews have long lived together and maintained friendly relations with local residents - adherents of the Antinganes sect ("Attinganes"), which arose because of their constant communication with Jews. Members of this sect recognized baptism, but otherwise followed the laws of Moses, with the exception of circumcision. Each initiative of the sect was to choose a Jew or Jewess as the spiritual leader and even entrust them with their material affairs. In the same chronicle it is claimed that Emperor Michael II Travl (Frigius), reigning in 820-9, came from the Antinganites. Therefore, by suppressing the "legacy of Christ" (legology), he freed the Jews from taxes, "looked them and cherished them,appreciating above all others. " According to the chronicler Zonar XII century. "Mikhail belonged to the Jews"; in the chronicle of Michael the Syrian, it is alleged that this emperor was "Jewish descent ... his grandfather passed into Christianity." After Michael ruled his son Theophilus (p. approx. 812, Emperor 829-42), then, the son of Theophilus Michael III Pyanitsa (p. approx. 840, Emperor 842-56). This is not counting the cryptochazar of Leo Khazar and Konstantin VI. The patriarch of Constantinople was, in addition to the Khazar Fotia, the Jew Felofey (XIVv.). The Jews played an important role in the trade of Byzantium and the monopoly of the silk industry (then transferred from Byzantium to Sicily, and later to Spain and France). Jews and Samaritans had such large manufactory enterprises in Constantinople that merchants were generally called "Samarites."Constantinople was one of the most important transshipment bases of rahdanites (see chap. Khazars). Benjamin Tudelsky and Petahya Regensburg were amazed at the large and richness of the Jews of Constantinople. Even the Byzantine emperors of the Yudofob were treated by Jewish doctors. The importance of Jews in trade is evidenced by the fact that in 664-65 it was the Jewish merchant who bought from the Arabs for scrap of Rhodes colossus from the Arabs - one of 7 wonders of the world.

Enemies, however, did not doze off, and the Jews had to flee. Since the VIII century, Jews were forced to baptize by force. The emperor hails from Syria, Lev III Isavr (717-41), when he was still a wandering peddler, met with some Jewish scavengers who predicted that he would take possession of the Roman Empire if he destroyed idolatry. Iconorers, the first among whom was Lev Isavr, were called "Jews," because Jewish religion prohibits the veneration of icons.

Around 720, a certain Severus (Serenus) appeared in Syria, a man who had only recently converted to Judaism, but, nevertheless, declared himself the Messiah. He preached an immediate return to Zion and had a certain number of followers from among the Jews of West Asia and the European part of Byzantium. It should be noted that the Messianic movement directly affected only a small minority of Byzantine Jews. Nevertheless, it increased the anger and suspicion of Leo III and in 721-2 he issued a decree on the forcible baptism of all Jews and Montagnists. Many Jews were baptized for appearance, hoping at the first opportunity to return to Jewry; others fled to Crimea, the Caucasus or Khazaria, where Judaism was successfully planted. However, just a few years later, Leo III and his son Konstantin V (740-45) published a new edition of the laws - Eclogu.In it, they provided for the death penalty for the Montagnists and Manichaeans, but did not mention the Jews in a word. Thus, the latter was allowed to return to their former religion. It is noteworthy that in Jewish sources the decree of Leo III, as well as the decree of Heraclius preceding him, hardly found a response.

The forced baptism of the Jews continued under other emperors, for example. with the fancy anti-Semites of Vasily I (867-86) and at the beginning of the reign of his son Leo VI (886-912). The latter in his 55th novel ordered the forcible baptism of Jews, subjecting persistent punishment as apostates. True, the Chronicle of Ahimaac says that Leo VI canceled the edict published by his father and "allowed the Jews to return to their own faith."

Mas'udi wrote: "The king (hazar. - A.Z.) accepted Judea during the reign of Caliph Harun al-Rashida (786-814). A number of Jews joined him from other Muslim countries and from the Byzantine Empire. The reason is that the emperor, who ruled now, that is, in 332 Hijra (943), and bearing the name Roman (Roman I Lekapin 919 / 920-44) converted the Jews of his country to Christianity by force and did not love them [...] and a large number of Jews fled from Rum to the country of Khazar. King Khazar became a Jew in the reign of the Caliph Harun al-Rashid, and Jews from all the lands of Islam and from the country of the Greeks came to him [Byzantium]. Today, in the year of Hijra 332 (943-44), the king of the Greeks by force converted the Jews of his kingdom to Christianity ... And many Jews fled from the country of the Greeks to Khazaria ... "

Roman I's policy in Bari led to a pogrom, in Otranto, Jews chose to die or commit suicide, to accept Christianity. Persecution was terminated approximately in ser. X century under the daughter of Roman I and the wife of Emperor Constantine VII (944-59) Elena, thanks to the diplomatic efforts of Hasdai ibn Shafrut.

The Jewish state of Khazaria took upon itself the holy struggle of the Jews against paganism.

The Khazaras opposed Byzantium, Alanya and Rus (we are not considering her war with the Arabs).

In 932, King Khazar Aaron II defeated the Alan with the help of geese, and forced them to renounce Christianity (King Aaron married his son Joseph to the daughter of the Alan leader, strengthening, as well as the military and economic union between Khazaria and Alanya; moreover, some residents of Alanya began to "comply with the Law of the Jews," and later under Joseph, as Mas writes.After 320 hijrah [932], the Alans abandoned Christianity and expelled the bishops and priests whom the Byzantine emperor had sent them earlier. ")

Under the Khazar king Joseph, the son of Aaron, the Byzantines persuaded the Russian prince Helgu to attack the Khazar. OK. 939 Oleg-Helgu captured the Khazar outpost on Taman P-Ov - Samkerz. The Khazar governor, who arrived soon, the jealous Jew Pesakh, liberated the city. Without taking up the Russian army there, he plundered the Crimean possessions of Byzantium, exterminating the Christian population on his way. He took 3 cities, many villages, besieged Kherson. Then Passover overtook a friend of Helga and won a complete victory over her; according to the conditions of the world, the Rus made a campaign to Byzantium (941).

This is how the Khazar Jew writes about this: "And even in the days of King Joseph, my master, they sought his support when there were persecutions (Jews) in the days of the villain Romanus. When this became known to my master, he destroyed many uncircumcised. But the villain Romanus sent great gifts to Hlgu, the king of Russia, inciting him to do an evil deed. And that night came to the city of Smkriya and captured it in a deceptive way, since there was no ruler there, reb - Hashmonaya. And it became known to Bulshtsi, aka Passover hmkr, and he went in anger to the cities of Romanus and killed (all) from men to women. And he captured three cities and, in addition, many villages. From there he went to the (city) Shurshun and fought against him ...And they came out of the earth like worms ... Israel and 90 of them died ... but forced them to pay tribute and do the work.And delivered (Pesach?) at the hands of the Rus and struck all those who were there with a sword. And he went from there to Hlgu and fought with him (4) months, and God subjugated him to Passover, and he went and found the booty that (Hlgu) captured in

Smkriu. Then he said (Khlgu) that it was Romanus who prompted me to do this. And Passover said to him: If so, then go to war on Romanus, as you fought with me, and then I will leave you alone. If not, then I will die or live until I avenge myself. And he went and did so against his will and fought against Constantinople at sea for four months. And his men fell there, since the Macedonians defeated him with fire. And he fled, and was ashamed to return to his land and went by sea to Prs and there he himself and his army fell. And so the Rus fell under the power of the Khazar. " and he went and found the prey that (Khlgu) captured in Smkriu. Then he said (Khlgu) that it was Romanus who prompted me to do this. And Passover said to him: If so, then go to war on Romanus, as you fought with me, and then I will leave you alone. If not, then I will die or live until I avenge myself. And he went and did so against his will and fought against Constantinople at sea for four months. And his men fell there, since the Macedonians defeated him with fire. And he fled, and was ashamed to return to his land and went by sea to Prs and there he himself and his army fell. And so the Rus fell under the power of the Khazar. " and he went and found the prey that (Khlgu) captured in Smkriu. Then he said (Khlgu) that it was Romanus who prompted me to do this. And Passover said to him: If so, then go to war on Romanus, as you fought with me, and then I will leave you alone. If not, then I will die or live until I avenge myself. And he went and did so against his will and fought against Constantinople at sea for four months. And his men fell there, since the Macedonians defeated him with fire. And he fled, and was ashamed to return to his land and went by sea to Prs and there he himself and his army fell. And so the Rus fell under the power of the Khazar. " If not, then I will die or live until I avenge myself. And he went and did so against his will and fought against Constantinople at sea for four months. And his men fell there, since the Macedonians defeated him with fire. And he fled, and was ashamed to return to his land and went by sea to Prs and there he himself and his army fell. And so the Rus fell under the power of the Khazar. " If not, then I will die or live until I avenge myself. And he went and did so against his will and fought against Constantinople at sea for four months. And his men fell there, since the Macedonians defeated him with fire. And he fled, and was ashamed to return to his land and went by sea to Prs and there he himself and his army fell. And so the Rus fell under the power of the Khazar. "

In 965/6, the Rus (headed of the zoological anti-Semite Svyatoslav Igorevich), the Pechenegis, Byzantium, Giurjan (Khorezm), led by al-Mamun and the guzas defeated the Khazar army, took Itil and Belaya Vezhu (Sarkel). Here is how the Russian chronicler described this event: "In the year 6473 (965). Svyatoslav went to the Khazar. Hearing the same, the Khazars came out to meet with their prince Kagan and agreed to fight, and in the battle Svyatoslav Khazar defeated and took their city and White Vezha. And he defeated the yas and kasogs. " Ibn-Khaukal adds that the Rus "robbed Bulgaria, Khazaran, Itil and Semender"; "The Rus destroyed all this and plundered everything that belonged to people of Khazar, Bulgarian and Burtas on the Itila River. Rus took possession of this country, and the inhabitants of Itil sought refuge on the island of Bab al-Abwaba (Derbent) and strengthened on it,and some of them settled in fear on the island of Sia-Kuh (semo-in Mangyshlak). " Then Svyatoslav and his squad took Semender and on the way to the Black Sea the Alan army, who lived in the Priazovye of the Kasogs (Adygs), then, obviously, conquered Tamatarha (Tmutarakan), climbed the Don to Sarkel in the rooks and also, having occupied the fortress, founded a Russian outpost in the place of Sarkel, named According to A.P. Novoseltsev, there were 2 such trips - one in 965, when Sarkel was taken, and the 2nd - in 968/9, when the Volga cities of Khazaria were taken and devastated. In 965, cucumber tribes attacked Khazaria. The Khazar king turned to Khorezm for military help, the Khorezmians helped him on the condition that the Khazars convert to Islam and invaded the territory of Khazaria. Khazars, with the exception of the king, converted to Islam. Only after that, in 968/9, the troops attacked Khazaria,ruined Atil and Samandar.

This is where the Jewish-Byzantine war ended.
However, recognizing that the Jews lost, I note that their winners also died.

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- **Abstract:**
  Khazar Kaganat Wars

Information about the Khazars begins no earlier than the II century, when they occupied the lands north of the Caucasus Mountains. Then they begin the struggle with Armenia, mostly victorious: 204 and 683 marked the invasion of Khazar in Armenia. At 630, a three thousandth detachment of Chorpan-Tarkhan invaded Armenia and defeated the ten thousandth Persian corps of Gognan.

In 448, the Byzantine emperor Theodosius II sent an embassy to Attil, the famous leader of the Huns, including the rector of Priscus. The prize reported on one nationality conquered by the Huns, which is called "acatziras" - that is, Khazars (the famous Gothic historian of Alan origin mentions about "acatzir" after a century and Jordan, the famous Gothic historian of Alan origin). The Priscus testifies that the Byzantine emperor tried to lure this warlike people to his side, but the greedy Khazar leader named Karidakh found the promises insufficient and joined the Huns. Attila defeated the leaders, who were at war with Karidakh, made him the sovereign ruler of the acatziers and invited him to visit. Karidakh verbatim thanked for the invitation, but stated that "it is difficult for a mortal to face God. You can't look at the solar disk,all the more in the face of the greatest of the gods, without risking to get burned. " Attila was apparently flattered, for he did not take away the right to power from Karidakh.

Freed from the Huns, the Khazars begin to intensify and threaten neighboring nations: in the VI century. the king of Persian Kavad built a large shaft in the north of Shirvan, and his son Khosrai built a wall to protect against Khazar. It was from the attacks of the Khazar that the Persians built the fortress of Derbent. In the VII and VIII centuries. Crimean Goths were dependent on the Khazar who then owned Taurida. By this time (787) refers to the uprising ready, described in the life of St. John, Bishop of Goth. Dependence on Khazar was probably expressed only in tribute; Goths continued to be ruled by their prince. In the VII century. Khazars occupied the territory of the Bulgarians, taking advantage of contention among them after the death of King Blood. From this century, Khazar's relations with Byzantium begin. The Khazars posed a great danger to the latter: Byzantium had to give them presents and even get along with them,against which Konstantin Bagryanorodny landslides, advising to fight Khazars with the help of other barbarians - Alans and Guzov. Emperor Irakli managed to attract a Khazar to his side in his struggle with the Persians.

In the beginning, the Jews who established themselves in Khazaria were enemies of the Arabs, which is obviously associated with competition in the region, because the Ishmaelites wanted to Islamize the Khazar. Therefore, the leader of the Jews of Bulan suffered the war in Transcaucasia, and was an ally of Comrade Christian. However, Byzantium also wished for the Christianization of the Caucasus and Central Asia. Already at 723, Emperor Lev Isavr issued a decree on the forced baptism of the Jews of the empire. These persecution intensified especially by the end of the VIII century. Therefore, from the very beginning of their Jewish history, the Khazars were between two fires: the struggle against Byzantium for the Slavs and Crimea, the war with Muslims for Transcaucasia and Bulgar.

Arab-Khazar wars - wars between the Jewish state of Khazar Kaganat and Muslim states (Arab caliphate, Shirvan, etc.).

"Derbend Came" says that in 692/93 "the Khazar tribe, passing through the Naryn fortress, through Azerbaijan and Dagestan, reached the borders of Rum and carried out attacks and robberies."

Interpreters in the caliphate in the 70s. VII c. so weakened that Armenia, Georgia, Albania were able to actually free themselves. The power of the caliphate over them has become nominal. 684 includes one of the largest invasion of Khazar in Transcaucasia. The invasion was, apparently, a response to the unauthorized actions of Alp-Ilitver, who married the daughter of the Albanian prince and converted to Christianity. Alp-Ilitra connected the fate of his possessions with Albania (Azerbaijan) and partly with Armenia - Khazars fell on them. They completely devastated several areas, seized prey and prisoners. Many people died in the battles with Khazars, including the ruler of Armenia Grigory Mamikonyan and several prominent Albanian and Georgian princes. Albania was lined with heavy tribute.

In 652, a major battle took place between Arabs and Khazars; both sides resorted to catapult and ballists; 4 thousand Arabs were killed, including commander Abd al-Rahmand ibn Rabiah, the rest fled in a mess.

In 692, the Arab ruler of Armenia Muhammad Ibn-Ogbay passed through Albania and occupied Derbent. He wanted to create a strong shield against the Khazar raids. For some time, the Khazars, who were also busy with the palace intrigues of Justinian II, did not interfere with the caliphate. However, this situation could not remain unchanged for a long time - Ibn-Ogbai could not even hold on to the captured Derbent, since it is known that in 708 the Arabs again took it. At 710, he was again captured by the Khazars.

In 713, the famous Arab commander Habib Ibn-Maslam, finally, with great difficulty pushed the Khazar from Albania and besieged Derbent. The city lasted for three months. Defended his three thousandth Khazar garrison. Maslam managed to take Derbent only thanks to the betrayal of one of the urban residents, who showed the underground passage to the fortress. The Arabs, not hoping to keep the fortress behind them, preferred to destroy its walls and towers. Describing this first campaign of Maslama, the Armenian author of the VII century. Gevond says that the Arabs, after taking Derbent, invaded the Khazar lands and reached the city of Tarku (Semender). Here they met with the army of the Khazar Kagan. Both armies stood in inaction for several days, releasing only individual fighters for martial arts. Maslama, fearing the apparent numerical superiority of Khazar, secretly took his troops back to Georgia,leaving a camp full of property for looting, and even his own harem. Hazaras again captured part of the Albanian land. For 4 years they reigned in the northern part of Azerbaijan, and in 721 they invaded Armenia and destroyed the Arab army there.

The new Arab governor of Armenia, Jerrah Ibn-Abdallah al-Hakami, opposed the Khazar with the newly formed strong army. Thus began the war of the Arabs against the Khazar kaganate, which lasted more than 15 years.

Arabs made several trips deep into the Khazar lands, which were accompanied by the defeat of cities, the ruin of the country and the death of its inhabitants. Jerrach received from the caliphate an order to attack the Khazar on their own territory. Throwing the Khazar to Derbent, he took this city almost without resistance, went further and already in Khazaria met with the forty thousandth Khazar army, led by the son of Kagan Barjil. Despite the clear numerical superiority of the Khazar (the Arabs were 25 thousand), they suffered a crushing defeat. Jerrach quickly approached Semender and besieged him. Residents surrendered at the mercy of the winner, so Jerrach did not touch them, the city remained intact, only people were evicted from the citadel. It was occupied by the Arabs themselves. From Semender, Jerrach moved to Belenger. On the way, he met with the Belengers,trying to block the path of the Arab army. It is interesting that the Belengers at the same time used the ancient defense method already for that time - they set a huge camp on the way of the Arabs, surrounded by connected carts. The Arabs managed to destroy the cart barricade: several soldiers made their way to the carts, cut the ropes connecting them, and at the clouds the arrows pulled the barrier. With great difficulty, the Arabs won in hand-to-hand combat - both of them

fought "while the soul is in the body." The ruler of the country, Belenger, fled with 50 soldiers. His wife and children were captured by Arabs. Jerrach sent noble captives after his husband and father and promised Prince Belenger to retain his possession. By this he won the sympathy and support of the latter. But the Arabs ruthlessly plundered the country. Each mounted warrior of the Arab army received property for 300 dinars,and the foot is at 100. Given that a fifth of the captured boot was in the treasury of the caliph, the attribution was enormous. Obviously, at the same time, the richest mounds near Belenger were robbed - a kind of treasury of the Khazar nobility. Pal and the city itself. Residents offered to pay the Arabs a file, thanks to this, Belenger, like Semender, remained intact and was not subjected to total destruction. Jerrach intended to continue the campaign, but, having learned that the Khazars had gathered a new army, he returned to winter apartments in Albania. Rezimoving, Jerrach did not dare to go to Khazaria, because did not receive support from the caliphate. He preferred a weaker opponent - Alanya. In 724, Jerrach overlaid the alan with a pillow file. then the richest mounds near Belenger, a kind of treasury of the Khazar nobility, were robbed. Pal and the city itself. Residents offered to pay the Arabs a file, thanks to this, Belenger, like Semender, remained intact and was not subjected to total destruction. Jerrach intended to continue the campaign, but, having learned that the Khazars had gathered a new army, he returned to winter apartments in Albania. Rezimoving, Jerrach did not dare to go to Khazaria, because did not receive support from the caliphate. He preferred a weaker opponent - Alanya. In 724, Jerrach overlaid the alan with a pillow file. then the richest mounds near Belenger, a kind of treasury of the Khazar nobility, were robbed. Pal and the city itself. Residents offered to pay the Arabs a file, thanks to this, Belenger, like Semender, remained intact and was not subjected to total destruction. Jerrach intended to continue the campaign, but, having learned that the Khazars had gathered a new army, he returned to winter apartments in Albania. Rezimoving, Jerrach did not dare to go to Khazaria, because did not receive support from the caliphate. He preferred a weaker opponent - Alanya. In 724, Jerrach overlaid the alan with a pillow file. that the Khazars gathered a new army, returned to winter apartments in Albania. Rezimoving, Jerrach did not dare to go to Khazaria, because did not receive support from the caliphate. He preferred a weaker opponent - Alanya. In 724, Jerrach overlaid the alan with a pillow file. that the Khazars gathered a new army, returned to winter apartments in Albania. Rezimoving, Jerrach did not dare to go to Khazaria, because did not receive support from the caliphate. He preferred a weaker opponent - Alanya. In 724, Jerrach overlaid the alan with a pillow file.

Torn by the invaders of the alana, and then systematically chopped, they left the overgrown and inhabited foothills and moved in search of new lands, away from the Arabs - north to the upper reaches of Seversky Donets, Oskol and Don.

In 724, the old caliph died in the caliphate and a new one came to power - Hisham. Obviously, Jerrach did not belong to his party and therefore was immediately recalled from the high post of ruler of Armenia and Albania. His place was taken by Maslama. The appointment of a commander who does not know the defeats to the Transcaucasian countries speaks of the role that the caliphate assigned to the struggle against the Khazars. Maslama appointed Said Ibn-Amra al-Harashi, known for wild atrocities in the suppression of the uprising in Sogda, as his deputy. However, cruelty alone was not enough to fight the Khazars - Said began to be defeated after defeat.

In 727, Maslama himself led a campaign in Khazaria, which culminated in the looting of one of the areas of kaganat. The Kagan army escaped a clash and remained a formidable force hanging over the northern provinces of the caliphate. Therefore, the very next year, Maslama again went with a large army to Khazaria. For more than a month, he moved from place to place and exhausting his army with this, stayed there. Clashes between the Arabs and Khazar troops occurred several times, but Maslam had to leave the country not because of them, but because of heavy rains that washed the roads and filled the almost dried branches with rough streams.

The answer to this failure was a new hazar raid on Albania in 729. The defeat of Maslama and his deputy led to the fact that the caliph recalled them from the Caucasus and again appointed a more successful Jerrach there. Khazars at 730 were able to go to Transcaucasia, which was headed by, like 9 years ago, the son of Kagan Barjil. Having burst into Albania, first of all, he ordered his soldiers to kill Muslims

everywhere, but he himself approached Ardebil with the main forces. There, near the walls of the city, and the Arab and Khazar armies met. In a difficult two-day battle, Khazars defeated the Arabs and practically destroyed their army. They did not even take prisoners, Jerrach himself died, his wife and children were divided between the winners who captured in the camp, moreover, a huge booty. Pal and Ardabil. All Muslims and everyone who could carry weapons were also exterminated there. Khazarsinspired by victories, scattered throughout the country. Al-Harashi, the new Arab commander, began with the destruction of these small Khazar units. In the last battle that took place in the Mugansk steppe, the Arabs almost captured Barjil himself, defeated the Khazar army, captured their camp, and almost all the looted wealth fell into the hands of the Arabs again.

When Maslama got to Transcaucasia, the Khazar army of the Kaganat retreated to Dagestan. Maslama, having removed Said from his affairs, tried to pursue the Khazar, but reached only Derbent and, leaving a garrison in him, went to winter in Albania. In the spring of 732, he again besieged Derbent, from which the Khazar soldiers had already been knocked out. A select Khazar detachment consisting of a thousand soldiers sat in the fortress. Maslama did not take the fortress, and through the city he moved directly to Khazaria. He burned and ruined everything in his path, captured residents, and stole herds. So he reached Semender, from whom he was met by a kagan with a huge army. Maslama was scared. He secretly, at night, scouting bonfires for his eyes, retreated from his position and brought his army to Derbent in one day with a swift march. The Khazars rushed in pursuit, but when they approached the walls of Derbent, the Arabs had already come to their senses and,withstood the powerful attacks of the Khazar army, strengthened in the city. The Khazar defector at the end of the day pointed to the place where the kagan rate stood. The Arabs again rushed into the attack, literally cutting their way to the cart of the kagan through several rows of selected Khazar soldiers. Several Arabs have reached a bet. They managed to hurt the kagan. In the heat of battle, he still managed to escape, but inspired by unexpected success, the Arabs pushed the Khazar away and thwarted their next attack on Albania. Then Maslama with great difficulty beat the citadel of Derbent from the Khazar. The Khazars held to the last opportunity, and only when Maslam, at the instigation of some derbent, poisoned the water in the source from which the water went to the citadel, the Khazars retreated - they left the fortress at night. Grabbing some livestock, Merwan returned to Albania. strengthened in the city. The Khazar defector at the end of the day pointed to the place where the kagan rate stood. The Arabs again rushed into the attack, literally cutting their way to the cart of the kagan through several rows of selected Khazar soldiers. Several Arabs have reached a bet. They managed to hurt the kagan. In the heat of battle, he still managed to escape, but inspired by unexpected success, the Arabs pushed the Khazar away and thwarted their next attack on Albania. Then Maslama with great difficulty beat the citadel of Derbent from the Khazar. The Khazars held to the last opportunity, and only when Maslam, at the instigation of some derbent, poisoned the water in the source from which the water went to the citadel, the Khazars retreated - they left the fortress at night. Grabbing some livestock, Merwan returned to Albania. strengthened in the city. The Khazar defector at the end of the day pointed to the place where the kagan rate stood. The Arabs again rushed into the attack, literally cutting their way to the cart of the kagan through several rows of selected Khazar soldiers. Several Arabs have reached a bet. They managed to hurt the kagan. In the heat of battle, he still managed to escape, but inspired by unexpected success, the Arabs pushed the Khazar away and thwarted their next attack on Albania. Then Maslama with great difficulty beat the citadel of Derbent from the Khazar. The Khazars held to the last opportunity, and only when Maslam, at the instigation of some derbent, poisoned the water in the source from which the water went to the citadel, the Khazars retreated - they left the fortress at night. Grabbing some livestock, Merwan returned to Albania. The Arabs again rushed into the attack, literally cutting their way to the cart of the kagan through several rows of selected Khazar soldiers. Several Arabs have reached a bet. They managed to hurt the kagan. In the heat of battle, he still managed to escape, but inspired by unexpected success, the Arabs pushed the Khazar away and thwarted their next attack on Albania. Then Maslama with great difficulty beat the citadel of Derbent from the Khazar. The Khazars held to the last opportunity, and only when Maslam, at the instigation of some derbent, poisoned the water in the source from which the water went to the citadel, the Khazars retreated - they left the fortress at night. Grabbing some livestock, Merwan returned to Albania. The Arabs again rushed into the attack, literally cutting their way to the cart of the kagan through several rows of selected Khazar soldiers. Several Arabs have reached a bet. They managed to hurt the kagan. In the heat of battle, he still managed to escape, but inspired by

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At 735, Merwan offered the kagan peace. Khazars, in response to the Arab embassy, also sent an ambassador to the Arabs. Mervan captured the ambassador and, having prepared an army of 150 thousand, including with a detachment of Armenians led by Prince Ashot, sent her in two ways to Khazaria. He led one army through Daryal himself, the other went through Derbent. Only when the Arabs delved into Khazar territory enough, Merwan released their ambassador to the kagan. With his unexpected message about the imminent danger, he scared the kagan so much that he went on a panic run without even trying to organize the country's security. Kagan fled to the new Volga capital al-Baidu, and then, leaving the army there to guard the city, went east to total mobilize the population into the army. Merwan did not spend time on the siege of al-Baida, moved after him along the right bank of the Volga - to the north.The leader of the Khazar army, learning that the Arabs were ruining the burtas, headed for the Arabs on the left bank of the Volga. Mervan, hearing about the Khazar army moving parallel to his army, crossed the pontoon bridge to the left bank at night. Scouts in an accidental skirmish killed the Khazar commander, and then the Arabs fell into the resting Khazar army. He succeeded, and to kill the Khazar commander Khazar-Tarkhan, and to break his army, killing 10 thousand, captivating 7 thousand Khazar. At several o'clock it was all over - the army ceased to exist. Kagan requested peace immediately. Mervan demanded that the Kagan convert to Islam (otherwise, he threatened to put his protege on the Khazar throne). Ambassador Khazar requested only three days to go to the Kagan rate and return to Merwan with an answer. Obviously, the kagan stood very closeand at the same time he had nowhere to retreat. This explains the fear of the kagan and his hasty consent to accept Merwan's insulting demand. Kagan became a Muslim for a while. Kagan had to move the capital, away from the Arabs from Semender to Terek, to Itil on the Volga.

These Arabs' victories were destroyed by the campaign of the Khazar commander Rastarkhan in 764.

In general, the Khazars of the 100-year war with the caliphate managed to bring to a draw, and peace came on this front for a while. But let's note the main thing: Khazaria then stopped the advancement of Islam in Eastern Europe, giving Russia the opportunity to become Christian. In addition, in the fight against the Arabs, the Khazars were allies of Byzantium, and more than once helped her survive.

In 752-53, the Khazar Kagan gave his daughter as the Muslim ruler of Armenia.

At 800-10, Obadiy seized power in Khazaria. He strengthened the synagogues, religious schools, invited the sages of Israel, to whom he gave a lot of gold and silver, studied Mishnu and Talmud. In response to the coup and new reforms, a civil war broke out. The rebels and the Hungarians who joined them then fought with Obadia. The rebels lost, and were cut out in part, fled to the Hungarians in part, who themselves were forced to flee for the Dnieper. The uprising of the cabars was suppressed with the help of pinches and geese.

Who was the rebellious mass? Obviously, this is an old aristocracy and separatists. In addition, there is reason to see in the rebels and adherents of the special Jewish sect, happening, as Tolstov thinks, from Khorezm. To this thought, he was brought by a message from Konstantin Bogryanorodny. He calls the rebels kawars. The term kavar can be considered as a completely natural version of the term boar (~ hovar) - the basis of the ethnonym of the Khorezm (Khorezm, dogs. Hvarazm, in the lengthy version of the letter of King Joseph Huvarazm, from the boasts of + zem - 'land', 'country'). The transition of X - K is quite natural for Khazar consonantism, which clearly gives this, apparently, dialectal interruption [kagan <- > khakan, barracks of the Cambridge document Khazar, etc.]. As has been noted more than once, Konstantin Bagryanorodny, when presenting the history of the Magyar, apparentlyused kawarsh information. Therefore, the shape of the kavar can be considered as self-name of this ethnic group, etc. Kawars of the IX century. spoke the Khazar language, we can see here the Khazarized form of self-name of the boar [havar) - the Kavar (apparent, apparently, for the West Khazar dialects, the transition X - > K)], while in the name of the Khvalisi can a form of perception of the name of the Khorezmites by the Eastern European peoples. Indeed, the Khorezmian (and South Iranian) r in the alan of the O-Ossetian languages is naturally replaced by l (cf. alan iran). This allows us to see in the cavalry of Constantine and the kalisias of Kinnam parallel names of the same group, one of which is self-name, the other is Hungarian (<- Alano-Khazar) by its name.According to Konstantin Bagryanorodny: "the so-called cavars come from the genus Khazar. When they had a separation from their power and an internecine war ignited, the first power prevailed, and some of them (the rebels) were killed, others fled and settled with the Turks (Hungarians) in (current) Pecheneg land, made mutual friendship and got the name of the cavars. They taught the Turks the Khazar language and dozely speak the same dialect, but they speak Turkish. Due to the fact that they were stronger and braver than eight genera in wars, they were given the first to dominate the war as the first birth. All 3 genera of the Kavars have one prince, which exists to date. " The religious reform of Obadia, obviously hit the people from Khorezm. the so-called cavars come from the hazar clan. When they had a separation from their power and an internecine war ignited, the first power prevailed, and some of them (the rebels) were killed, others fled and settled with the Turks (Hungarians) in (current) Pecheneg land, made mutual friendship and got the name of the cavars. 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This feud took advantage of Byzantium, which captured the Crimean Gothia. Khazars banned a Christian church organization. The Byzantines help build the Sarkel Fortress (834) on the Don, the garrison of which consisted of footage or guz mercenaries, and where they find no trace of Judaism. It was founded by Sarkel Urus (after 820-40), who did not have Jewish ancestors. In 805, the father, grandfather and mother of Urus, who did not want to accept Judaism, were killed by Bulan. Urus escaped from death, hiding in the flight of Dima - Tarhan, where, under the auspices of Byzantium, the son of Tat - Ugek Tamyan ruled, and where many Bulgarians fled from repression. Urus and Tamyan helped the rebels, making up the stronghold of the opposition. During religious reforms, after the Kagans, Judaism was accepted by entire peoples of the Khazar Kaganat,unlike the Kagans, no longer considering the mandatory presence of converted Jewish ancestors in the family. However, when, following the adoption of the new religion, repression of families and families who did not want to accept it, attacks on pagan shrines, or forced conversion of Muslim peoples to Judaism began [In 854, Khazar Muslims were also expelled, but obviously not for long (repressions against Muslims repeated back in 922/923 in response to the destruction of the synagogue in one Muslim country). The idolater was supposed to fall in front of the tax collector of the prostrate, and give him the child for sale to Muslims], there was a confrontation with religious reforms and a mass transition - also of entire nations - to the side of the opposition. Khorezmian Muslims also helped Urus.Under the influence of Byzantium, the deity of Dima - Tarhan (Tmutarakan) always supported the rebels of the territories adjacent to it and, accordingly, was subjected to constant raids by the Kagans - Jews.

At 840, Urus was overthrown and killed. In power was put the son of Karak, Jew Manas. After the reign of Urus, a turning point occurred in the civil war. Kagans - a Jew Manas and others were now entirely in the power of their proteins, or kings, who built them on the throne and overthrew them. The chronicle calls their names - these are the faithful Jews of Burtas and Ilyas, the whites from the genus Urus - Arslan (870-921) and his son Mujar (921-43), the Jew Kubar (until 966).

The Byzantine emperor Irakli concluded in 827 a military treaty with Khazars - the first in a series of several such treaties - in preparation for a decisive war with Persia. The Khazars placed under the banners of Heraclius 40 thousand horsemen under the command of the leader Zievil, who participated in the attack on Persia, but then deployed horses and besieged Tiflis. The siege did not bring success, but the next year they again joined forces with Iraq, captured the Georgian capital and returned with rich booty. At the call of the Byzantine emperor, the Khazars moved their tents from the plain of the Volga to the mountains of Georgia; Irakli met them near Tiflis. Zeevil, the 2nd man after the kagan, seeing Irakli, hastened to him, kissed him on the shoulder and spread out in front of him in full view of the Persians from the city of Tiflis. The whole army of Khazarov fell to the ground, stretched face down, and honored Vasilevs with honor.Equally, their leaders, ascending the stones, fell in the same way. Vasilevs called the Khazar ruler his son, taking the crown off his head, laid it on Zievil's head, set up a feast, giving Zievila all the utensils from the imperial table, in addition to imperial clothes, and earrings decorated with pearls and promised his only daughter Yevdokiya (Epifania), for which he immediately received replenishment in forty. However, the marriage with Evdokia did not take place, because Zieville died when Yevdokia was just heading with a retinue to meet him. and the earrings decorated with pearls and promised his only daughter Yevdokiya (Epifania) as his wife, for which he immediately received replenishment in forty thousand horsemen. However, the marriage with Evdokia did not take place, because Zieville died when Yevdokia was just heading with a retinue to meet him. and the earrings decorated with pearls and promised his only daughter Yevdokiya (Epifania) as his wife, for which he immediately received replenishment in forty thousand horsemen. However, the marriage with Evdokia did not take place, because Zieville died when Yevdokia was just heading with a retinue to meet him.

The civil war did not stop the expansion of Khazaria.

In 900-01 (288), Khazars, led by their king K-sa ibn Buljan al-Khazari, attacked Derbent, but were repelled.

According to Khazar and Muslim historians themselves, at one time the “ruses” (normal, not the Slavs, they captured the Slavs who have since become “Russian”, that is, “belonging Russians”) obeyed the Khazaras, and lived somewhere “on the island ", being in the service of the Khazar king. These Khazar "ruses" apparently professed Judaism.

The influence on the North has expanded significantly: the northerners, the Polynes, the Vyatichas and Radimichi became Danes, and the tivers and streets - allies of the Khazar (840), were in citizenship and the Hungarians. However, a new enemy appeared - Norman - Oleg who won 883/5 of Khazaria northerners and radios. Around 882, Prince Oleg, who came from the north, kills Askold and Dira and captures Kiev. Having settled in a new place, he begins the struggle for the subordination of Khazar dannikov. The chronicler writes: in 884 "ide Oleg in the northerners, and the winners are northerners, and pay tribute to the lung, and will not give them a goat to pay." In 885, Oleg subjugates Kiev to the radiators, forbidding them to pay tribute to the Khazars: "... do not give the goat, but give me. And then Olgovi shchlyag like that and kozaro daayahu. "

The campaign of a certain Bravalin from Novgorod to the Khazar Crimea is also known.

So the Khazars and Muslim authors and local sources, for example Derbend neme, wrote about the Khazar’s power over Russia, where it says that the Khazar king “was the padishah of the Turks and Khazar (Kaz .:“ the countries of Rusiya, Moscow, Kazan, Krym and others obeyed the will and commandments " Khazar Hakan Shah). He had an army for warfare, which consisted of 400 thousand people. The place of stay [Hakana] was Nakrat (Kaz .: "the throne (it reads: the capital city) of the state of Hakan Shah was on the banks of the Adil River ..."). All Rus paid him a haraj (dan). "

Mas'udi writes: "Roses and Slavs make up the servant of the Khazar king."

At the same time, according to an anonymous Khazar Jew, Khazars are fighting Ossetians, Circassians and Derbent. In 895, the Khazars finally defeated and expelled the Hungarians to Pannonia. By the beginning of the 10th century Khazaria included: burtas on the Middle Volga, Bulgarians on Lower Kama, dudes on the Upper Volga, mordva, tutemis mari, Vyatichi on the Oka, northerners on Desna and others.

According to the Bulgarian annals of Bakhshi Iman "Jagfar Tarikhy" [where Igor is Ugir Aidar, is the emir of Bulgaria and the "hakan of all Saklan" (Slavic land ?: Sakalib - Slavs) who ruled from 815 or 816 to 855], Oleg (here is his name Lachy The Iranian names of ambassadors and merchants in the contract of Igor with Byzantium (Sfandr, Istra, Prasten, Alvad and Frow-tan) confirm the Khazar yoke.

These Rus fought on the side of Khazaria against Muslim countries and Byzantium.

In 909, the Rus, the allies of Khazaria, entered 16 ships in the Caspian, and molested about. Abesgun in the Astrabadian Gulf and defeated him. At 910, the Rus burned the city of Sari in Mazendaran, but were caught in the sea and broken.

In 913/14, the Rus made a full-scale trip to the Caspian. Mas'udi tells: "after 300 Hijra, a fleet of Rus from 500 ships, with a hundred people on each" approached Khazaria: "When the ships of the Rus sailed to the Khazar troops stationed at the entrance to the strait, they demolished with the Khazar king [by asking permission] to go through his land, go down his river (to enter and thus reach the Khazar Sea, [...] on the condition that they give him half of the booty seized from the peoples living by this sea. He allowed them to do this [lawlessness], and they entered the strait, reached the mouth of the river [Don] and began to climb this sleeve until they reached the Khazar River [Volga], along which they went down to the city of Atil and, passing by him, reached the mouth where the river flows into the Khazar Sea,and from there [swam] into the city of Amol (in Tabaristan). The named river [Volga] is large and carries a lot of water. Rus ships scattered across the sea and attacked Gilan, Dale, Tabaristan, Abascun, standing on the banks of

Giurjan, on the oil field (Apsheron) and [on the lands lying] towards Azerbaijan. [...] Rus shed blood, did what they wanted with women and children, and seized property. They sent out [the units] that robbed and burned. " When people came to their senses and took up arms, the Rus, true to their classical strategy, left the coast and took refuge on islands near Baku. Having made preparations, local residents sailed to them on their boats and merchant ships, "but the Rus went to them, and thousands of Muslims were killed and drowned. Rus have been on this sea for many months. [...] When the Rus scored prey and they were bored with their adventures,they moved to the mouth of the Khazar River [Volga] and demolished with the Khazar king, who was sent money and booty, as agreed between them. [...] Larisians [Muslim mercenaries in the Khazar army] and other Muslims of the kingdom [recognized] what they had done [the Rus] and told the king: "Let us [dive] with these people," who attacked our Muslim brothers, shed their blood and polished women and children. " The king could not stop them, but he sent to warn the Rus that the Muslims decided to fight with them. Muslims gathered an army and went down the river, looking for a meeting with them. When they were face to face, the Rus left their ships. The Muslim was 15 thousand on horseback and in [full] equipment, with them were some of the Christians living in the city of Atil. The battle between them lasted three days, and Allah gave victory to Muslims.Rus were devoted to the sword, killed and drowned. About 5 thousand of them escaped, who on their ships went to the side that leads to the country of Burtas. They threw their ships and moved by land. Some of them were killed by the Burtas; others fell to Muslim Bulgarians who [also] killed them. As far as one could count, the number of those whom Muslims killed on the banks of the Khazar River was about 30 thousand, and since then the Rus have not renewed what we described. " there were about 30 thousand, and since then the Rus have not renewed what we described. " there were about 30 thousand, and since then the Rus have not renewed what we described. "

The Russian-Byzantine war of 941-944 is an unsuccessful campaign of Prince Igor to Byzantium in 941 and a second campaign in 943, ended in a peace treaty in 944.

On June 11, 941, Igor's fleet was scattered at the entrance to Bosphorus by the Byzantine squadron using Greek fire, after which hostilities lasted another 3 months on the Black Sea coast of Asia Minor. On September 15, 941, the Russian fleet was finally defeated off the coast of Thrace while trying to break into Russia. In 943, Prince Igor gathered a new army with the participation of the Pechenegas and led on a campaign on the Danube to the northern borders of the Byzantine Empire. This time did not reach the military clashes, Byzantium entered into a peace treaty with Igor, paying tribute.

The background and role of the Khazar Kaganat

The Cambridge document (a letter from the Khazar Jew of the 2nd half of the 10th century) connects Russia's campaign to Constantinople with the events that took place in Khazaria shortly before that. Around the 930s, the Byzantine emperor Roman began a campaign against the Jews. In response, the Khazar kagan professing Judaism "niproverted many uncircumcised." Then Roman, with the help of gifts, persuaded a certain Halgu, called the "king of Russia", to raid the Khazar.

Halga captured Samkerz (near the Kerch Strait), after which the Khazar military commander Pesakh spoke against him and Byzantium, who ruined three Byzantine cities and besieged Kherson in Crimea. Then Passover attacked Halgu, repelled the booty of that of Samker and entered into negotiations from the position of winner. Halga was forced to agree to the demand of Passover to start a war with Byzantium.

Further development of events in the Cambridge document generally coincides with the description of Prince Igor’s trip to Byzantium, known from Byzantine and ancient Russian sources, but with an unexpected ending:

"And he went against his will and fought against Kustantin [Constantinople] at sea for four months. And his heroes fell there, because the Macedonians mastered [him] with fire. And he fled, and was ashamed to return to his country, and went by sea to Persia, and there he and his whole camp fell. Then the Rus became subordinate to the power of the barracks. "

There have been attempts to identify Halga with Oleg the Eternal (S. Schehter and P. K. Kokovtsov, later D. AND. Ilovaisky and M. C. Grushevsky) or Igor himself (Helgi Inger, "Oleg the Younger" Yu. D. Bruzkusa). Such identifications, however, led to a contradiction with all other reliable sources along the 941 campaign. According to the Cambridge document, Russia became dependent on Khazaria, but ancient Russian annals and Byzantine authors do not even mention Khazar when describing events.

N. I AM. The floor offers the following reconstruction of events: Halga was one of Igor's governor. While he was fighting Pesakh, Igor decided to make peace with the Khazars, recalled Halgu from Tmutarakani and moved on a trip to Constantinople. That is why Halga holds the word given to Passover so tightly to fight with Roman. Part of the Russian army with the Khalga governor passed on ships past Khersones, and the other part with Igor along the coast of Bulgaria. From both places in Constantinople they came to talk about an approaching enemy, so Igor was not able to take the city by surprise, as happened at the first raid of the Rus in 860.

The raid on Constantinople in 941 and subsequent events of the same year are reflected in the Byzantine Chronicle of Amartol (borrowed in the Continent of Theophan) and the Life of Vasily New, as well as in the historical work of Liutprand Cremona (Book of Retribution, 5.Xv). Messages from ancient Russian annals (XI-XII centuries) are based generally on Byzantine sources with the addition of individual details preserved in Russian traditions.

The defeat of Jeron

The successor of Theophan begins the story of the raid this way:

"On June 11, 14 individuals (941) on 10 thousand vessels sailed dew to Constantinople, which they also call dromites, but they come from the tribe of francs. A patrician [Theophan] was sent against them with all the dromones and triers who were just in the city. He equipped and tidied up the fleet, strengthened himself with fasting and tears, and prepared to fight the dew. "

The raid was not a surprise to Byzantium. The Bulgarians sent the news of him in advance and later the stratig of Kherson. However, the Byzantine fleet fought the Arabs and defended the islands in the Mediterranean Sea, so according to Liutprand, only 15 dilapidated chelandies (type of vessel) left due to their dilapidation remained in the capital. The number of ships of Igor Byzantyans counted in an incredible 10 thousand. Liutprand Kremonsky, passing the story of an eyewitness, his stepfather, named a thousand ships in the fleet of Igor. According to the "Treaste of the Time Years" and the testimony of Liutprand, the Russians first rushed to rob the small-Asian coast of the Black Sea, so the defenders of Constantinople had time to prepare a rebuff and meet the fleet of Igor at the sea at the entrance to Bosphorus, not far from the city of Jeron.

The most detailed story about the first naval battle was left by Liutprand:

"Roman [the Byzantine emperor] ordered the shipbuilders to come to him, and said to them:" Now go and immediately equip those helands that remained [at home]. But place the device for throwing fire not only on the nose, but also on the stern and on both sides. " So, when the chelands were equipped according to his order, he put experienced husbands in them and ordered them to meet King Igor. They set sail; seeing them at sea, King Igor ordered his army to take them alive and not kill. But the good and merciful Lord, wanting not only to protect those who honor Him, worship Him, pray to Him, but also honor them with victory, tamed the winds, thereby calming the sea; otherwise it would be difficult for the Greeks to throw fire. So, taking a position in the middle of the Russian [military], they [began] to throw fire in all directions. Russa, seeing this,immediately began to rush from ships to the sea, preferring to drown better in waves than to burn in fire. Some, burdened with chain mail and helmets, immediately went to the bottom of the sea, and they were no longer seen, while others, swimming, even in the fire continued to burn; no one was saved that day if he could not escape to the shore. After all, the ships of the Russians,

because of their small size, also sail in shallow water, which Greek chelands cannot because of their deep rainfall. "

Amartol adds that the defeat of Igor after the attack of the fiery chelandies was completed by the fleet of the Byzantine warships: dromons and triers. It is believed that the Russians on June 11, 941 for the first time faced Greek fire, and the memory of this has long been preserved among Russian soldiers. The ancient Russian chronicler of the beginning of the XII century conveyed their words in this way: "The Greeks have the heavenly lightning and, letting it go, burned us; therefore, they did not overcome them." According to the PVL, the Russians initially suffered defeat from the Greeks on land, only then there was a severe defeat in the sea, but probably the chronicler brought together the battles that occurred at different times in different places.

According to the FDA and Liutprand, the war ended on this: Igor returned home with the surviving soldiers (he had hardly 10 ships left in the Leo Diacon). Emperor Roman commanded the execution of all captured Rus.

Byzantine sources (Chronicle of Amartol and the life of Vasily New) describe the continuation of the campaign of 941 in Asia Minor, where part of the Russian army retreated after the defeat near Jeron. According to the Continent of Theofan, hostilities on the southern coast of the Black Mora developed as follows:

"The survivors sailed to the east coast, to Sgor. And then he was sent by land to them from the stratiga by the patriotic Ward Fock with horsemen and selected soldiers. The dew sent a fair squad to Bethinia to stock up on food and everything necessary, but Varda Foca caught up with this squad, broke it to the head, put it on flight and killed its soldiers. John Kurkuas, who, appearing there and here, killed a lot of his enemies, and retreated the dew in fear of his onslaught, did not dare to leave his ships and make sorties.

Many atrocities were committed by the dew before the approach of the Romance army: they put fire on the coast of the Wall (Bosfora), and from the prisoners they crucified some on the cross, they slapped others into the ground, put the third with targets and shot from bows. They tied their hands behind their backs and drove iron nails into their heads. A lot of them burned the holy temples. However, winter was coming, the dew ran out of food, they were afraid of the upcoming army of the domestic, they caught Kurkuas, his mind and ingenuity, no less feared sea battles and skilled maneuvers of the patrikie Feofan and therefore decided to return home. Trying to go unnoticed for the fleet, in September 15 of the indictation (941) at night set sail for the Thracian coast, but they were met by the aforementioned patrician Theofan and failed to hide from his vigilant and valiant soul.Immediately the second battle ensued, and many ships were launched to the bottom, and many of the dew was killed by the mentioned husband. Only a few managed to escape on their ships, approach the coast of Kila (Frakia) and flee at night. "

Thus, throughout the summer, 941 Russian troops robbed the Eurasian Black Sea coast, until the main forces of the Byzantine army approached. The FVL reports 40 thousand soldiers in the eastern army of the Kurkuas domain in addition to the units of Varda Foki (from Macedonia) and the stratilate of Fedor (from Thrace). The fighting was fought by the Rus on raids with the rooks, which were inaccessible to Byzantine warships in the Little Asian shallow waters. When trying to break into Russia, undertaken on the evening of September 15, 941, a fleet of Rus was discovered at sea and destroyed near the city of Kila near the entrance to Bosphorus. The fate of the Russian army after the second defeat at sea remained unknown. It is unlikely that many managed to return to Russia, since Russian annals are silent about such a development of events.

Ancient Russian sources so rebuilt the story that all hostilities ended on the first and only naval defeat. This fact is historian N. I AM. Polovaya explains that after the defeat of Jeron, the Russian army was divided. Part of the army with Igor returned to Russia, in Russian annals only their fate was reflected, but

most of the fleet was saved in shallow water off the coast of Asia Minor, where Greek ships could not get close due to a deep draft. As the chief of the part of the Russian army N. remaining in Asia Minor I AM. The floor considers the famous Khalgu Khazar source, who fought with Byzantium for 4 months. Also 4 months, from June to September 941, fighting continued on Amartol.

Historian G. G. Litavrin suggests that the Rus also penetrated the Bosphorus and the Sea of Marmara in shallow water and completely dominated there, which led to the disconnection of communication between the European and Asian shores.

In 943-44, the Khazars forced the Rus, Lezgins and Alan to fight with the Shiites of Azerbaijan, which prevented their trade due to the Shiite conflict with the Caliphate. Rusam managed to defeat the troops of Marzuban ibn Muhammad and take the city of Berda to Kura. According to Grigory Bar-Gebray, alans and Lezgins also participated in the campaign. However, the flared up dysentery prevented the Shiite issue from finally being resolved.

In 943, the "Russian" Khazar vassals, at the command of the Khazar commander Pesakh, went camping in Transcaucasia, and captured the city of Berdaa (Azerbaijan) in 943 or 944. after temporary successes, the Rus army was forced to leave the city.

As Muslim authors note, these campaigns of the Russians on the Caspian were first with the permission of the Khazar, with the help of their pilot soldiers, the second with the support of the Khazar-Alan allies.

All this suggests that the Russians fought among the Khazar troops as mercenaries.

This conclusion is made by Lev Gumilev.

The raid of the Rus on Berdaa (943) - the capture of the cities of Berdaa in 943 or 944.

Berdaa is the Arabic name of the former capital of the medieval state of Caucasian Albania, located in between Kura and Araks in the territory of modern Azerbaijan. In the early Middle Ages, the inhabitants of Partava (the Armenian name Berdaa), the Albanians, adopted Christianity, but after the Arab conquest by the 10th century, part of the population converted to Islam. Berdaa was considered one of the richest trading cities of that time in the Caspian region and was ruled by the emirate of Sajidov with a center in Tabriz, (Iranian Azerbaijan), captured shortly before by the delemic ruler Marzuban ibn Muhammad.

The main goal of the Rus campaign was the rich city of Berdaa, the former capital of Caucasian Albania, located on the tributary of Kura in the territory of modern Azerbaijan and under the rule of the Deilem dynasty. Rus came along the Kura from the Caspian side and there were no more than 3 thousand of them, according to the historian of the 10th century, Movses Kagankatvatsi. Sources do not tell where the Rus came from, first seen in those parts.

A small garrison of Berdaa from about 600 soldiers came out to meet the Rus to Kure and a five-thousandth militia of local residents hastily gathered:

"They were careless, did not know the strength of their [ruses] and considered them on the same level as the Armenians and Romance [Byzantines]. After they started the battle, not even an hour passed, as the Rus went on them with a crushing attack. A regular army escaped, and after him all the volunteers and the rest of the army, except for the Dalemites. "

The Dalemites (300 people) fought stubbornly, but were all killed with the exception of a few horsemen. Pursuing the runners, the Rus broke into Berdaa.

Unlike the previous raids in the Caspian, this time the Rus did not rob the city, but told the locals that they guarantee security and freedom of religion if they obey them. Historians see such actions as evidence

of the intention of the Rus to seize land for a settlement in Berdaa, followed by the creation of their own specific state. The mixed population by nationality and religion has split. Those who felt were found only among the nobility, the bulk of the city lower classes professing Islam refused to obey. According to the story of Ibn Miskaveih, residents aggressively treated the invaders, throwing stones at the Rus when they repelled the sorties of Muslim military units from the surrounding lands.

After some time, the Rus ordered the residents to leave the city, giving 3 days for training. Few managed to leave, who owned pack animals and could take out wives and children. After the expiration of the term, the Rus staged a massacre in the city, while capturing 10 thousand men and women and driving them to the fortress. Bar-Ebrai reports 20 thousand dead residents. Men were offered to buy themselves for 20 dirhams. It is interesting to note that the same amount (20 gold coins) as a ransom for a prisoner is contained in the Russian-Byzantine agreement of 912, concluded by the Vejing Oleg.

Some agreed in this way to gain freedom. Rus, not paying attention to the agreement, took all the property from the prisoner, and in return issued a "piece of clay with seal, which was a guarantee to him from others" [4]. Most did not agree to the ransom (or did not have the means) and were interrupted, with the exception of the few who managed to escape through the ditch with water. Women and youths left their hands for "adultery."

Meanwhile, the ruler of Azerbaijan and Arrana Marzuban gathered an army of 30 thousand, with which he approached the city. However, despite numerical superiority, in all battles he was defeated until he resorted to military cunning. During the night attack, Marzuban carried away the persecuted Rus with a false retreat, until he ambushed them. In that battle, according to Marzuban himself, 700 Rus died along with their leader.

However, soon Marzuban with the army was forced to leave for Syria, where the rebels opposed him. To continue the siege of Berdaa, he left 4 thousand soldiers.

The magnitude of the combat losses of the Rus is unknown, Ibn Miskaveich reports that the Muslims did not make a "strong impression" on those. The epidemic of gastric disease, possibly dysentery, has become a real disaster for the Rus, since Ibn Miskaveich connects diseases and high mortality in the camp of the Rus with a large number of fruits consumed by the Rus.

Movses Kagankatwatsi, who may have witnessed the raid, reports on 6 months spent by Rus in Berdaa. The Arab geographer of the early XIII century Yakut ibn Ablallah mentioned the presence of Rus in Berdaa during the year. Once, under cover of night, they left the city, putting all the booty that they could carry on their shoulders. With them, the Rus stole part of the women and youths. Having reached their camp on Kura, the Rus boarded the ships and sailed in an direction unknown to the observers.

It should be noted that all sources about the raid of the Rus on Berdaa do not mention that the Rus during this campaign capture some other cities in the region.

Arab historian IX century al-Balazuri wrote that Marwan ibn Muhammad, after breaking the Khazar, settled part of them "between Samur and Shabiran, on a plain in the land of Lakz."

In the 70s of the XII century. Derbent Khazars are mentioned in the Georgian annals and in the works of the Shirvan poet Hakani and the more famous Nizami. They reported that the Khazars raided Shirvan, but the combined Shirvan-Georgian troops defeated them.

The Khazar king Benjamin waged victorious wars with the Asami, Hungarians, Pechenegas, Byzantium (913/14). In 913, he won the Khazar and Guz in the battle between Yaik and Volga over the Pechenegas. In 922, the head of the stone Bulgarians Almush (Hassan), the son of Shilka converted to Islam and separated

from Khazaria. He asked the caliph for help against the "Jews who enslaved him," however, to no avail. But, the result was the journey of Ibn Fadlan, secretary of the diplomatic mission sent by the caliph al-Muktadir from Baghdad to the lands of the Volga Bulgarians through Persia and Bukhara. The official reason for such a grand journey was the invitation letter of the Bulgarian king, who asked the caliph to send religious mentors to convert his people to Islam and build a fortress to repel the attacks of King Khazar. Ibn Fadlan wrote a travel report, which is a valuable document.The embassy was slowly moving and, apparently, without incident, until it reached Khorezm. Emir Khorezma tried to dissuade the travelers from continuing the journey, claiming that "thousands of the wrong tribes" live between his country and the kingdom of Bulgarians, who will not let the ambassadors go alive. In fact, these attempts to impede the execution of Khalifa's orders for the unhindered passage of the embassy are caused by the fact that the mission is directed against the Khazar, with whom the emir of Khorezma actively traded and made friends. Almost a year (June 21, 921 - May 12, 922) it took the embassy of the caliph to achieve the goal - the lands of the Volga Bulgarians. He kept repeating that the main purpose of the invitation was to build a fortress, "for he was afraid of the Khazar king." Obviously, the fear was justified, as Ibn Fadlan says: "Son of the king" Slavs "[bulgar] is his hostage to the king of Khazar. Khazar reached the king [the message] about the beauty of the king's daughter "Slavs", so he sent to marry her. And he spoke out against him and refused him. Then he sent [the expedition] and took it by force, although he is a Jew, and she is a Muslim. So, she died, [being] with him. Then he sent, demanding his second daughter. As soon as this [the news] reached the king of the "Slavs", he reproached [this] and married her to the king [prince of the tribe] of the eschel, who is under his authority, fearing that he would take her away from him by force, as he did with her sister. And, right, the king of the "Slavs" was prompted to write to the sovereign [halifa] and ask him to build a fortress for him, the fear of the king Khazar. " The theme of fear sounds like a refren in a song. Ibn Fadlan clarifies the amount of tribute paid annually by the Bulgarian king to the Khazars:one sable skin from each house. Since the houses (i.e. the tents) of the Bulgarians had about 50 thousand, and the sable fur mined by the Bulgarians was highly appreciated throughout the world, it was a high tribute. The author makes a sharp transition from the description of the courtyard of the Rus to the Khazar court: "As for the king of Khazar, whose title is khakan, then, right, he does not show otherwise than [once] every four months, [appearing] in [honorable] distance. He is called the "big khakan", and his deputies are called hakan-beh. This is the one who leads and commands the troops, manages the affairs of the state, directs it, appears [in front of the people], makes campaigns, and he is obedient to the kings nearby. And he enters every day to the greatest hakan humbly, showing humiliation and tranquility. He enters him not otherwiselike barefoot, holding firewood in his hand, and when he greets him, he lights this firewood in front of him. When he finishes the fuel, he sits down with the king on his throne on his right side. He is replaced by a husband called kundur-hakan, and this is also replaced by a husband called javshygyr. The custom of the greatest king is that he does not give an audience to people and does not talk to them, and there is no one to him except those whom we mentioned, and the authority to do business, punish [criminals] and manage the state belongs to his deputy hakan-beh. [Another] custom [relatively] of the greatest king [that] if he dies, then a large courtyard is built for him, in which [there are] 20 houses, and in each of these houses a grave breaks out for him. The stones are crushed so much that they are made similar to eye powder, and spread in it,and on top of this aquilous lime is imposed. And under [this] courtyard [there is] a river, and [this] river is large, [quick] flowing, and they draw this river over this grave, and say: "So that neither shaitan, nor man, nor worms, nor insects. " When he is buried, the necks chop off those who bury him, so that it is not known which of the houses [is] his grave. The grave is called "paradise", and they say: "He went into paradise." And all [these] houses are lined with brocade, woven of gold. [Another] custom of King Khazar [that] that he has 25 wives, [and] each of these wives is the daughter of any of the kings who are adjacent to him, whom he takes [to himself] by will or will. He has 60 concubine girls for his bed, and only those that are beautiful. " Each of his wives and concubines has "its own palace", as well as a minister or eunuch,who, by royal order, leads her to him in alcove "faster than by the wave of an eye." Ibn Fadlan also cites some facts about the country itself: "The king has a Khazar [has] a huge city on the Atil River [Volga]. It consists of two sides - in one of these two sides [Muslims live], and on the other side - the king and his associates. Above Muslims [the husband begins] from the [number] of the approximate youths of the king, who is called the haz. He is a Muslim, and the judiciary over Muslims living in the country of Khazar and [temporarily] who come to them in commercial matters is granted to this Muslim youth, so that no one considers their cases and does not produce a trial between them except

him. "Muslims in this city [have] a cathedral mosque in which they pray and are present in it on Friday days.With her [is] a high minaret and several muezzins. "

The preserved part of the travel notes of Ibn Fadlan ends with the following words: “All the Khazars and their king are Jews, and the Slavs and everyone who neighbors with them [are] in his humility, and he treats them as being enslaved, and they obey him with humility. Some believe that Khazars are Gog and Magog. "

In 932, the Khazar king Aaron II defeated the Alan with the help of geese, and forced them to renounce Christianity (King Aaron married his son Joseph to the daughter of the Alan leader, strengthening, as well as the military and economic union between Khazaria and Alanya; moreover, some residents of Alanya began to "comply with the Law of the Jews," and later under Joseph, as Mas writes.After 320 hijrah [932], the Alans abandoned Christianity and expelled the bishops and priests whom the Byzantine emperor had sent them earlier. ")

At the very end of the IX century. Khazars tried to interrupt the movement of pechenegas to the West. The Khazar king entered into an alliance with the geese, and those, "entering the war with the Pechenegas, prevailed, expelled them from their own country." Pechenegis, fleeing from there, wandered around different countries for some time, finding a place for a settlement, until they found it in Atelkuza (Dnipro's right bank). Taking advantage of the fact that the Hungarians went camping and in their rooks there were only women, old people and children, pechenegis, easily exterminating the population, occupied other people's storages. The Hungarians, "returning and finding their land in this way empty and plundered, settled in the country where they live now." It happened in the early years of the X century.

In 912, a diplomatic union was concluded between Russia and Khazar Kaganat, in favor of Khazaria: Kiev paid exorbitant tribute and remained under the rule of Khazar until the 30s. X in, until he was captured by the Varazha prince Igor. However, Skevsky noted: "The Khazar yoke was not particularly difficult and not terrible for the Dnepropetrovsk Slavs. On the contrary, depriving the Eastern Slavs of external independence, it brought them great economic benefits. Since then, steppe, river roads that led to the Black Sea and Caspian markets have been opened for Dnipropetrovsk, obedient donks of Khazar. " And in the Georgian annals "Kartlis Tskhovreba" it says: "At the time of Khazar-Bulgarian captivity, everyone was in peace and harmony, by virtue of the country's fortress."

All this forced Byzantium to act, which, as usual, began to weave its "Byzantine intrigues" against Khazaria. The Armenian Emperor Roman Lekapin ("the villain Roman") forcibly began to convert the Jews to Christianity and set the Slavic Rus on the Khazar. In 932, Byzantium managed to send the Alan ruler against the Khazar, then she asked Russia to intervene in these events. In 939, the Byzantine-Khazar war began. "The reason" was the beating by Joseph of many Christians, carried out fairly. Igor (Helgu Ingvar), an ally of Byzantium, captured Samkerz (Kurch? Taman?), Taking advantage of the absence of the head of the Hashmonaya Rebbe in it. Another Russian army, led by Sveneld, conquered the tribe of evidence (940), the allied of Khazaria.

Khazars managed to answer the aggressors. Cambridge document: "And even in the days of King Joseph, my master, they sought his support when there were persecutions (Jews) in the days of the villain Romanus. When this became known to my master, he destroyed many uncircumcised. But the villain Romanus sent great gifts to Hlgu, the king of Russia, inciting him to do an evil deed. And that night came to the city of Smkriya and captured it in a deceptive way, since there was no ruler there, reb - Hashmonaya. And it became known to Bulshtsi, aka Passover hmkr, and he went in anger to the cities of Romanus and killed (all) from men to women. And he captured three cities and, in addition, many villages. From there he went to the (city) Shurshun and fought against him ...And they came out of the earth like worms ... Israel and 90 of them died ... but forced them to pay tribute and do the work.And delivered (Pesach?) at the hands of the Rus and struck all those who were there with a sword. And he went from there to Hlgu and fought with him (4) months, and God subjugated him to Passover, and he went and found the booty that (Hlgu) captured in Smkriu. Then he said (Khlgu) that it was Romanus who prompted

me to do this. And Passover said to him: If so, then go to war on Romanus, as you fought with me, and then I will leave you alone. If not, then I will die or live until I avenge myself. And he went and did so against his will and fought against Constantinople at sea for four months. And his men fell there, since the Macedonians defeated him with fire. And he fled, and was ashamed to return to his land and went by sea to Prs and there he himself and his army fell. And so the Rus fell under the power of the Khazar. "In 941, ten thousand ships landed the landing of new allies on the northern coast of Asia Minor and took revenge on anti-Semites for fame; however, this fleet was ultimately burned by Greek fire. The Russian chronicle mentions a Khazar as part of the squad. The Left Bank of the Dnieper departed from Khazaria from Kiev, in addition, the Rus gave the winner of the sword ("the sword from the smoke"), that is, disarmed, as well as furs, tin and slaves. Cambridge Anonymous summarized: "Then the Rus became subordinate to the Khazar authorities." The same thing is said by Derbend Camera: "Hakan was a padish of the Turks and Khazar ...All Rus paid him a charaj. " the Rus gave the winner of the sword ("the sword from the smoke"), that is, disarmed, as well as furs, tin and slaves. Cambridge Anonymous summarized: "Then the Rus became subordinate to the Khazar authorities." The same thing is said by Derbend Camera: "Hakan was a padish of the Turks and Khazar ...All Rus paid him a charaj. " the Rus gave the winner of the sword ("the sword from the smoke"), that is, disarmed, as well as furs, tin and slaves. Cambridge Anonymous summarized: "Then the Rus became subordinate to the Khazar authorities." The same thing is said by Derbend Camera: "Hakan was a padish of the Turks and Khazar ...All Rus paid him a charaj. "

In 943-44, the Khazars forced the Rus, Lezgins and Alan to fight with the Shiites of Azerbaijan, which prevented their trade due to the Shiite conflict with the Caliphate. Rusam managed to defeat the troops of Marzuban ibn Muhammad and take the city of Berda to Kura. According to Grigory Bar-Gebray, alans and Lezgins also participated in the campaign. However, the flared up dysentery prevented the Shiite issue from finally being resolved.

According to Zuckerman (Zuckerman K. Russia, Byzantium and Khazaria in the middle of the X century: problems of chronology 1 // Slavs and their neighbors. Vol. 6. Greek and Slavic world in the Middle Ages and early new times. Sat Art. to the 70th anniversary of Academician G. G. Litavrina. M., 1996. WITH. 68-80.) Oleg and Igor ruled Russia together, both of them, having lost the war to the Khazars, participated in the raid on Byzantium. However, the paths of 2 rulers there diverged: Igor fled to Kiev, and the loser Oleg went to Khazaria, from where he raided the Caspian. T.O. the campaigns of the Russians on Byzantium and the Caspian should be considered as campaigns of the Khazar vassals!

The victory over Kiev was ghostly: Igor, who collected tribute for the Khazar, was killed.

Meanwhile, the economic situation of the kaganat has become much more complicated. On the one hand, trade with Baghdad ceased (due to the aforementioned Shiite uprising in Azerbaijan), on the other, Chinese, due to the fact that in 946 the Kidani took Kaifyn, then gave it to the Turkmets. This was not the first blow to Jews in China. Abu Zayed al-Sirafi (the Arab geographer of the beginning of the 10th century) also wrote that during the peasant war (874-901), the rebels, taking in 879 Guangzhou, killed about 120 thousand Jewish, Arab and other foreign merchants. In France, the dukes of Ile de Franz threatened the friendly Jews of the Caroling dynasty. All this predetermined the future fate of the Kaganat, for without trade it was impossible to maintain a hired army. Olga, who succeeded Igor, on September 9, 957 received baptism in Constantinople,Thus, the last chance was lost to keep Kiev from a new alliance with Byzantium - to persuade the Slavs to Catholicism or Islam. Immediately a new Russian-Khazar war of the 950s broke out, about which Joseph Hasdai ibn Shafrut writes that he holds the Russians, and thereby saves the countries of Islam. However, in 960-66, Nikifor Foca recaptured the Arabs of Crete, Cyprus, Tars, reached Antioch and hopes for a coalition with Arabs near Khazar were destroyed.

The internal enemies took advantage of all this weakening: first Joseph had a struggle with his brother Alan (918-25, 943); then in 944 Joseph (Yusuf on the "Jagfar Tarikhy") was forcibly replaced by the Jew kypchak Uzbek (Uges-bek), a protege of Samanids and a representative of the second kind It is Uzbek that is the king in which Khazar Kaganat died from Svyatoslav, Byzantium and Khorezm:

In 965/66, the Rus (headed by the zoological anti-Semite Svyatoslav Igorevich), the Pechenegis, Byzantium, Giurjan (Khorezm), led by al-Mamun, and the geese defeated the Khazar army, took Itil and Belaya Vezhu (Sarkel). Here is how the Russian chronicler described this event: "In the year 6473 (965). Svyatoslav went to the Khazar. Hearing the same, the Khazars came out to meet with their prince Kagan and agreed to fight, and in the battle Svyatoslav Khazar defeated and took their city and White Vezha. And he defeated the yas and kasogs. " Ibn-Khaukal adds that the Rus "robbed Bulgaria, Khazaran, Itil and Semender"; "The Rus destroyed all this and plundered everything that belonged to people of Khazar, Bulgarian and Burtas on the Itila River. Rus took possession of this country, and the inhabitants of Itil sought refuge on the island of Bab al-Abwaba (Derbent) and strengthened on it,and some of them settled in fear on the island of Sia-Kuh (semo-in Mangyshlak). " Then Svyatoslav and his squad took Semender and on the way to the Black Sea the Alan army, who lived in the Priazovye of the Kasogs (Adygs), then, obviously, conquered Tamatarha (Tmutarakan), climbed the Don to Sarkel in the rooks and also, having occupied the fortress, founded a Russian outpost in the place of Sarkel, named According to A.P. Novoseltsev, there were 2 such trips - one in 965, when Sarkel was taken, and the 2nd - in 968/9, when the Volga cities of Khazaria were taken and devastated. In 965, cucumber tribes attacked Khazaria. The Khazar king turned to Khorezm for military help, the Khorezmians helped him on the condition that the Khazars convert to Islam and invaded the territory of Khazaria. Khazars, with the exception of the king, converted to Islam. Only after that, in 968/9, the troops attacked Khazaria,ruined Atil and Samandar.

On this, the history of the independent Khazar power ended, although at the beginning of the XI century. 2 principalities remained from the former Khazar Kaganat: one on the part of Crimea, with a center in Kerchi, the other in Dagestan, in the Samandar region. A small “country” dependent on Khorezm in the Lower Volga region with a center in Saksin was Islamized. The Jewish principality in the Samandar region was destroyed by the Tatar-Mongol invasion in the 1220s. The Crimean Khazar principality existed until 1016 - until it was conquered by the troops of Byzantium and Russia. His Khazar population adopted karaimism.

The reasons for the defeat of Khazar cave anti-Semites (Gumilyov) are seen in the separation of powers from the people. Indeed, the vast majority of the inhabitants were Muslims, Christians and Gentiles, the odious Jewish religion of the authorities did not contribute to the unity of the peoples of the country. The cause is also the economic crisis, which made it difficult to attract mercenaries. Khazar had too many enemies: Russia, Byzantium, alans, Khorezm, geese, Arabs, Shiites of Azerbaijan, etc. Obviously, not individual countries opposed Khazaria, but their coalition: Svyatoslav, judging by Ibn-Mishaveih, attracted geese to the war with them, at the same time we know that Russia fought with Khazaria along with Byzantium.

The Russian source ascribes the victory over Khazaria Rus, which is refuted by Arab sources, the main role of the "Turks" - the guzam. Ibn Miskaveich: "And it became known that the Turks attacked the country of Khazar and they turned to the people of Khorezm for help, but they refused to help, saying: you are Jews and, if you want us to help you, accept Islam. And they became Muslims, excluding their king. " Ibn al-Asir: "And in this (year), a tribe of Turks attacked the country of Khazar, and Khazars turned to the people of Khorezm, but they did not help and said: you are unfaithful, but if you accept Islam, we will help you. They accepted Islam, excluding their king, and then the people of Khorezm helped them and forced the Turks to retreat from them, and after that their king converted to Islam. "

Gumilyov believes that the defeat of Khazaria led to a crisis of Jewish-dependent regimes: "All parties, relying on the support of aggressive Judaism, have lost their support, which is extremely valuable for them. As a result, the Karolings dynasty lost its position in France, forced to cede hegemony to national knezas and feudal lords; in China, individual soldiers' and anti-bloop rebellions grew into aggressiveness and national exclusivity of the newborn Song Dynasty; the caliphate in Baghdad weakened and lost control even over Egypt, not to mention the "missile Africa" and Arabia;

The fall of Judea Hazaria was predetermined by its hostile environment, consisting of Christian, Muslim and pagan peoples. And this alone could not break the Khazar, if not for the liberal politician to the

Gentiles in Kaganat itself.
In 1223, Batu defeated the last Khazar principality in Dagestan and Chechnya.

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- **Abstract:**
  Magomed and Jews. Jews in the history of Islam

(Jews around the Prophet Mohammed; Jews and the emergence of Islam; Jews in Arabia in the era of Magomed)

1) Abu Afak is a writer from the time of Mohammed, stubbornly opposed to Islam, an elderly Jew. He wrote a satire on the subordination of once proud Arabs Yasriba (Medina, see) to a stranger Mohammed. Cut during sleep shortly after the murder of Asma (see).

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Abu Isa Isfahani (acted between 685-92) is the first major heretic whose teaching has grown into karait. Declaring himself a prophet - the forerunner of the Messiah, he gathered an army to free Jews from oppressors. At the head of 10 thousand Jewish soldiers, he fought a caliph, but was killed in battle. He taught that Jesus and Magomed were the true messengers of God.

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2) Abu 'Ubaid (d. approx. 825) - one of the pro-Iranian leaders of Shu'ubiya - a literary nationalist movement that seized almost all of East Arab literature over the next two centuries and was reflected even in theological and legal works. Shu'ubites, mainly Iranians, disputed the leading role of Arabs and their language, ridiculed their poetry and claimed not only equality, but even the superiority of Iranians and other non-Arabs in almost all areas of life. Originally a Jew. He can be considered the first encyclopedist, in 200 of his writings, a "consourant filled with knowledge", as Abu Nuvas admiredly called him, with comprehensive knowledge of Arab history, both before and after the emergence of Islam, served as the main source for many later historians.

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2) Abdullah ibn Saba '(Ibn Saud; Abdullah ibn Saba Al-Yahudi) - the founder of the Shiite sect in Islam, a native Jew from Yemen who lived under the Ottoman caliph (Usman; 646-656) in Medina and converted to Islam.

His mother was an abysssian. This Jew converted to Islam for only one purpose - to destroy it from the inside. He was the first to say that the Qur'an is only the ninth part of the revelations, and Ali ibn Abu Talib has all the rest of his knowledge. He was the first to attribute to Allah human properties - such as forgetfulness. He was the first to say that Ali is Allah on earth, for which he was executed by the lord of

the faithful Ali Ibn Abu Talib with seventy of his adherents. He was also the main conspirator against Usman Ibn Affan, who planned his murder.

For a poor review of the management of Osman, he was expelled from the city. Abdullah went to Egypt, where in order to support the interests of Osmanov's rival, the future caliph Ali, he founded the anti-Ottoman sect. Thanks to his studies, he soon gained great influence and came up with the following kind of teaching: just as every prophet had his own assistant, who later inherited him, so Magomed had his own vizier Ali, who, however, was deceived and deprived of a caliphate. Osman, Abdallah assured, had no legal rights to the caliphate.

General dissatisfaction with the Ottoman administration has greatly contributed to the spread of the teachings of Ibn-Sabbah.

Tradition says that when power passed to Ali, Abdallah showed him divine honors, turning to him with the words: "You are you!" Following that, however, Ali exiled him to the city of Madain. After his death, Ali Abdallah taught that the caliph of the faithful was alive and was never killed, that part of the Divine lives in him, and that after some time he will return in order to "fill the earth with justice"; until that time, the divinity of Ali must pass on to the imams who temporarily intercede him. It is easy to notice that all this teaching rests on the Messianic idea in combination with the legend of the prophet Elijah. The granting of divine honors to Ali was probably the latest increase based on the fact that in the Qur'an Allah is often called "Ali-Ali" (Highest).

Abdullah ibn Saba said: “How strange are those people who claim that 'Isa (Jesus, peace be upon him) to return, but reject that Muhammad will return (peace and blessings of Allah be upon him), and he deserves a second coming more than 'Isa! "

Abdullah ibn Saba 'also stated that 'Ali ibn Abu Talib was Mahdi: "If you brought me his brain in seventy crickets, I would still not believe that he was dead." He claimed that 'Ali will return and fill the Earth with justice as well as it was filled with injustice.

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3) Abdullah ibn-Salam (Abu Yusuf 'Abdallah ibn Salam ibn al-Haris al-Isra' or; Abdallah ibn Salam; before moving to Islam - al-Hussein) - a Jew who converted to Islam during the time of Magomed; mind. in 663. According to Muslim stories, he was one of the most prominent Jewish figures in the median period of Mohammed's life. His reputation as faithful is so great that the most authoritative works according to the Muslim tradition contain special chapters on the "high qualities of Abdallah ibn Salam."

Abdallah belonged to the Ben-Kainuk tribe (see), and he pretended to be a descendant of Joseph. After his conversion, he accepted the name of Ibn-Salam. There are many more or less fantastic stories about his treatment, but you can’t rely on them, because Abdallah appears there as a Muslim who became one after Mohammed entered Medina, while in fact he was only 8 years later, or 2 years before the death of Magomed.

Abdallah took part in the compilation of the median part of the Koran. Abdallah could deliver information from Jewish sources to Magomed during this period, which were subsequently addressed in the form of speeches attributed to the prophet. Therefore, it can be looked at as one of the creators of the Hadith, and especially as the author of many legends seeking to magnify Magomed in his youth. Abdallah is credited with a small catechism printed in Cairo under the name "Issues of Abdullah ibn-Salam" and containing those requests that he seemed to address Mohammed.

The name "Abdullah" was given to him by the Prophet himself, when Ibn Salam, who knew from the Torah about the imminent appearance of a new prophet, came to Muhammad and proclaimed his

acceptance of Islam. Then the Messenger of Allah, on the advice of Abdullah, arranged a check on his fellow tribesmen.

He hid Abdullah in one of his rooms, after which he invited Jewish leaders and elders to him, called for Islam to be accepted, and after their refusal he asked: "And what place does Husayn ibn Salam take for you?" They answered him: "This is our spiritual leader and the son of our leader. He is our spiritual mentor and theological scientist, as well as the son of a mentor and scientist. "

After that, the Messenger of Allah asked: "And if you find out that he accepted our faith, then you will go to Islam yourself?" To which the Jewish elders answered him: "God forbid! He could not accept Islam ... The Lord saved him from becoming a Muslim. "

However, when Ibn Salam left his shelter and announced to his fellow tribesmen his acceptance of Islam, they exclaimed: "Yes, you are a liar! We swear to God that you are our evil and son of evil! You are our ignoramus and son of ignorance! " And then they began to accuse him of all sins.

When Islam Abdallah ibn Sallam, Saalaba ibn Saaya, Usayd ibn Saaya, Assad ibn Ubaid and other Jews with them were accepted, they believed, wished to accept Islam, strengthened in their faith, and the Jewish priests said: "Muhammad was believed and followed only by the worst of us. If they were the best of us, they would not have abandoned the religion of their ancestors, would not have gone into another religion. "

In the battle between 'Ali and Mu'avia, he went out on the battlefield with a wooden sword, refusing to shed the blood of his brothers by faith.

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4) Abdullah ibn-Saura (Abdallah ibn Sura) is one of those persons whom Muslim tradition classifies as opponents of Magomed in Medina. He was the spiritual shepherd of the Ben-Ta'laba clan and, according to legend, one of the most learned Jewish lawyers. Whenever Magomed began the theological debate, the Jews immediately exposed Abdullah; he believes he called the revelation of Surah 2, 129 by inviting Magomed to go to Judaism - he said to the Prophet: "Only our path is righteous. Follow us, O Muhammad, and you will be on the right track! "

Once, when the Prophet was already in Medina, a Jewish nobility gathered in Beit al-Midras. One Jew committed adultery with a Jewish woman, and thus they violated marital fidelity. The Jews said: "Turn to Muhammad about this man and this woman and ask him what to do with them. Let him judge them. If he acts with them as you do (i.e., you whip, smear your face with mud, carry on two donkeys, putting your face back), then follow him, for he is the king, and believe him. And if he decides to stone them, then he is the Prophet, and beware of him, he can take away what you have! "

They came to him and said: "O Muhammad! This man committed fornication, being married, with a married woman. You judge them: we entrust the trial of them to you. " The Prophet went to the Jewish heads in Beit al-Midras (local Jewish academy). He came to them and said: "O assembly of the Jews! Let your experts come out to me. "

Abdallah ibn Sura went out to him. The prophet retired with him. And he was a young man, the youngest among them by age. The Prophet began to discuss the problem with him. He said to him: "O ibn Sura, I conjure you with Allah, I remind you of His days at Banu Israel! Do you know that Allah in the Torah condemned those who committed adultery after marriage to stoning? " He replied: "Yes, really. But after all, about Abu al-Qasim, they know that you are a sent Prophet. But they envy you. " Then the Messenger of Allah made his decision, and they were stoned at the door of his mosque in the Banu Gann ibn Malik ibn al-Najjar quarter. After this incident, Ibn Surah became unfaithful and denied the prophecy of the Messenger of Allah.

This is stated in the Qur'an: "O Messenger! Do not be sad about those who are in a hurry to disbelief, nor about those who say with their mouths: “We believe,” while their hearts did not believe; neither those who act, carefully listen to lies, carefully listen to other people who do not come to you. " That is, those who sent people, but remained, and ordered those who were sent to pervert the court decision. it goes on to say: "They rearrange these words from their places, say:" If you are given this, then accept it, and if you are not given this (that is: stoning), then be careful "(5:41). And until the end of the story.

Said Salih ibn Kaysan from the words of Nafi, freelance of Abdallah ibn Omar, who conveyed the story of Abdullah ibn Omar. He said: "When the Jews instructed the Prophet to judge these two people, the Prophet urged them to turn to the Torah. Then one of the judicial priests sat down and began to read by chanting. And the verse, which speaks of stoning, covered with his palm. Then Abdallah ibn Sallam hit the priest’s hand and exclaimed: “This, O Prophet of Allah, is a verse about stoning. He doesn't want to read to you. " Then the Messenger of Allah said to them: "Woe to you, O meeting of the Jews! Why did you abandon the decision of Allah, meanwhile it is in your hands. " They said: "By God, we were guided by him until one of us committed adultery after getting married from the reigning house and the nobility. The king protected him from stoning.After him, another person committed adultery. The king wanted to stone him. People said, "No, by golly, until you stone something." When they told him this, they gathered and agreed to use the Tajbia - to whip, to smear your face with mud and carry it back on the donkey. Stop remembering stoning and applying it. " The Prophet said: "I was the first to revive the decision of Allah, the recording and application of this decision." Then he made his decision regarding the two of them, and they were both stoned at the door of the Prophet's mosque. Abdallah ibn Omar said: "I was among those who threw stones at them." Tajbia "- beat with lashes, smear your face with mud and carry it back on the donkey. Stop remembering stoning and applying it. " The Prophet said: "I was the first to revive the decision of Allah, the recording and application of this decision." Then he made his decision regarding the two of them, and they were both stoned at the door of the Prophet's mosque. Abdallah ibn Omar said: "I was among those who threw stones at them." Tajbia "- beat with lashes, smear your face with mud and carry it back on the donkey. Stop remembering stoning and applying it. " The Prophet said: "I was the first to revive the decision of Allah, the recording and application of this decision." Then he made his decision regarding the two of them, and they were both stoned at the door of the Prophet's mosque. Abdallah ibn Omar said: "I was among those who threw stones at them."

Daud ibn al-Husayn said from the words of Ikrima, according to ibn Abbas, that the verses from the surah al-Maida “Judge them or strangled them; if you move away from them, they will do no harm to you; and if you judge, judge them fairly, because Allah loves justice "(5:42) were sent to Baz on the argument. For those killed from Ban al-Nadir, the ransom was paid in full, and Ban Kuraiz was paid only half of the ransom. They asked the Prophet to judge them on this issue. This revelation came from Allah about this. The Prophet decided fairly: he made the ransom the same.

Ibn Ishaq added: "Allah alone knows what really came of it!"

Kaab ibn Assad, ibn Saluba, Abdallah ibn Sura and Shas ibn Qais said to each other: "Let's go to Muhammad, maybe we will dissuade him from our religion, deceive him. He is a man. " They came to him and said: "O Muhammad! You know: we are priests of the Jews, their gentlemen also know them. If we follow you, the Jews will follow you. They do not contradict us. There is a dispute between us and part of our people. Let us bring them to your court, and you will decide a dispute in our favor. Then we will believe in you and believe you! " The Prophet refused them this. The Qur'an says of them: "Judge them by what Allah sent down; do not follow their desires, beware that they treacherously do not reject you from any of what Allah sent you. If they turn their backs on you, then know: this is because Allah wants to amaze them for some of their sins. Really,many of these people are wicked. Maybe they want a pagan trial? Who can be a better judge for people convinced than Allah? " (5: 49-50).

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5) Abdallah ibn Daif, Adiy ibn Zayed, Al-Haris ibn Auf said: “Let's assure you that he sent down to Muhammad and his friends in the morning, and in the evening we will refuse to confuse them in our religion. Maybe they will do the same as we do and abandon their religion. "

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6) Abu-Karib As "ad (385-420) - King Khimyara," King of Saba "and zu-Raidan and Hadramauta and Yamanata and their Arabs in the mountains and on the plain "(390-420), the last of the Yemeni rulers of the Tobba dynasty. The son of Malikkarib Yuh'min (378-390). When Abu Karib besieged Yatrib (Medina), two rabbis Ka'ab and Assad (from the Banu-Kuraiz clan, see) not only convinced him to lift the siege, but also persuaded him to accept Judaism (391). Taking these 2 rabbis with him, the king converted the army first to Judaism, and then the whole people. He waged successful wars with Aksum, trying to regain control of Khimyar. His work served as an example of a war for the faith of Yusuf Zu-Nuwas, see, which also influenced the emergence of Islam, especially the idea of a holy war against Gentiles.

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7) Abu al-Diyal is a Jewish poet of the Magomed era from Medina.

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8) Abu Nafia al-Qurazi is a rabbi. When theologian scholars of the Jews and Christians of Najran gathered at the Prophet, and he called them to Islam, Abu Nafia al-Kurazi said: "Do you want from us, O Muhammad, that we worship you as Christians worship Isa the son of Maryam?" The Prophet denied this.

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9) Abu Rafi "a Sallama ibn Abu al-Khukaika (Salam b. Abu l-Khukaik; Salam ibn Abu al-Khukaika) - the head of the Jewish clan Banu al-Nadir (see), a large merchant from Khijaz (see), the head of the Jews of Khybar (see) and one of the main initiators and instigators of the invasion of anti-Muslim tribes on Medina, he was among those who collected the army. After the Muslims came out victorious from the Battle of the moat (see) and ended Ban Kuraiz (see), five Khazrajites who wanted to gain the same fame as the aussians who had killed Ka "ba Ibn al-Ashraf (see), Magomed instructed to kill this man for inciting the Gatafan and their neighbors.

These Hazrajits arrived at the fortification in which Abu Rafi lived and which was located in the vicinity of Khaibar when the sun had already set. There, Abdullah ibn Atik, who was appointed senior over them, told them: "Stay here, and I will go and try to talk with the gatekeeper, maybe I will be able to enter." And then he approached the gates of the fortification, hiding behind his clothes as if he wanted to relieve himself, and the gatekeeper himself turned to him, saying: "Oh Abdullah, if you want to enter, then come in, since I'm going to lock the gate."

Using this, Abdullah went inside and hid until everyone fell asleep, and then he took the keys and opened the gate to make his way to escape if necessary. After that, he went to the house of Abu Rafi, "and every time he opened any doors, he immediately locked them from the inside so that no one could get to him until he killed Abu Rafi," and if he had been discovered. Having penetrated his house, he ended up in a dark room among his household, not knowing exactly where Abu Rafi himself was. "a Then he called him: "O Abu Rafi" a! " He asked: "Who is here?", And Abdullah went to his voice and struck him with a sword, but missed. He had to jump out of the house, but he immediately returned, as if wanting to help him, and asked him, changing his voice: "What a noise, about Abu Rafi." He responded:"Your mother's mountain! Some man entered my house and hit me with a sword! " Then Abdullah again went to the voice and again struck Abu Rafi, "and injuring him, but not killing him, after which he again hit him in the stomach and went outside, opening one door after another.

The murder of Salam caused a big commotion in Khaibar. His successor continued the same activity and was also destroyed. (shavval 6/13.II - 12.III.628 g.).

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10) Abraham is a certain Jew, a contemporary of Magomed, whose testimony of the latter is contained in the Greek (Byzantine) document "Doctrine of Jacob", discovered by the dock. P. Krone and dating from the last years of Mohammed's life (approx. 630). The document provides an excerpt from a letter from a certain Jew Abraham to fellow tribesmen in Carthage. He reported: "The false prophet appeared among the Saracens ... I, Abraham, asked the scientist: "Rabbi, what do you think of the prophet who appeared among the Saracens?" “He is a false prophet,” Rabbi answered with a sigh, “Do the prophets come with a sword and chariots? But you, Abraham, must go and ask people about this prophet. " Therefore, I began to question, and those who met him said to me: "There is no truth in him, in this prophet, one bloodshed. For he says that he holds the keys to Paradise,but this cannot be. "

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11) 'Adi ibn Zayed is the enemy of Islam from among the Jews of Medina, the reason for the sending of ayat (3:72). Adiy ibn Zayed and Sukayn said: "O Muhammad! We don’t know that Allah will send something to a person after Musa. " The Prophet indicated that Allah gave revelations to Noah and the prophets who came after him: Ibrahim, Ismail, Ishaq, Yakub and the tribes, Isa, Ayub, Younis, Harun, Suleiman, Daoud.

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12) Azzal ibn Samval - military leader of the Jewish clan Banu-Kuraiz (see). Killed by Muslims during the massacre with his clan.

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12) Isla is a city off the coast of the Red Sea, inhabited by Jews. According to legend, the Jews once decided to engage in fishing on Saturday and, thus defiling the day of the Lord, insulted Allah. In vain, some pious people opposed this sinful cause, they did not obey. Then the righteous left the city. Three days later, they returned and, finding the gates locked, climbed over the wall. An extraordinary sight awaited them there: instead of people, the whole city was full of monkeys.
Sura 2:
65. You knew those of you who broke the Sabbath. We told them: "Be despicable monkeys!"
66. We have made this an exemplary punishment for themselves and for future generations, as well as edification for the God-fearing.

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13) Al-Kaginan (al-Kahinan) - 2 Jewish clans occupying the eastern suburban parts of the Medina (see): Banu al-Nadir (see) and Banu-Kuraiza (see), which occupied the eastern suburban parts of the Medina. These two clans originated from Aaron, why they called themselves "Al-Kaginan" (2 priests).

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14) Al-Rabi ibn-abu-al-Hukaik is a Jewish poet from the Medinsky tribe of Banu Nadir (see); the time of his greatest fame almost coincides with Hijra (622). His tribe belonged to the fortress of Al-Kammuz near the Jewish city of Khaybar (see).

Like most Medina Jews, Al-Rabi took part in the strife of two local Arab clans, as well as in the battle of Buat (617), which took place on the territory of Banu-Kuraiz (see).

Al-Rabi was an outstanding fashion designer. He participated with the famous Arab poet, Al-Nabiga, in a poetic competition: while Nabiga recited one half of the verse, Al-Rabi improvised the second in the same size, instantly picking up the desired rhyme. Al-Rabi ascribes many different poems. One of these works was often read by Abun, the son of the Caliph of Osman. The madness of his own fellow tribesmen is exposed in him. This poem may have been composed after the conquest of Banu-Kuraiz.

Brother Al-Rabi, Sallam, and his 3 sons were among the most fierce opponents of Magomed.

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15) Amir ibn Jihash ibn Ka "ab is a Jew from the Banu al-Nadir clan (see), when his clan conspired against Magomed, in order to kill the prophet, Amir undertook to carry out the attack. The Prophet, however, uncovered a conspiracy against him, which gave rise to the expulsion of Ban al-Nadir.

Muhammad had to pay so-called. "blood money" to the relatives of a man killed by one of his associates. Since the Muslim state in Medina was very poor, he went to the Jewish tribe of Ban Nadir to ask them for money. He asked their leaders to add their share in the "blood money" that he had to pay. When he clarified his request, they showed interest in satisfying it. They were polite to him, showing respect, and calling him Abu Al-Qassim, which meant the father of his eldest son Al-Qassim, who died in childhood as a result of an accident. They told him: "Of course we will help you in this matter."

However, the leaders of Banu al-Nadir left the Prophet and his companions, pretending to be going to collect money for them. When they were alone, some of the Jews began to say: "You will not find the best opportunity for this person to once again become such easy prey. Let a strong man climb onto the roof of the house near which Muhammad sits, throw a large stone or millstones on his head and deliver us from him. " One of the Jews, Amir ibn Jihash ibn Ka, volunteered to do this. But the prophet recognized the plan of the Banu Nadir tribe, so he left his associates, pretending to be back now, and headed straight to Medina.

Magomed sent one of his associates to Ban Nadir with the following message: "Get out of my city immediately. You are not allowed to share it with me anymore after you conceived a treacherous conspiracy against me. I give you 10 days to complete the ultimatum. Any of you seen after that in Medina will be executed. " Street battles began, in which the Jews again lost to Magomed.

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16) Amr ibn Suada al-Kuraizi is one of the Jews of the Banu-Kuraiz clan (see). He refused to participate in hostile actions by Banu Kuraiz against the Prophet during the Battle of the moat (see), saying: "I will never change Muhammad!"

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17) An-Numan ibn Amr and al-Haris ibn Zayed are rabbis. Once Magomed came to Beit al-Midras (see), turned to a group of Jews, called them to Allah. An-Numan ibn Amr and al-Haris ibn Zayed told him: "What religion do you practice, O Muhammad?" He replied: "Next to the community of Ibrahim and his religion." They said: "After all, Ibrahim was a Jew." The Prophet answered them: "Let's turn to the Torah, she will judge us with you." They refused. About them in the Qur'an it says: "Have you not seen those who were given part of the Scriptures? They are called to the scripture of Allah, so that it resolves the dispute between them; then some of them turn away, refusing. This is because they said: "The fire will never touch us, except for a limited number of days." And they seduced in their religion with what they themselves invented "(3: 23-24).

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Arab-Israeli wars - wars between Israel and Arab countries (from 1948 to our time), won by Israel.

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The Arab-Khazar wars - the wars between the Arabs and the Jewish state of Khazar Kaganat, in the general opinion, ended in general. It took place in the 8-10th centuries. AD

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Assad and Ka'ab are two rabbis from the Medina, who are believed to have instructed Tobba Abu-Karib (the king of Yemen) in Judaism; both rabbis belonged to the Banu-Kuraiz clan (see). Tabari ("Summer", I, 902), talking about the episode with the Yemeni king, adds that these rabbis were the most learned Jews of their time. In addition, it is worth noting that not one of the other ancient historians, like, for example, Ibn-Isaac and Ibn-Gisham, mentions anything about their names.

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Assad Muhammad (Leopold Weiss; 1900, Lviv, - 1992, Marbella, Spain) - politician, scientist and journalist. In the gymnasium, he was fond of Polish and German literature and history. He studied Hebrew and Aramaic languages with home teachers, as well as the Bible and the Talmud, but perceived Judaism ch. fr. as a ritual devoid of content. Having entered the University of Vienna, Assad studied art history and philosophy for 2 years. In 1920 he left the university and engaged in journalism; He revolved in the artistic environment of Prague and Berlin, wrote scripts for cinema.

In the summer of 1922, at the invitation of his uncle, he went to Jerusalem. The aspirations of the Zionists did not cause him sympathy; in his opinion, Zionism was contrary to moral requirements, since it did not take into account the interests of the Arab population of Eretz-Israel. At meetings with X. Weizmann and M. Usyshkin, as well as in the press (during this period, Assad becomes a special correspondent for one of the leading German newspapers Frankfurter Zeitung), he led an acute debate with Zionism. Arabs and their lifestyle, on the contrary, made a strong impression on Assad, he saw in them a natural continuation of the tradition of biblical patriarchs.

In 1923, Assad made his second journey to the East, during which he met with the emir of Transjordan, Abdallah ibn Hussein and other prominent representatives of the Arab world, began to study Arabic in depth and Islam, seeing the last universal religion as opposed to the "narrow-tribal" foundation of Judaism. Assad's articles on Islamic issues, where, along with rich factual material, the original concept of relations between peoples and religions is proposed, built on the principles of psychoanalysis, brought him significant success. The young journalist was invited to lecture at the Berlin Academy of Geopolitics.

In 1926, Assad converted to Islam and soon made his first pilgrimage to Mecca. Having met the king of Saudi Arabia, Abd al-Aziz ibn Saud, Assad fulfilled several of his secret and dangerous instructions. Then, apparently, due to the complicated relationship with the king, Assad moved to India to fight there for the rights of the Muslim minority. He helped his friend Muhammad Iqbal edit the newspaper in Urdu, which he learned after arriving in India. During World War II, Assad, as an Austrian national, was interned and was in a camp for displaced persons. After the war, he continued the struggle for the expulsion of the British and the formation of a Muslim state, and with the emergence of the Republic, Pakistan became its representative in the UN. In New York, he wrote a book of memories, “The Way to Mecca” (1954),had great success and translated into several languages. In addition, Assad published one of the best commented translations of the Koran into English, work on state aspects of Sharia and a number of other works. He was a professor at Cairo University al-Azhar. All his life, Assad remained an implacable opponent of Zionism and the State of Israel.

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18) Asma (Esma) - a Jewess, an Arab poet from the era of Magomed from Medina, daughter of Merwan. After the battle of Badr, she composed poems about the stupidity of the Medins, who are waiting for good from a stranger who has already taken up the execution. The Prophet then instructed Umeira ibn Adia, the only person from the Banu-Hatma tribe who converted to Islam, to punish her for these mocking poems against him, and Omeir killed Asma while she was sleeping, surrounded by her children. Her relatives immediately afterwards converted to Islam, because, according to the naive remark of the Arab biographer, "they saw the power of faith."

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19) Atia al-Kuraisi is a Jew from the Banu-Kuraiz clan (see). He said: "The Prophet ordered the killing of all Kurayzites who have reached the age of majority. I was a boy. I was found by minors and released. "

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20) Aus is a Jewish poet in Medina from the Banu-Kuraiz clan (see), a contemporary of Mohammed (VII century). When the latter broke and subjugated Banu-Kuraiz, Aus's wife bought freedom at the cost of moving to Islam. On the proposal to follow her example, Aus answered with a beautiful three-stroke impromptu, in which he glorified the God of Israel and the law of Moses and vowed to remain faithful to the teachings of his ancestors. Aus's poem gained popularity among the Arabs, who changed only one line in it, dedicated to Moses, replacing it with the glorification of Islam and the prophet Mohammed. Ausu is attributed to several others, also extremely popular poems, including the poem of apologetic content.

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21) Banu-Bahdal is a Jewish clan in Medina (see) that lived with Banu-Kuraiz (see).

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22) Banu Kainuka is a Jewish clan in Northern Arabia, apparently the first Jews who settled in Medina and the most powerful of all Arabian-Jewish clans before the introduction of Islam. Representatives of Banu-Kainuk made up a workshop of gold affairs of masters, and also engaged in the production of weapons. They had a special market in the city called Banu-Kainuk Bazaar and the former central shopping area of the city before Mohammed set up his large market in Medina. In addition, the Banu-Kainuk clan also owned 2 strong fortifications in the northern part of the city.

Banu-Kainuk was taken for the right to trade in his market to pay a fee. Muhammad, considering her illegal profit, decided to oppose his duty-free market to this bazaar. At first he installed a tent in the Kainuk bazaar, declaring it a Muslim market, but when Ka'b b. al-Ashraf (see), Khalifa Banu Nadir (see), knocked him down, cutting the ropes, Muhammad chose another place within the possessions of Banu Sa'ida, where the central market of Yasriba gradually developed.

Mohammed in Medina tried to convert all local Jews to Islam. According to the legend of Banu Kainuk, the Prophet gathered them on their market to Banu Kainuk and said: "O assembly of Jews! Beware of Allah, the revenge that has fallen on the Kuraishites! Conquer (i.e., accept Islam), you already know that I am a prophet sent: you will find about this in your Scriptures and in the promise of Allah to you. " They replied: "O Muhammad! Do you think that we are like your people ?! Do not flatter yourself with the fact that you have found a people who do not know how to fight, and that you have chosen a convenient moment. We, by golly, if we fight with you, then you will still know what kind of people we are! "

The Jews said to the prophet: "O Muhammad, do not flatter yourself with the fact that you defeated the Kuraishites who were not bitten in the affairs of the war, and we are the children of war. If you go against us, you will find out what kind of people we are! "

He handed over the freelance of the genus Al Zayed ibn Sabit from the words of Sayd ibn Jubair or from the words of Ikrim or from the words of ibn Abbas, who said: "These verses are sent about them:" Tell the infidels: "Soon you will be defeated and gathered in hell. What a painful place! You already had a sign when two groups collided: one group fought for the path of Allah, and the other was an unbeliever. They (unbelievers) saw them in appearance twice as much as they themselves. Allah helps the one he wants. This is the edification for those who are perspicacious "(3:12).

Asim ibn Amr ibn Katada said that Banu Kainuk was the first Jews to violate the agreement with the Prophet and to quarrel with him between the battles of Badr and Uhud.

The feud between Banu Kainuk and Muslims began with the fact that one Arab woman with her goods came to the Banu Kainuk market and sold her goods. She sat at the bench jeweler in the market. They wanted to open her face, she refused. Then the jeweler imperceptibly tied the edge of her dress to her back. When she got up, her nudity opened. She started screaming. One of the Muslims attacked a Jew jeweler and killed him. Jews attacked a Muslim and killed him. Relatives of a Muslim called for help from Muslims against Jews. Muslims were angry, and a skirmish began between them and Banu Kainuk.

After that, on Saturday, in the middle of the month, the Shawal of 2 years of Hijra (April 624) Magomed was besieged, which lasted 15 days, the fortified quarter of Banu-Kainuk, and in the middle of the month the Zul-ka Jews surrendered.

The Prophet during the siege of Banu Kainuk left at the head of the Badir ibn Abd al-Munzir.

Mohammed stabbed everyone in shackles and was about to kill the men of the tribe. But...

Ibn Ishaq said: "Asim ibn Omar ibn Katada told me:" And the Prophet blocked them until they recognized his power. "Abdallah ibn Ubayi ibn Salul addressed the Prophet (the head of the inhabitants of Medina, more precisely the Aus and Khazraj clans, see Medina, when Magomed came to her), when Allah gave him power over them, with the words: "O Muhammad! Do good with my clients (the Jews were allies of the al-Khazraj tribe). " The prophet did not answer him. He once again turned: "O Muhammad! Do good with my clients! " The prophet turned his back on him. Then Abdallah grabbed the robe of the Prophet. (Ibn Hisham notes that the bathrobe was called "Zat al-Fudul", i.e. "with long floors.")

The Prophet said to him: "Let me go!" The prophet was angry, and his face became gloomy, then he said: "Woe to you! Let me go! " Abdallah exclaimed: "No, by golly! I won't let you go until you act kindly with my clients - four hundred people without a chain mail and three hundred in a chain mail. They protected me from everything. Do you want to kill them all at once? I'm afraid that this will make me a big trouble. " Then the Prophet said: "Okay, they are yours!"

Ibn Ishaq says: "My father Ishaq ibn Yasar told me from the words of Ubada ibn al-Valid ibn Ubada ibn al-Samita, who said:" When Banu Kainuka began to fight with the Prophet, Abdullah ibn Ubay ibn Salul took up their business and began to defend them. Then Ubada ibn al-Samit went to the Prophet - he was from the clan of Banu Auf, who were in alliance with the Jews, like Abdullah ibn Ubayi - and renounced them, refused to alliance with them in favor of Allah and His Messenger. He said: "O Messenger of Allah! I completely surrender to Allah, His Messenger and believers! I refuse to union with these infidels and from guardianship over them! "

Thus, thanks to the intercession of Abdallah ibn Ubay ibn Salul, the Jews were spared under the condition that they leave the city and provide the winners with all their real and movable property. Banu Kainuka settled in Adraat.

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23) Banu-Kuraiz (Banu-Kuraiz, Banu-Kareiza) is one of the Jewish clans in Medina, like Banu al-Nadir (see), which, apparently, consisted mainly of the descendants of Aaron. His representatives lived in the villages of Mahzur, Bir Abba and Buat in the eastern part of Medina; next to the city, they had their own fortifications. At the end of the V century. many noble Jews, most of whom probably belonged to the Banu-Kuraiz tribe, were killed by the betrayal of one of the Arab sheikhs. Kurayzitka Sarra (see) mourned this case in an element that has survived to date.

Banu-Kuraiza was the last tribe that Mohammed encroached on; since this happened at the time of the apogee of the glory of the prophet, they could not find allies in the struggle. Looking for a reason for war, Mohammed accused them of treason during the Battle of the moat (see) and immediately proceeded to military operations (although the famous moat itself was built by intrude instruments rented from this Jewish clan).

In a campaign against Ban Kuraiz, Mohammed handed his banner to Ali ibn Abu Talibu. People followed him. When Ali ibn Abu Talib approached the castles of the Jews, he heard curses from there against the Messenger of Allah.

Ben-Kureiza, who had 600 people capable of carrying weapons, locked themselves in their quarter, hoping for support from the Arabs. When the Kuraish and Gatafan tribes retreated from Muslims, Khawai ibn Akhtab (see) entered their castle with Banu Kuraiz, fulfilling the promise to Kaaba ibn Asadu (see).

Kaab ibn Assad addressed the besieged: "O Jews! You see what attack attacked you. I offer you 3 options, choose which one you want! " They asked: "What are they?" Kaab said: "We will follow this person and believe in him. By golly, it has already become clear to you that he is a prophet sent, that he is the one mentioned in your Scripture. And you will save your life, your property, your children and wives. " They replied: "We will never part with the teachings of the Torah and will not replace it with anything!" Kaab said: “If you reject this, then let's kill our children and women, then we will go out to Muhammad and his supporters, drawing swords and leaving no worries. May God judge us with Muhammad! If we die, we will not leave anyone for whom we need to be afraid. And if we win, we will find women for ourselves,and children. " He was answered: "How do we kill these unfortunate ?! What is the point of living after that without them? " Kaab continued: "If you reject this, then now is Saturday night. It is possible that Muhammad and his friends are not waiting for us today. They are camped. Maybe we will attack Muhammad and his friends and take them by surprise? " They replied: "Then we will break our Sabbath by doing what our ancestors did not do, except for those whom, as you know, the relocation of souls befell." Kaab exclaimed: "None of you since your mother gave birth to you has been decisive at least once for one day!" that Muhammad and his friends are not waiting for us today. They are camped. Maybe we will attack Muhammad and his friends and take them by surprise? " They replied: "Then we will break our Sabbath by doing what our ancestors did not do, except for those whom, as you know, the relocation of souls befell." Kaab exclaimed: "None of you since your mother gave birth to you has been decisive at least once for one day!" that Muhammad and his friends are not waiting for us today. They are camped. Maybe we will attack Muhammad and his friends and take them by surprise? " They replied: "Then we will break our Sabbath by doing what our ancestors did not do, except for those whom, as you know, the relocation of souls befell." Kaab exclaimed: "None of you since your mother gave birth to you has been decisive at least once for one day!"

After 25 days of siege, Jews sent messengers to the Prophet asking them to send Abu Lubab ibn Abd al-Munzir from Banu Amr ibn Auf (they were allies of the al-Aus tribe) to consult with him. Seeing him, he was surrounded by men, women broke out in sobs, children cried in front of him. He felt sorry for them. He was asked: "Oh Abu Lubaba! Do you think we need to surrender to Muhammad? " He answered in the affirmative and pointed his throat with his hand, hinting that they would be stabbed to death.

However, the Jews had to give up.

On the day when Ban Kuraiza surrendered to the Messenger of Allah, Islam Saalaba ibn Saaya, Usaid ibn Saaya, Assad ibn Ubaid - people from Banu Hadal, and not from Banu Kuraiz and not from Banu al-Nadir

In previous times, this tribe was in a special alliance with one of the two Arab tribes in Medina, who molested Muhammad, precisely with the Aus tribe. And now the Jews hoped that the old allies would intercede for them in front of Muhammad and would pronounce on them the right to freely leave Medina, just as was done regarding Ben-Nadir by their former Arab allies, Khazrajami.

The Aussies appealed to Muhammad to decide the fate of Ban Kuraiz, allied with them, just as he decided the fate of Ban Nadir, the allies of the Khazrajites. Muhammad granted the fate of the Jews to the decision of one of his most fanatical followers, leader Ausov, Saad Ibn-Moad. But he knew that this leader, mortally wounded in a trench war, expressed extreme bitterness against all enemies of Islam and, in particular, against the traitors of the Jews. And he sentenced all adult men to death, and wives and children to slavery. This sentence was immediately executed: 600-750 Jews were slaughtered; only one converted to Islam and thereby saved his life. Among the dead was Rabbi Hukaik from the Banu al-Nadir tribe, and even 1 woman who killed the ansar (follower Magomed from Medina) with a millstone dropped from the roof.

The defeat of Ban Kuraiza served as a topic for the poem of the Jewish poet Jabal bin Jauval (see). The captured children of the Jews were converted to Islam, and one of the Jews, Reagan (see), became the wife of the prophet. One woman accepted Islam, trying to persuade her husband to change religion in order to be saved, but he rejected it and with the help of a preserved poem convinced her to return to the faith of her fathers.

The extraction of Muslims taken from Banu-Kuraiz turned out to be significant, and the benefits derived from this case became even greater when some Jews came to redeem captured women.

Divided property of Ban Kuraiz, their women and children among Muslims, began after the massacre. 1,500 swords, 300 chain mail, 1,000 copies, 1,500 shields with and without a wooden base were captured. On this day, shares of horsemen and foot soldiers were determined, and the 5th part of the booty was allocated. The rider was supposed to have 3 shares: horses - 2 shares, and the rider - one; foot warrior - one share. During the siege of Banu Kuraiz, 36 riders. It was the first booty divided into shares and the 5th part isolated from it. Based on this custom, the division of production continued in the future during campaigns.

Then the Prophet sent Saad ibn Zayd al-Ansari from Banu Abd al-Ashkhal with captives from Ban Kuraiz to Neddzh and exchanged them there on horses and weapons.

Muslim scientist Muhammad ibn Kab al-Kuraisi (see) left Banu-Kuraiz.

See also Campaign to Ban Quarise.

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24) Banu al-Nadir (Banu-Nadir) - Jewish clan in Medina (see). Apparently, it consisted mainly of priestly families, so together with Banu-Kuraiz (see) it was called "Alkanihan" (2 priestly). Banu Nadir lived in the vicinity of the Medina north of the city, occupying mainly the settlements of Bouairou, Al-Nawaim, Mudainib and the fortresses of Al-Buwailu, Baraj, Jars and Fadija. At the time of Magomet, the following persons stood at the head of the Banu-Nadir tribe: Khuyaya ibn-Aktab, his brothers Abu Jazir and Judai Sallam ibn-Mishkam et al. The poet Kaab bin al-Ashraf, who belonged to this tribe by mother, was an enemy of Mohammed and constituted a number of hostile poems. The prophet, hurt by the living, decided to get rid of him and agreed to the offer of one Arab who expressed readiness to kill the poet. Metaphor in

the Qur'an (VII 175): "His image is similar to that of a dog (kalb), etc ... "- most likely refers to Kaabu. After the death of the poet, Mohammed decided to exterminate all his tribe. He managed to break Banu Nadir, and he burned their palm trees, which was contrary to military customs in Arabia. Jews capitulated, but received permission to evict from the country. Their land, movable and immovable property were confiscated, and for every three persons it was allowed to load one camel with a scarb. Then Banu-Nadir headed north and founded new settlements partly in Khaibar, partly in Syria, next to the Banu-Kainukaa fugitives. The main reason for their calamity was the lack of unanimity. He managed to break Banu Nadir, and he burned their palm trees, which was contrary to military customs in Arabia. Jews capitulated, but received permission to evict from the country. Their land, movable and immovable property were confiscated, and for every three persons it was allowed to load one camel with a scarb. Then Banu-Nadir headed north and founded new settlements partly in Khaibar, partly in Syria, next to the Banu-Kainukaa fugitives. The main reason for their calamity was the lack of unanimity. He managed to break Banu Nadir, and he burned their palm trees, which was contrary to military customs in Arabia. Jews capitulated, but received permission to evict from the country. Their land, movable and immovable property were confiscated, and for every three persons it was allowed to load one camel with a scarb. Then Banu-Nadir headed north and founded new settlements partly in Khaibar, partly in Syria, next to the Banu-Kainukaa fugitives. The main reason for their calamity was the lack of unanimity. Then Banu-Nadir headed north and founded new settlements partly in Khaibar, partly in Syria, next to the Banu-Kainukaa fugitives. The main reason for their calamity was the lack of unanimity. Then Banu-Nadir headed north and founded new settlements partly in Khaibar, partly in Syria, next to the Banu-Kainukaa fugitives. The main reason for their calamity was the lack of unanimity.

After a successful battle for Muslims at Badr (624), in which Magomed defeated the Meccans led by Abu Sufyan; and when the latter bought out and exchanged with the winners of the prisoners, then, deciding to take revenge, he went alone for reconnaissance in the village of Banu Nadir, where one of the leaders of the clan provided him with the necessary information. After that, the Meccans successfully attacked the Muslims and the war rebelled.

The reason for the war of Mohammed with Banu al-Nadir was the following. Magomet went to Ban al-Nadir, asking them for assistance in paying ransom for 2 people from Banu Amir (with whom Banu al-Nadir had an agreement and union) killed by Amr ibn Umaya al-Damri, since the Messenger of Allah concluded an agreement on their protection. When the Prophet came to them, they said: "We agree, O Abu al-Qasim! We will help you with what you ask us to. " When they were left alone, they said: "This person will no longer be in this position." And the Prophet was sitting near the wall of their houses. - "Who will rise to the roof of this house, throw a stone at him and deliver us from him?" One of them named Amr ibn Jahhash ibn Kaab took up this, saying: "I will do it!"

He went up to the roof of the house to throw a stone at the Prophet, "but he found out about what was being prepared from above."

There is another upcoming terrorist attack: the Jews invited Muhammad to conduct a dispute about faith between him and his 2nd companions with 3rd rabbis, the rabbis had to secretly carry the daggers and stab Muhammad and his companions. A woman from Banu Nadir found out about this and warned her Muslim brother.

Muhammad, through the messenger, demanded that Ban Nadir leave Medina within ten days. Among the Jews there were hesitant, but Abdallah Ibn Ubay (see) persuades them not to agree to eviction, but to sit out in fortified houses, for with him "2 thousand of my people and other Arabs, who together with you will enter your fortresses and die to the last before they get to you [enemies]. The kuraiza will help you, because they will not leave you in trouble, and your allies from the Gatafan will help. " Banu Nadir relied on this, refused Muhammad and prepared for defense. But the leader Banu Kuraiza replied that they did not want to violate the agreement with Muhammad, the promises of Ibn Ubayya, as in the case of Banu-Kainuk, also remained unfulfilled.

The prophet ordered to prepare for war and oppose the Jews of this clan. Then he went with his people and settled down near Ban al-Nadir.

Ibn Hisham said: "At the head of the Medina, he left ibn Umm Maktoum. It was in the month of Rabia al-Aval. He kept a blockade around them for 6 days. Then a decision came to ban the use of wine. "

Jews strengthened in their fortresses and tried to resist. Muslims besieged them, which lasted 26 days. Muhammad with his squad camped between Cuba and the settlement of Banu Nadir and began gradually, house after house, to seize the settlement, immediately destroying the occupied houses. Mohammed ordered to cut down a palm grove and burn it. Then the Jews turned to him with the words: "O Muhammad! After all, you yourself rejected the destruction and condemned the one who committed such actions. What is the point of cutting down trees and burning them? " A group of people from Banu Auf ibn al-Khazraj turned to Ban al-Nadir, saying: "Hold on and strengthen, we will not betray you; and if they start fighting with you, then we will fight on your side; if they start to expel you, then we will leave with you. " But they did not provide help, but began to wait.

Then the Jews asked the Prophet to allow them to leave the city under the same conditions that were accepted by the Jews of Banu Kainuk. Mohammed agreed. Jews took with them as many things as they could be loaded onto camels. One Jew even broke the whole house to take the upper crossbar of the door, loaded it onto his camel. The Jews left for Khaibar, and some went to Syria. Jews moved with women, children, loading their good. Singers at the end of the column played on tambourines, pads, sang. Among them was Umm Amr, a friend of Urva ibn al-Ward al-Abashi, whom the Jews bought from him. She was from the clan of Banu Gifar, known for her beauty and pride.

The property that did not fit on camels went to the Prophet, and he divided it among the first mukhajir associates, but without ansars, except for 2 people: Sahl ibn Hunayf and Abu Dujana Simak, who complained about their poverty, and then the Prophet gave them something. Muslims seized a significant amount of weapons: 50 chain mail, 50 helmets and 340 swords. Muslims got the richest, well-fed lands with palm groves.

Only 2nd Islam was accepted from Banu al-Nadir: Yamin ibn Umayr ibn Kaab ibn Amr ibn Jahhash and Abu Saad ibn Wahb. They converted to Islam, fearing the loss of their property, and retained it.

The Prophet said to Jamin: "You know what I suffered from your uncle’s son and what he was plotting against me." Yamin hired a man for a fee to kill Amr ibn Jahhash, and he killed him.

Regarding Banu al-Nadir, al-Khashar sura was sent down.

However, Banu al-Nadir continued the fight against the Prophet: with extensive trade relations with the tribes of Arabia, they initiated a broad coalition of opponents of Muhammad, which soon struck Medina (see Battle of the moat). So Banu Nadir was raised by the Gatafyan, who gave about 1800 soldiers, with a promise to give them the entire harvest of Khybar dates. It was the leader of the Banu-Nadir - Huwai ibn Akhtab (see) - convinced the leader of the Jewish clan Banu-Kuraiz Kaaba ibn Assad (see) to side with the Kuraishites in the Battle of the moat. Later we meet the Nadirites among the opponents of the Prophet in Khaibar (see).

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Banu Awf is one of the Jewish clans of Arabia in the era of Magomed. Banu Awf was an Arab tribe who wanted to settle in Jewish-controlled Tayma, whose population insisted that Banu Awf accept Judaism. Accepting Judaism, they went further to Medina (see). They were included in Paragraph 30 of the Constitution of the Medina as allies of Muslims, being like "one nation", but remaining Jews.

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Banu Jusham is one of the Jewish clans of Arabia in the era of Magomed. They were included in paragraph 31 of the Constitution of the Medina as allies of Muslims, being like "one nation", but preserving Judaism.

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Banu Najjar is one of the Jewish clans of Arabia in the era of Magomed. They were included in paragraph 31 of the Constitution of the Medina as allies of Muslims, being like "one nation", but preserving Judaism.

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Banu Sa'ida is one of the Jewish clans of Arabia in the era of Magomed. They were included in paragraph 31 of the Constitution of the Medina as allies of Muslims, being like "one nation", but preserving Judaism. It was in their Saqifah that Abu Bakr was elected as the first Sunnita caliph.

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Banu Shutayba is one of the Jewish clans of Arabia in the era of Magomed. They were included in paragraph 31 of the Constitution of the Medina as allies of Muslims, being like "one nation", but preserving Judaism.

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Banu Harith is one of the Jewish clans of Arabia in the era of Magomed. They were included in paragraph 31 of the Constitution of the Medina as allies of Muslims, being like "one nation", but preserving Judaism.

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Barra bint Samav'al is the daughter of Samuel Ibn-Adiy (see), the mother of Safia (see), the wife of Magomed. Barra arrived from a very prominent Jewish family in Arabia. Her father was a poet al Samaw'al ibn Adia, known as Samuel the Believer, whose son was caught outside the castle and killed when he refused to turn over the treasure entrusted to him. She was married to Hawaii ibn Akhtab (see), who was the leader of Banu al-Nadir.

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Bat Ye'or is a modern historian, an adversary of Islam, born in 1933 in Egypt in a Jewish family. In 2005, in the book "Evrabia" that attracted attention, she announced the possible absorption of Europe by the Muslim world. Takzh wrote among 8 books the famous work "Zimmi": Christians and Jews under the rule of Islam. "

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25) Beit al-Midras is a Jewish religious academy in Medina. Here, among other things, the prophet Magomed and Abu Bakr unsuccessfully called on the Jews to Islam and argued with the Jews.

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26) The battle of the moat (Handak) is one of the episodes of the Magomet war with the tribes of the Gentiles. There was a mongrel in the month of the 5th year of the hijra (627).

A group of Jews, among whom were people from Banu al-Nadir (see) and Banu Wail, who ganged up against the Prophet, came to the Kuraishites in Mecca and called them to go with war against the Prophet, promising to speak with them until they completely destroyed him. Kuraishites answered them: "O Jews! You are the people of First Scripture and knowledge. We disagree with Muhammad on one question: is our religion better or is its religion? " Jews replied: "Your religion is better than it. You are more right than him. " On this occasion, the Qur'an says: "Have you not seen those who were given part of the Scriptures? They believed in idols and Shaitan, told unbelievers that they were following a more correct path than believers. Allah cursed them, and whom Allah cursed, he will never find helpers "(3:23).

It is said that the pagans of Kuraishita and Gatafane called theologians from Ban Kuraiz (see): Huwai ibn Akhtab, Sallam ibn Abu al-Khukaik, Abu Rafia, ar-Rabia ibn ar-Rabia ibn Abu al-Khukaik, Abu Ammar, Wahvah ibn Amir, Khauz Wahwah, Abu Ammar, House were from Banu Wail, and also from Banu al-Nadir (see). When they came to the Kuraishites, they said: "These are scientists from the Jews, experts of the First Scriptures. Ask them: "Is your religion better than the religion of Muhammad?" Kuraishites asked them. Then the Jewish priests replied: "Your religion is better than its religion. You go a more righteous way than those who followed him. " They say in the Qur'an: "Have you not seen how people who are given part of the Scriptures believe in Jibt and Tagut and tell the infidels that they are on a straight path than believers?" (4:51).

When the Jews said this to the Kuraishites, the latter rejoiced and began to prepare for war against the Prophet. Kuraishites and Jews conspired and agreed among themselves. The same group of Jews came to the tribe of Gatafan ibn Kais Aylan and called them to war against the Prophet, informing them that the Jews would speak with them against the Prophet, that the Kuraishites had already agreed to this and agreed with them on this matter.

Then they opposed Magomet Kuraishita (headed by Abu Sufyan ibn Harb) and Gatafan (Wine ibn Hisn led people from the clan Banu Fizar, al-Haris ibn Auf from Banu Murra, Misar ibn Ruhaila ibn Nuvayra led his relatives from the clan Ashjaa). Upon learning of this, the Prophet decided to dig a moat and trenches around the Medina - the Byzantine method of war, to which the Prophet was taught by Pers Salman al-Farisi. The moat was built by the intsruments rented from the Jewish clan Banu-Kuraiz. When the Allied forces approached the city in early March 627, they were stopped by these ditches. I had to start a long siege, to which the attackers themselves were not ready due to a lack of food.

After vain attempts to cross the ditches, and no more than 10 people fell on both sides, the allies entered into secret negotiations with the last Jewish tribe left in Medina Ben-Kuraiz (see), urging them to betray Muhammad, who was so hostile to their co-religionists, and let them besieged into the city.

A panic began among Muslims, because Jews could hit the rear on their families while they defended the city. The hypocrites (see) began to openly show their brushing - Muattib ibn Kushayr, for example, said: "Muhammad promised us that we would receive the wealth of Caesar and Khosrov. And today, none of us can go out of need without fear for ourselves. " Aus ibn Kaisi said: "O Messenger of Allah! Our houses were left without protection in front of the enemy. Let us: we will go out and return to our homes, because our houses are outside of Medina. "

Muhammad tried to bribe the leader of the Gatafans, promising a "third of the gifts of the Medina" to persuade him to separate from the union and take his people away from the Medina.

Once, Nuaym ibn Masoud came to Magomed and said: "O Messenger of Allah! I have already accepted Islam. My relatives do not know that I converted to Islam. Tell me what you want - I will do! " The Messenger of Allah replied: "You are among us alone. Bring a split into their environment if you can. After all, war is a hoax. "

Nuaim ibn Masoud came to Ban Kuraiz - he was with them in friendly relations during the time of paganism - and said: "About Banu Kuraiz! You know about my sympathy for you and what binds us. "

They replied: "You're right. We have no doubt in you. " He told them: "The tribes of Kuraish and Gatafan are not like you. These lands are your lands, on them your heritage, your children and women. You cannot leave here to other places. And the Kuraish and Gatafan tribes came here to fight Muhammad and his supporters. You support them against him. But after all, their lands, heritage and wives elsewhere. They are not in a position like you. If they see that a convenient moment has come, they will take advantage of this. Otherwise, they will go into their lands and leave you alone with this person (Proprok) in this country. You cannot handle it.Do not fight against him with these tribes until they give you their noble people as hostages, who will be in your hands a guarantee that they will fight against Muhammad with them until you finish him off. " They answered him: "You expressed the right thought."

Then he came to the Kuraishites and, turning to Abu Sufyan and the Kuraishites who were with him, said: "You know that I love you, that I left Muhammad. I found out about one case and found it necessary to inform you about it as advice. Do not betray me! " They replied: "Let's do it." Then he said: "Know that the Jews repented of what happened between them and Muhammad. They sent people to him with the words: "We repent of what we have done. Will you be satisfied if we take their noble people from the Kuraish and Gatafan tribes for you, give them to you, and you chop off their heads. Then we will destroy the rest with you. " He answered with consent. If the Jews turn to you to give them their people as hostages, then do not give them a single person. "

Then he came to the Gatafan tribe and said: "O people of the Gatafan tribe! You are my family and my relatives, my most beloved people. You cannot blame me for anything. " They replied: "You are telling the truth, we are not reproaching you for anything." He said: "Then do not betray me!" They replied: "Let's do it. What's the matter?" Then Nuaym told them the same thing as the Kuraishites, and warned in the same way.

When the day of the Sabbath of the 5th year of the Hijra came, Allah made for his Messenger so that Abu Sufyan ibn Harb and the leaders of the Gatafan tribe sent to Ban Kuraiz Ikram ibn Abu Jahl with a group of people from the Kuraish and Gatafan tribes with the words: "We live in temporary homes, camels and horses die. Go to fight to end Muhammad and this business! " They were answered: "Today is Saturday - the day when we do nothing. We will not fight with you against Muhammad until you give us your people as hostages, who will be a guarantee in our hands until we end Muhammad. We are afraid that if you get tired of the war and if the battle becomes unbearable for you, then you will run away to your country and leave us. And he will stay here in our country, and we will not be able to confront him. "When the messengers returned with a response from Ban Kuraiz, the Kuraishites and the Gatafanites exclaimed: "By God, what Nuaim ibn Masoud told us is true." They sent messengers to Ban Kuraiz with the words: "We, by golly, will not give you a single person. If you want to fight, then go out and fight! " When the messengers came to Ban Kuraiz with these words, they exclaimed: "What Nouaim ibn Masoud told us is really true. They only want us to fight. And when a convenient moment comes, they will take advantage of this. And if there is something else, they will run away in their direction and leave us alone with Muhammad in this country. " Disagreements began. They sent messengers to Ban Kuraiz with the words: "We, by golly, will not give you a single person. If you want to fight, then go out and fight! " When the messengers came to Ban Kuraiz with these words, they exclaimed: "What Nouaim ibn Masoud told us is really true. They only want us to fight. And when a convenient moment comes, they will take advantage of this. And if there is something else, they will run away in their direction and leave us alone with Muhammad in this country. " Disagreements began. They sent messengers to Ban Kuraiz with the words: "We, by golly, will not give you a single person. If you want to fight, then go out and fight! " When the messengers came to Ban Kuraiz with these words, they exclaimed: "What Nouaim ibn Masoud told us is really true. They only want us to fight. And when a convenient moment comes, they will take advantage of this. And if there is something else, they will run away in their direction and leave us alone with Muhammad in this country. " Disagreements began. then take advantage of this. And if there is something else, they will run away in their direction and leave us alone with Muhammad in this country. " Disagreements began. then take advantage of this. And if there is something else, they will run away in their direction and leave us alone with Muhammad in this country. " Disagreements began.

Abu Sufyan, leader of the anti-Islamic coalition, said: "Oh kuraishita! You do not have permanent housing. Camels and horses die. Banu Kuraiza violated the word given to us. He acted badly with us. As you can see, we met with a strong wind. Neither boilers, nor bonfires, nor our tents can resist. Go away! I'm leaving". Allies, weary of several weeks of vain standing under the city with a lack of supplies and exhausted by cold nights, lifted the siege and left after the leader.

After the enemy left, Magomed attacked the Ben-Kuraiz Jews.

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27) The Battle of Khaibar is a war between the Jews of the Oazis Khaibar (see) and Magomed (628).

There was a serious obstacle to the spread of Islam north of the Medina: the Khaybar oasis with a significant Jewish population, where exiles from the Medina also moved (see) - part of Banu Kainuk (see) and Banu Nadir (see). They were the initiators of the attack on Medina, and the most fierce opponents of the Prophet Magomed (see) in the Battle of the Tear, without leaving hostile activity after it.

In 628, using the non-aggression treaty (hudaybiyya) with the inhabitants of Mecca, in the month of Muharram for 7 years, Hijra Magomed went camping on Khaibar. The Prophet announced that it was a struggle for faith. The army of Muslims was 1,400 people. For the elder in Medina remained Siba "and ibn Urfuta al-Gifari.

At first, Muslims moved along the high road leading from Medina to Khaibar, but when they had already overcome about half the way, Magomed changed the direction of movement and went to Khaibar from Syria, wanting to cut off the Jewish path of retreat to the north.

In those days, there were 3 main fortified villages in Khaibar: al-Natat, al-Qatiba and al-Shikk. In each village there were fortresses and fortified houses (locks), each of which had to be taken separately. In addition, there were several smaller fortifications in Khaibar.

Seeing the Islamic army, the inhabitants of Heybar immediately took refuge in fortresses and firmly closed the gates. The Prophet, along with his associates, continued the blockade of fortresses for 25 days. One day, he gave the banner to Abu Bakr, and the other day to Umar and instructed them to open the gates of the fortresses of Heybar, but they failed to do so. Seeing Jewish warriors, in particular Marhab Heybari, they got scared and fled. Ibn Abu al-Hadid, regarding the flight of these two sheikhs, says: "I can forget anything, but I will never forget the flight of those two who knew that fleeing the battlefield is a great sin."

27.1 Take al-Natat:

The prophet became a camp east of the fortifications of al-Natat outside the reach of the arrows of the Jews. Military operations began with a siege of the fortification of Na "im, whose walls were high and seemed impregnable. This fortification, in which was one of the best Jewish fighters, Marhab (see), "one worth many," was the first line of defense of Khaybar.

For the first few days of the siege, Muslims and Jews were mainly engaged in a shootout, many commanders went on to the attack of the fortresses of Heybar, but always returned with nothing, powerless to resist Jewish soldiers. In view of the fact that the commanders sent by the Prophet to the attack of the fortresses did not fulfill their mission and thereby weakened the morale of Muslims, after which Magomed decided to raise the morale of Muslims with the news of a close victory, saying: "Tomorrow I will definitely give a banner to the person who loves Allah and His messenger and whom Allah and His messenger love. " Each Muhajir and Ansar spent this night wanting him to be this person, but the next morning the prophet handed Ali ibn Abu Talib a banner and ordered him to call the Jews to Islam before he begins to fight them.

That night, the Jews transported all their women and children to al-Shikk, deciding to take a fight with Muslims in the morning. When Ali ibn Abu Talib approached them, he saw that they were preparing for the battle. As he was told, he called them to Islam, but they rejected this call, and Marhab began to call someone to a duel, waving his sword.

His challenge was accepted by Amir ibn al-Aqua, and they exchanged blows. Marhab struck Amir's shoulder, and Amir wanted to hit Marhab's shin, but since his sword was too short, he could not reach him, moreover, he wounded his own knee with his sword, and later died from this wound. The prophet said so about him: "Verily, his double reward awaits: he fought on the path of Allah, and few of the Arabs lived such a life!"

And then Ali came out to fight with Marhab, who chopped off his head. After them, the third brother of Marhab Yasser (Yasser) entered into martial arts with al-Zubair ibn al-Avwam, and al-Zubair killed him, and then a fierce battle ensued in which many noble Jews found their death. As a result of this, their morale fell, and they left their positions, and the Muslims who persecuted them on the shoulders of the fleeing Jews broke into the first fortification. Then the Jews took refuge in the second, that is, in al-Sa "be, and in Na" im, Muslims seized many food supplies and weapons.

After that, the Muslims, led by al-Habbab ibn al-Munzir, besieged al-Sa "b during 3 days, and on the 3rd day Magomed appealed to Allah with a request for victory and prey, after which he led Muslims to attack. And again, after the fights, a fierce battle ensued, which ended even before the sunset with the defeat of the Jews and the acquisition of the strengthening of al-Sa "b, where Muslims discovered a lot of fat fat and other eating supplies, the reserves of which were the largest in this strengthening. Prior to this, Muslims suffered greatly from hunger and even began to cut donkeys, however, the Messenger of Allah, peace and blessings of Allah be upon him, forbade them to eat their meat, and the boilers in which it was boiled were knocked over to the ground.

The Jews moved to strengthening al-Zubair, the last fortification in the village of al-Natat, and took refuge there, and the Muslims besieged him. On the fourth day, one of the Jews indicated to them the location of the water sources used by the besieged, and they blocked them, after which the Jews were forced to go outside and accept the battle, and then they retreated to al-Shikk and took refuge in strengthening Ubay.

27.2 Taking al-Shikka

Muslims who persecuted the Jews surrounded this fortification, and then the besieged went into battle. One of them began to call one of the Muslims to a duel, but was killed, and the second was killed by Abu Dujan Simah ibn Harash al-Ansari, who then rushed to the assault on the fortification, captivating the rest, and the battle continued for an hour. As a result, the Jews were knocked out and fled to strengthen al-Nazzar, the last in this village, and the Muslims got a lot of food, household utensils and sheep.

After that, the fortification of al-Nazzar, standing on top of an impregnable mountain, was also surrounded. His defenders were almost sure that Muslims would not be able to take it, and therefore remained there with their wives and children. They showed fierce resistance, showering Muslims with a hail of stones and shooting them from bows, however, when they rolled the catapult there, the Jews were scared and ran to al-Qatiba, while the Muslims again got rich trophies, including copper vessels that were used for cooking.

27.3 Taking al-Qatiba

After that, Muslims besieged the first of the fortifications of the village of al-Qatiba, that is, the strengthening of al-Kamus, and this siege lasted 14 or 20 days.

Then the Muslims captured al-Kamus by force, and the Jews fled to the last 2 of their remaining fortifications: al-Watih and al-Sulalam. When they were overlaid on all sides, the Jews decided to give up if they were allowed to leave Khaibar with their wives and children.

They were promised this and allowed to take with them everything that they could take, except for gold, silver, horses and weapons, but those who withheld any of this were deprived of the right to defense. After that, they surrendered their fortifications to Muslims, who got 100 chain mail, 400 swords, 1000 copies, 500 onions and Torah scrolls, which they gave to those who wanted to receive them.

The agreement was violated by Kinan ibn Abu al-Khukaik (see) and his brother, who withheld a lot of gold and silver, for which they were executed. As for the wife of Kinana Safiyi bint Huyai ibn Akhtab (see), she was captured.

Jews lost 93 people killed, and Muslims - 23.

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Bishr ibn Guillas al-Marisi (d. 833) is a famous mutasilite theologian, khanifit and murjit in Baghdad. His father is a dye on the market of Nasra b. Malika was a Jew, then converted to Islam and became Maul Zayda b. Al-Khattaba.

In Fikha, Bishr al-Marisi was a follower of the Hanafi school, a student of Abu Yusuf (d. 182/798). He studied hadiths at Hammad b. Salam, Sufyan b. Uyins and other muhaddis. In matters of theology, Bishr al-Marisi took a special position, for which he was attacked by both the Sunnis (as a supporter of the creation of the Koran) and the Kadarite mutasilites (as a supporter of the doctrine that Allah is the creator of the human craft). Bishr al-Marisi discussed with the founder of the Shafiite sense in the fikha of Abu "Abdallah al-Shafi (d. 204/820), who twice stayed with him in Baghdad during his journey. Upon learning that in some matters Bishr shared the opinion of the Sunnis, and in others the opinion of the Cadarites, al-Shafi said to him: "You are half a believer, half an unbeliever." For his views, Bishr al-Marisi was persecuted,in particular to the board of Harun al-Rashid. The traditionalists (ahl al-Hadis) conducted an active debate against him, characterizing his teaching as archoretical.

On the issue of creation, Koran Bishr al-Marisi was a follower of the Murdzhiite theologian Jahma b. Safwan (killed in 128/745), as a result of which he was considered jahmite and mu (tasilite. The proof of creation of Koran Bishr al-Marisi was devoted to a polemic treatise against "people of unbelief and error." Bishr al-Marisi died in Baghdad in zu-l-hijjah 218 / December 833 at the age of 70.

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28) Wadi l-Kura (Wadi-I-Kura) - oasis, a Jewish agricultural colony north of Medina. After the capture of Khaibar (see) and Fadak (see), Magomed moved to Wadi-I-Kur and called on the Jews living there to Islam, but the Jews refused, not even wishing to surrender to Muslims, and went into battle with them. Before the battle began, Muslims were left alone with the Jews. First, al-Zubair ibn al-Avam killed 2 of his rivals, then Ali killed his own, and so 11 Jews found their death one after another. After a four-day siege and taking one of the fortifications, the Oasis residents agreed to recognize the power of Muhammad and pay him a certain share of the crop, and he left them on their land under the same conditions as the inhabitants of Khybar and Fadak. Hearing about this, it was as if the inhabitants of Tima agreed to pay tribute (see). According to other data,Muhammad made a trip to Wadi l-Kur from Medina to Jumad 1 7/6.IX-5.X 628 Jews were expelled from this area (under Omar?), But in the 10th century. they managed to return.

An interesting story was told by Salman al-Farsi, who prompted Mohammed to dig a moat around Medina when the troops of Abu Safyan approached him (see Battle of the moat). He went to Arabia, and by the way, turned to merchants from the Kalb tribe in order to help him get in exchange for "cows and

sheep." Those, however, sold it into slavery to a Jew in Wadi l-Kur: "And I was with him. I saw a palm grove and hoped that this was the country that my mentor described to me. But I was not sure about that. When I was with him, his cousin from the Banu Kuraiz tribe from Medina came to him and bought me from him. He took me to Medina. As soon as I saw her, I learned from the features that my mentor spoke about. I began to live in it. The Messenger of Allah appeared with the mission and lived in Mecca for so long, but I heard nothing about him,since he was busy with slave labor. Then he moved to Medina. I swear by Allah, I was on top of the palm tree of my master and did some work for him. My lord was sitting under me. A cousin approached him, stood above him and said: "Oh, such and such! May Allah smite Banu Kyle! By golly, they are now gathering near one man who came to them today from Mecca. They claim that he is the Prophet. " When I heard this, a shiver swept over me. I even thought that I would fall on my master. He went down from a palm tree and turned to my master's cousin: "What are you saying?" My lord got angry and hit me hard with his fist. Then he said: "What is your business before that? Get back to your work! " I said, "Nothing. I just wanted to make sure what he said. "The following describes his acquaintance with the Prophet, and "Then the Messenger of Allah told me:" Buy off, O Salman, from his master for ransom. " Magomed helped Salman pay off.

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29) Varak ibn-Naufal ibn Assad is a relative of Magomed and his mentor in monotheism. Varaka accepted Judaism. Varak should be recognized as the forerunner of Mohammed in the fight against idolatry among Arabs. By the time the prophet spoke, Varak was already very old and blind.

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30) Wahb Ibn Munabbih al-Yamani (Abu Abdullah al-Sanaann al-Jimari; p. 656, mind. between 732 and 738) - one of the creators of hadith; Jew; Muslim collector of Jewish traditions from Jimar (Yemen), um. 90 years from the birth, the pier Wahba's father, Munabbig, converted to Islam during the life of Magomed, although in the essay Al-Tibr al-Masluk (1306). Hijra) indicates that only his son Wahb converted to Islam.

It is reported about Wahba that he read more than 70 books and was a talented storyteller ("rabbi") of events from the life of Magomed and biblical figures. Magometans generally treated Wahba's narratives, although some (e.g. Ibn-Haldun) reproach him for "shameless lies." From the works of Wahba, mention should be made of his Kisas al-Anbiyya and Kitab al-Israeliyat. The first is a collection of stories about biblical faces, and the plots are borrowed from Jewish folklore and processed in a Muslim spirit. Like Ibn-Abbasu and Kaabu al-Ahbaru (see), Wahb served as a source for historians Tabari, Masudi, etc.

The lost "Kitab al Israiliyat", or "Book of Jewish Affairs", obviously, was a collection of Jewish stories, most of which are included by the compiler in the collection "Arab Nights", where there are really many tales with a Jewish flavor, some, for example. "Angel of Death", attributed to Wahba. An illustration of Wahb’s awareness in the Jewish religion is his opinion on Shekhin (in Arabic “Sakina”). According to Al-Baggawi in Maalim al-Tanzil, Bachb considered Shekhin the spirit of God.

Tabari, mentioning (I, 544) that Jews sometimes took the sacred Quivot of the Covenant with them on a campaign (cf. I book Himself., 4, 4, etc.), quotes Wahba, who claims from the words of some Jewish authorities that Shekhin is in Kivot in the form of a cat and that the Israelis, whenever meow was heard from Quivot, were confident in the upcoming victory over the enemies.

Wahba also quotes Ibn Hisham, the bi-writer of the Prophet Magomed, talking about the spread of Christianity in Najran (Yemen).

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31) The war of Arabs with Byzantium is a war under the Byzantine emperor of Heraklia (October 5, 610-11 February 641).

It is generally believed that Syria and Palestine were conquered by Arabs, but the 7th-century Armenian historian Sebeos reports that the war was started and waged with Byzantium, at least at the beginning, it was the Jews.

According to Cebeos, the Jews defeated during the Persian invasion, left Edessa (Syria) to Arabia to the Ishmaelites.

Magomed, according to Sebeos, said: "God vowedly promised the country to this Abraham and his descendants after him, for eternal times. He fulfilled all the promise, while he loved Israel. You are also children of Abraham. In your face, God will fulfill his vow to Abraham and his descendants; only love the God of Abraham - go and take the country that God has given to your father, Abraham. No one can resist you by war because God is with you. "

Sebeos writes:

"Then they all gathered together from Evil to Sura at Egypt, and 12 tribes left the desert of Faran, according to the number of their ancestors. They divided between their tribes 12 thousand sons of Israel - a thousand husbands for each tribe to bring them into the land of Jerusalem. They went there in camps, according to the number of tribes: Nabeut, Kedar, Abdul, Mosamb, (Mast), Masma, Idoma, Mase, Holdat, Teman, Ietur, Nafes and Kedma. Here is the birth of Ishmael.

Since the Greek camp was located in Arabia, they reached Rabod Moab, within the limits of Reubim, attacked them unexpectedly and betrayed them to the sword, fleeing Theodosius (Theodore), the brother of Emperor Heraclius. They themselves settled again in Arabia. All the other sons of Israel gathered and joined them; with them they made up a huge army. They sent ambassadors to the Greek king with the words: "God gave this land as hereditary possession to Abraham our father, and his descendants after him; behold, we are the children of Abraham. Enough of your land from you; leave our country alone, and we will not take over your possession; otherwise we will demand from you all your conquests with interest. "

As you can see, Sebeos calls this army Jewish, not Arab. According to Sebeos, the leaders of Jerusalem conquered by the Ishmaelites were a Jew.

The Arab historian al-Balazuri (820-892) in the Book of conquering countries (Kitab futuh al-buldan) reports that the commander of the Caliphate "Abu Ubeida ibn al-Jarrah concluded with the Samaritans (one of the Jewish sub-ethnos) the Urdun and the Palestinian, who served

The words of Sebeos are confirmed by the Syrian historiographer Mikhail Siriyets (1126-1199), who writes that some of the Jews who did not agree to accept Christianity "went from the lands of the Romans; they first came to Edessa, but, having experienced new violence in this place, fled to Persia."

As the Armenian writer Gevond noted in the 8th century, Jews incited Arabs to war against Byzantium, they told them: “God promised Abraham to give his offspring into the slavery of all the inhabitants of the earth; and here we are, the heirs and sons of the patriarch. But God was upset by us for the lawlessness of our actions, took away the scepter of the kingdom from us, and betrayed us into slavery. But you are also the children of Abraham and the sons of the patriarch. Rise with us and deliver us from citizenship to the Greek king, and we will reign together. " Hearing this, the Arabs, according to Gevond, rushed to Palestine with great enthusiasm.

The fact that the Jews helped the Arabs also says the hadith (betrayal) that Mohammed predicted the help of the Jews in the assault on Constantinople:

"Have you heard that part of it is on land, and the second part is on the seashore?" They replied: "Yes, O Prophet!" Then he said: "The day of judgment will not strike before 70 thousand of the sons of Ishaq go camping on it. And when they come to her, they will not fight weapons there. They will say: "La IlahIa IllallahI, wa - llohIu - akbar" and its part, which is on the seashore, will fall. Then they will say again: "La IlahIa IllahI, wa - llohIu - akbar" - and its second part will fall. Then they will say for the third time: "La IlahIa IllahI, wa - llohIu - akbar." And she will be completely liberated, and they will enter her they will capture prey. "

Jews helped Arabs conquer Iran and Spain, for example, during the invasion of Muslims in Persia, the head of the Sura school, Mar Isaac, brought them to help an army of 90 thousand people. As a reward for such zeal, the Caliph Omar declared the descendant of the exilarchs from the genus Davidov, Bostanai, the head of the Jews, and Exilarchat to the board of the house of Bostanai belongs to the most brilliant eras.

Another Armenian historian, Vardan the Great writes:

"About this time, 12 thousand Jews, gathered in Edessa, retreated from Heraclius, who came, besieged Urkh, took her and let the Jews go with impunity wherever they want, without listening to their brother, Theodore, who wanted to exterminate them. From there, they went through the desert to Tachkastan (Arabia) to the sons of Israel, as to their relatives, and invited them to help themselves. Of the latter, some agreed, others did not, because there were various schisms between them, as there were once different beliefs between the Egyptians.

Then came a husband from among the sons of Ishmael, named Mahomed - a merchant by craft. He was born in the city of Madiane at a distance of two days from Mecca, from a clan called Koresh, from Abdullah, who died, leaving him an orphan. He entered one merchant and soon became the first in his house. After the death of the merchant, he took possession of the house of his master, marrying his wife. And he went with his camels to Egypt when he met some hermit named Sergius, a follower of Apia and Kerinthia. Through the Old Testament, he gave Mahomed the concept of God, and introduced him (also) to the book about the Childhood of our Lord. Upon returning to his homeland, Mahomed began to preach what he heard; but the people drove him away and he went to the Farani desert.

When 12 thousand Jews came, he took the opportunity and began to preach to the sons of Israel the God of Abraham; promised them that if they worship him, they will inherit the land given by God to Abraham. And they heeded his voice, and began to flock, starting from Evila to Sura (Tira), which is against Egypt. 12 thousand Jews in the number of tribes of Israel, they divided between the twelve founders, one thousand each; thus they became the destiny of the twelve founders, whose names they began to be called: Nauchaf, Kidar, Navdeil, And they went in separate countries from the Farani desert to Roovof of Moab and crossed over the other side of the Jordan into the lot of Ruvin. Then the Greek troops were in Arabia; they defeated Theodore, the emperor's brother, barely escaped.The princes returned to Arabia and settled on their knees. All the remnants of the sons of Israel flocked to them and a huge army formed. They sent to tell the emperor to cleanse the land given by God to Abraham. The emperor rejected their offer and, having gathered seventy thousand troops, sent a faithful eunuch to Apavia to Ismail under the command: the army was exterminated and Mahomed camp was filled with rich booty. - This happened in the 65th year of our reckoning (616 AD). " - It happened in the 65th year of our reckoning (616 AD). " - It happened in the 65th year of our reckoning (616 AD). "

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The wars of Judea with the Arabs were fought by the Jewish kings Alexander Yanai and Herod the Great.

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32) Dahiya al-Kahina (Kagina Dagiya bint Tabita ibn Tifan) - Queen of the Berbers of the principality in North Africa during the Arab conquests. According to Muslim historians, the Jewish tribe of Kagina, who

dominated almost all the Berbers, was the most powerful during the Arab invasion of Magreb. This tribe owned the Atlas Mountains and was ruled by Kagina, who, when the Arabs found, resisted them and covered herself with unfading glory, breaking the Arab commander Hassan ibn-Numan and forcing the enemies to retreat. 5 years later (694) Hassan received significant reinforcements and again moved to the Berbers. Then Kagina ordered the destruction of all the Berber cities, so that the enemy would die in a devastated country or voluntarily refuse to conquer a devastated area. However, her calculations did not materialize. She fell in battle near the spring,named "Bir al-Kahinah".

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Gregory Bar-Gebray (1226-1286) is a famous historian.

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33) Jabal ibn-Jauval - Jewish-Arab poet of the VII century. from Medina, a contemporary of Mohammed. He mourned in verse the murder of Khujajj, the rabbi of the Banu al-Nadir clan (see). Ibn Hajar in the biographical dictionary "Kitab al-Asabah fi Tamijz al-Sachabah" states that Jabal ibn Javal was originally a Jew and subsequently converted to Islam. Jabal ibn-Javval in various places is cited by Arab writers. Abulfaraj cites his 2nd verse, apparently from a poem directed against the Taalabite poet Al-Shamman, with whom Jabal was in a quarrel. The reason for the latter was probably the case reported by Abulfaraj, namely that the sister of Jabal, Kalba, was Shamman's lover; when the latter left for a while, the girl married his brother.As a result, a poetic tournament arose between a rejected lover and Jabal. Ibn-Gisham cites 11 other verses of Jabal, sufficiently confirming that their author was a Jew. These verses are borrowed from the elements to the death of Huyai ibn-Aktab (according to Shprenger, Jubai ibn-Aktaba), the leader of the Banu-Nadir tribe, when this tribe was beaten and Banu-Kuraiz Magomet. These verses serve as a response to the famous poet Hassan ibn Tabith.

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34) The agreement of the Jews with Magomed.

The Prophet drafted a written document between the Muhajirs and the Ansar, where he determined the right of the Jews to their faith and their property. This document determined the rights and obligations of all parties.

"In the name of Allah, merciful and merciful! This written document from Muhammad - the Prophet between believers and Muslims from the Kuraishite tribe and the city of Yasriba, as well as those who followed them, joined them and fought with them. They are a single community (umma), different from other people. Muhajirs from Kuraishites retain their position, pay each other a ransom for the murdered, redeem their captive with good and a fee collected from believers. Banu Auf retains his position, pays a ransom for the murdered; each community redeems its captive with good and a fee collected from believers. Banu Sayd retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu al-Haris retains his position, pays a ransom for the murdered;and each community redeems its captive with good and a fee collected from believers. Banu Jushm retains his position, pays a ransom for the murdered; and each community of them redeems its captive with good and a fee collected from believers. Banu al-Najjar retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu Amr ibn Auf retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu al-Nabit retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu al-Aus retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. collected from believers. Banu Jushm retains his position, pays a ransom for the murdered; and each community of them redeems its captive with good and a fee collected from believers. Banu al-Najjar retains his position, pays

a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu Amr ibn Auf retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu al-Nabit retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu al-Aus retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. collected from believers. Banu Jushm retains his position, pays a ransom for the murdered; and each community of them redeems its captive with good and a fee collected from believers. Banu al-Najjar retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu Amr ibn Auf retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu al-Nabit retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu al-Aus retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. and each community of them redeems its captive with good and a fee collected from believers. Banu al-Najjar retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu Amr ibn Auf retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu al-Nabit retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu al-Aus retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. and each community of them redeems its captive with good and a fee collected from believers. Banu al-Najjar retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu Amr ibn Auf retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu al-Nabit retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu al-Aus retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. each community of them redeems its captive with good and a fee collected from believers. Banu Amr ibn Auf retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu al-Nabit retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu al-Aus retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. each community of them redeems its captive with good and a fee collected from believers. Banu Amr ibn Auf retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu al-Nabit retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. Banu al-Aus retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. each community of them redeems its captive with good and a fee collected from believers. Banu al-Aus retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers. each community of them redeems its captive with good and a fee collected from believers. Banu al-Aus retains his position, pays a ransom for the murdered; each community of them redeems its captive with good and a fee collected from believers.

Believers will do a favor to burdened among them with debts and children in paying ransom. "

"The believer does not enter into an alliance with the patronage of the believer without the believer himself. Pious believers are responsible for those who harass the gift, plotting injustice, or sin, or aggression, or debauchery among believers. They are all responsible for him, even if he is the son of one of them. The believer does not kill the believer for the sake of the unbeliever, does not help the unbeliever against the believer. The protection of Allah is one: even the lowest of them can patronize on behalf of Muslims. Believers clothe each other with trust among other people. Who followed us from the Jews, then help and equality; they will not be harassed and will not help others against Muslims. The world is one for

all believers: the believer will not put up without another believer in battle in the name of Allah, but only on equal terms for all of them. All warriorswho fought with us, inherit from each other. Believers keep each other from shedding their blood in the name of Allah. Pious believers are the most righteous and the most correct. The tongue does not protect the property of kuraishit, and does not protect itself, and does not interfere in his relationship with the believer. He who killed the believer for no obvious reason pays for his blood until the closest relative of the slain is satisfied. Believers all oppose the killer and the slain. A believer who has confirmed everything contained in this document, who believed in Allah and on Judgment Day, is not allowed to help the offender and give him shelter. Whoever helps him or gives him refuge, the curse of Allah and His hatred on Judgment Day - neither payment nor correction will be accepted from him. Believers keep each other from shedding their blood in the name of Allah. Pious believers are the most righteous and the most correct. The tongue does not protect the property of kuraishit, and does not protect itself, and does not interfere in its relationship with the believer. Whoever kills a believer for no obvious reason pays for his blood until the closest relative of the murdered is satisfied. Believers all oppose the killer and the slain. A believer who has confirmed everything contained in this document, who believed in Allah and on Judgment Day, is not allowed to help the offender and give him shelter. Whoever helps him or gives him refuge, the curse of Allah and His hatred on Judgment Day - neither payment nor correction will be accepted from him. Believers keep each other from shedding their blood in the name of Allah. Pious believers are the most righteous and the most correct. The tongue does not protect the property of kuraishit, and does not protect itself, and does not interfere in his relationship with the believer. He who killed the believer for no obvious reason pays for his blood until the closest relative of the slain is satisfied. Believers all oppose the killer and the slain. A believer who has confirmed everything contained in this document, who believed in Allah and on Judgment Day, is not allowed to help the offender and give him shelter. Whoever helps him or gives him refuge, the curse of Allah and His hatred on Judgment Day - neither payment nor correction will be accepted from him. The tongue does not protect the property of kuraishit, and does not protect itself, and does not interfere in his relationship with the believer. He who killed the believer for no obvious reason pays for his blood until the closest relative of the slain is satisfied. Believers all oppose the killer and the slain. A believer who has confirmed everything contained in this document, who believed in Allah and on Judgment Day, is not allowed to help the offender and give him shelter. Whoever helps him or gives him refuge, the curse of Allah and His hatred on Judgment Day - neither payment nor correction will be accepted from him. The tongue does not protect the property of kuraishit, and does not protect itself, and does not interfere in his relationship with the believer. He who killed the believer for no obvious reason pays for his blood until the closest relative of the slain is satisfied. Believers all oppose the killer and the slain. A believer who has confirmed everything contained in this document, who believed in Allah and on Judgment Day, is not allowed to help the offender and give him shelter. Whoever helps him or gives him refuge, the curse of Allah and His hatred on Judgment Day - neither payment nor correction will be accepted from him. A believer who has confirmed everything contained in this document, who believed in Allah and on Judgment Day, is not allowed to help the offender and give him shelter. Whoever helps him or gives him refuge, the curse of Allah and His hatred on Judgment Day - neither payment nor correction will be accepted from him. A believer who has confirmed everything contained in this document, who believed in Allah and on Judgment Day, is not allowed to help the offender and give him shelter. Whoever helps him or gives him refuge, the curse of Allah and His hatred on Judgment Day - neither payment nor correction will be accepted from him.

If you parted in something, then Allah and Muhammad will decide it. The Jews bear the costs with the believers while the latter are at war. The Jews of Banu Auf are a community with believers. The Jews have their own religion, Muslims have their own religion, their clients, and they are independent. Having committed a misconduct and sin harms only himself and his family members. The Jews of Ban al-Najjar are the same as the Jews of Banu Auf. The Jews of Ban al-Haris are the same as the Jews of Banu Auf. The Jews of Banu Sayd are the same as the Jews of Banu Auf. To the Jews of Ban Jusham, the same as the Jews of Banu Auf. The Jews of Ban al-Aus are the same as the Jews of Banu Auf. The Jews of Ban Saalab are the same as the Jews of Banu Auf, with the exception of those who have committed an unjust act or sin, he destroys only himself and his family members.

Jaffna is one of the clans of the Saalaba tribe and enjoys the same rights. Banu al-Shutayba enjoys the same rights as the Jews of Banu Auf. Power protects against sin. Saalaba wards enjoy the same rights. People close to the Jews enjoy the same rights as they do. No one can leave them without the permission of Muhammad. No kind of clan is delayed due to the sin of one person. Whoever committed evil, he did it against himself and his family, except for those who were subjected to injustice. Allah prefers what leads to the best for everyone. The Jews bear their expenses, and the Muslims bear their own. Together they oppose those who oppose this document. They are obliged to help each other with advice and deed, to show good, not evil in relation to each other. Man is not responsible for the sin of his ally.Help provides the offended. The Jews bear the costs with the believers while the believers are at war. The center of Yasriba is a restricted area for those mentioned in this document. He who gives patronage protects his ward as well as himself. The patronage of the guardian cannot be extended to other people without the knowledge of the guardian himself. What happened before between the parties to this treaty - quarrels, insults that can harm the present - all this will be attributed to the judgment of Allah Almighty and the Messenger of Allah Muhammad. Allah is for the most pious and pious that is contained in this document. There will be no patronage either in the name of Kuraish or those who helped them. Participants in this document should help each other against those who attacked the city of Yasrib. If they are called to the world, then they can all accept it.If someone else calls on believers to the world, then believers make peace with him, except for those who oppose religion. Each group is responsible for its agreement with anyone. The Jews of the Aus tribe themselves and their wards enjoy the rights that are given in this document to its participants - they meet the best and best attitude on their part. The ability keeps from sin. Whoever commits evil, then he harms only himself. Allah is for the most faithful and kind that is contained in this document. This document does not protect the offender and the sinner. He who leaves Medina is safe, except for those who have committed evil and sin. Allah patronizes those who do good, show piety, also Muhammad - the Messenger of Allah. " Each group is responsible for its agreement with anyone. The Jews of the Aus tribe themselves and their wards enjoy the rights that are given in this document to its participants - they meet the best and best attitude on their part. The ability keeps from sin. Whoever commits evil, then he harms only himself. Allah is for the most faithful and kind that is contained in this document. This document does not protect the offender and the sinner. He who leaves Medina is safe, except for those who have committed evil and sin. Allah patronizes those who do good, show piety, also Muhammad - the Messenger of Allah. " Each group is responsible for its agreement with anyone. The Jews of the Aus tribe themselves and their wards enjoy the rights that are given in this document to its participants - they meet the best and best attitude on their part. The ability keeps from sin. Whoever commits evil, then he harms only himself. Allah is for the most faithful and kind that is contained in this document. This document does not protect the offender and the sinner. He who leaves Medina is safe, except for those who have committed evil and sin. Allah patronizes those who do good, show piety, also Muhammad - the Messenger of Allah. " The ability keeps from sin. Whoever commits evil, then he harms only himself. Allah is for the most faithful and kind that is contained in this document. This document does not protect the offender and the sinner. He who leaves Medina is safe, except for those who have committed evil and sin. Allah patronizes those who do good, show piety, also Muhammad - the Messenger of Allah. " The ability keeps from sin. Whoever commits evil, then he harms only himself. Allah is for the most faithful and kind that is contained in this document. This document does not protect the offender and the sinner. He who leaves Medina is safe, except for those who have committed evil and sin. Allah patronizes those who do good, show piety, also Muhammad - the Messenger of Allah. "

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35) Zayed ibn Amr ibn Nufail - a friend of a relative of Magomed Varak ibn Naufal, he retired from idols, refused to use carrion, blood, sacrifice to idols, refused to bury newborn girls alive. He said: "I worship the Lord Ibrahim." He spoke to his people about the sinfulness of idolatry.

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36) Zayed ibn al-Lusite is a rabbi from the Banu Kainuk clan (see), known for fighting Omar ibn al-Khattab (the closest associate and friend of Muhammad, subsequently the 2nd caliph) in the Banu market

Kainuk; and when the camel of the Prophet was lost, he said: And he does not know where his camel is! "

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37) al-Zubair ibn Baza al-Kuraisi (Abu Abd al-Rahman) - a Jew from the Banu-Kuraiz clan (see). When the last one began to be exterminated by the Prophet, a Muslim Sabit ibn Kais ibn al-Shammas approached al-Zubair, whom this Jew released in the battle of Buas: he took him prisoner, cut off his lock of hair, then released him. Sabit came to him, already being an old man, and said: "O Abu ar-Rahman! Do you recognize me? " The Jew replied: "How can I not recognize you?" Sabit said: "I want to thank you for what you have done for me." Sabit ibn Kais came to Mohammed and said: "O Messenger of Allah! Az-Zubair showed me mercy at one time. I want to thank him for that. Give it to me! " The Prophet replied: "He is yours." Sabit again came to al-Zubair and informed him that the Prophet gave it to Sabit and al-Zubair is free.Az-Zubair replied that he was already an old man, and if he had no relatives or children, then he did not make sense to live. Sabit came to the Prophet and said: "You are dear to me as a father and mother, O Messenger of Allah! Give me his wife and children! " The Prophet replied: "They are yours!" Sabit came to al-Zubair and said: "The Prophet gave me your family and your children. They are yours now. " Az-Zubair replied: "Parents in Hijaz - they have no property. Why leave them in this position? " Sabit came to the Prophet and asked to give the property of al-Zubair to him. The Prophet agreed. Sabit came and said: "The Prophet gave me your property, and now it belongs to you." Az-Zubair replied: "O Sabit! What happened to the one whose face is like the Chinese mirror in which the girls of the quarter look - with Kaab ibn Assad (see)? " Sabit replied: "Killed". Az-Zubair asked: "What happened to Mr. of the sedentary and nomads, Hawai ibn Akhtab (see)?" Sabit replied: "Killed." Az-Zubair asked: "What happened to our leader in the offensive and our defender in the retreat - Azzal ibn Samval?" Sabit replied: "Killed." Az-Zubair asked: "What happened to the two communities?" He had in mind Ban Kaab ibn Kuraiza and Banu Amr ibn Kuraiza. Sabit replied: "They are killed." Az-Zubair said: "I ask you, O Sabit, for my service to you, take me to my people! By golly, it makes no sense to live after them. I want to meet my loved ones as quickly as possible. " Sabit gave it, and he was killed. "And what happened to our leader in the offensive and our defender in the retreat - Azzal ibn Samval?" Sabit replied: "Killed." Az-Zubair asked: "What happened to the two communities?" He had in mind Ban Kaab ibn Kuraiza and Banu Amr ibn Kuraiza. Sabit replied: "They are killed." Az-Zubair said: "I ask you, O Sabit, for my service to you, take me to my people! By golly, it makes no sense to live after them. I want to meet my loved ones as quickly as possible. " Sabit gave it, and he was killed. "And what happened to our leader in the offensive and our defender in the retreat - Azzal ibn Samval?" Sabit replied: "Killed." Az-Zubair asked: "What happened to the two communities?" He had in mind Ban Kaab ibn Kuraiza and Banu Amr ibn Kuraiza. Sabit replied: "They are killed." Az-Zubair said: "I ask you, O Sabit, for my service to you, take me to my people! By golly, it makes no sense to live after them. I want to meet my loved ones as quickly as possible. " Sabit gave it, and he was killed. I ask you, O Sabit, for my service to you, take me to my people! By golly, it makes no sense to live after them. I want to meet my loved ones as quickly as possible. " Sabit gave it, and he was killed. I ask you, O Sabit, for my service to you, take me to my people! By golly, it makes no sense to live after them. I want to meet my loved ones as quickly as possible. " Sabit gave it, and he was killed.

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38) Ibn Baja (Avenpas; Abu Bakr Muhammad bin Yahya; Ibn al-Saig; approx. 1082-1138) - Arab-Dalusian scientist of Jewish origin. His latinized name is also known - Avempas or Avenpace. Born in 1082 in Zaragoza, for 20 years he was an adviser to Abu Bakr bin Ibrahim, the governor of first Grenada and then Zaragoza. Having moved to Fes (Morocco), Ibn Baj became an atheist who ignored the Qur'an and the dogma of Islam. His enemies, because of his knowledge of philosophy, astronomy, mathematics, medicine and the natural sciences, claimed that "he is an eyesore on the eye of religion, the misfortune of believers; he despises the word of God, prefers good evil; in his opinions there is a lot of extravagant and insane."

Abu Bakra Ibn-Baj was called the "first philosopher" of Andalusia. Ibn-Tufail (philosopher 12 c.) Said that at his time there was no person with a more insightful mind, a more robust look and a more correct

point of view.

Ibn Baj was also known as the author of a comment on the works of Aristotle and a talented musician. Of his own works, the book Lone's Guide (otherwise the Image of a Hermit) is of most interest. In it, he reflected the path of the Sufi, striving through intellectual improvement with the help of scientific knowledge to achieve the highest levels of "enlightenment of the soul." The key to the system of philosophical and socio-political views of Ibn Baj is his teaching on the human soul.

In the same book, Ibn Baj gives a sketch of an ideal state, the creation of which is possible subject to the moral and intellectual self-improvement of people. The utopianism of the Ibn-Baj socio-political project is obvious, but it was an attempt to consider a medieval society and offer it an alternative.

His works in Arabic due to the negative attitude of the clergy were mostly destroyed, but their translations into the Latin language and Hebrew are known. In 1138, Ibn Baj was poisoned by his fellow doctors, according to other sources, Ibn Baj was thrown into prison on charges of heresy and executed in Fes (Morocco).

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39) Ibn Kammuna Sa "d ibn Mansour (appeared to be born in 1215 - probably died in 1285) - a Jewish philosopher, lived in Baghdad. Apparently, he was a doctor and held some position in the administrative apparatus of the Mongols after they conquered Baghdad. The main essay by Ibn Kammun, written in Arabic, the treatise “Tankih al-abhas li-l-milal al-salas” (“Consideration of the views of the three faiths”, 1280), is a consistent review of the three monotheistic religions with arguments for and against each of them. The section on Judaism is mainly based on the "Kuzari" Yehuda ha-Levi; arguments against Judaism are taken from the composition of the Jewish apostate Samav "al al-Magribi (12th century), and their refutation is from the works of Yehuda ha-Levi and Maimonid. The treatise is remarkable for the objectivist approach to the problem and freedom,with which religious issues are discussed in it. The possibility of such a free religious discussion in the book of Ibn Kammuna is explained by the fact that as a result of the Mongolian conquest, Islam for several decades lost the position of the dominant religion. However, the anger of the Muslim clergy, caused by the chapter on Islam, was so great that Ibn Kammunu, apparently with the help of the Mongolian administration, was secretly taken out of Baghdad to Hill, where he soon died. Ibn Kammuna is also the author of a treatise on the differences between Jews of Rabbanites and Karaites and comments on the works of Arab philosophers. Two Arabic and one Christian treatise are known, where there is a debate with the main composition of Ibn Kammuna; references to Ibn Kammun in Jewish medieval literature are not found. The possibility of such a free religious discussion in the book of Ibn Kammuna is explained by the fact that as a result of the Mongolian conquest, Islam for several decades lost the position of the dominant religion. However, the anger of the Muslim clergy, caused by the chapter on Islam, was so great that Ibn Kammunu, apparently with the help of the Mongolian administration, was secretly taken out of Baghdad to Hill, where he soon died. Ibn Kammuna is also the author of a treatise on the differences between Jews of Rabbanites and Karaites and comments on the works of Arab philosophers. Two Arabic and one Christian treatise are known, where there is a debate with the main composition of Ibn Kammuna; references to Ibn Kammun in Jewish medieval literature are not found. The possibility of such a free religious discussion in the book of Ibn Kammuna is explained by the fact that as a result of the Mongolian conquest, Islam for several decades lost the position of the dominant religion. However, the anger of the Muslim clergy, caused by the chapter on Islam, was so great that Ibn Kammunu, apparently with the help of the Mongolian administration, was secretly taken out of Baghdad to Hill, where he soon died. Ibn Kammuna is also the author of a treatise on the differences between Jews of Rabbanites and Karaites and comments on the works of Arab philosophers. Two Arabic and one Christian treatise are known, where there is a debate with the main composition of Ibn Kammuna; references to Ibn Kammun in Jewish medieval literature are not found. The possibility of such a free religious discussion in the book of Ibn Kammuna is explained by the fact that as a result of the Mongolian conquest, Islam for several decades lost the position of the dominant religion. However, the anger of the Muslim clergy, caused by the chapter on Islam, was so great that Ibn Kammunu, apparently with the help of the Mongolian administration, was secretly taken out of Baghdad to Hill, where he soon died. Ibn Kammuna is also the author of a treatise on the differences between Jews of Rabbanites and Karaites and comments on the works of Arab philosophers. Two Arabic and one Christian treatise are known, where there is a debate with the main composition of Ibn Kammuna; references to Ibn Kammun in Jewish medieval literature are not found. that as a result of the Mongolian conquest, Islam for several decades lost the position of the dominant religion. However, the anger of the Muslim clergy, caused by the chapter on Islam, was so great that Ibn Kammunu, apparently with the help of the Mongolian administration, was secretly taken out of Baghdad to Hill, where he soon died. Ibn

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In 1280, Ibn Kammuna criticized Islam in his book "Consideration of Three Religions." In his opinion, Sharia was incompatible with the principle of justice, and that this undercut the notion of Muhammad 'being the perfect man: "there is no evidence that Muhammad has achieved perfection and ability to improve others as he demanded."

He thus claimed that people convert to Islam from base motives:

"That's why so far we have never seen anyone who converted to Islam except out of fear, or out of thirst for power, or to avoid severe taxation, or humiliation, or being taken prisoner, or because of a passionate love of a Muslim woman, or because of a similar reason. And we did not see the respected, rich and pious non-Muslim, well versed in both his faith and that of Islam, going over to the Islamic faith without some of the aforementioned or similar motives. "

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40) Ibn ar-Ravandi (827? -855 or 864, according to other data, the mind. in 906 or 910) - a philosopher-fraudent, ardent opponent of Islam, "atheist" (mulchid).

In the book Izumrud, which was preserved only in individual extracts, Ibn al-Ravandi, speaking on behalf of some “brahmanes” (barahima), and sets out a number of arguments designed to refute the truth of the prophecy as such on the basis of the said principle. So, he says: “Both we and our opponents consider it firmly established that reason is the greatest grace sent down by God to his creatures, and that the Lord and the types of grace emanating from it are known with reason. Thanks to the mind, the command and prohibition of [God's], seduction and intimidation are possible. If the messenger of God brings confirmation that the mind considers good or bad, proper or reprehensible, then there is no need for us to take into account the arguments of the messenger of God and respond to his call, since we will do without himwhat is in the mind, and a messenger of this kind is a mistake. If he brings something contrary to what the mind considers good or bad, permissible or reprehensible, then there is no need for us to recognize his prophetic mission. "

Ibn ar-Ravandi, as you know, recognized the primacy of the material world and did not believe that the world needed any creator. In one of his treatises, he denied both the prophetic mission and the possibility of Judgment Day. In the presence of evil and calamity, he saw a means of denying divine wisdom and mercy. In his book, At-ta'dil Wat-Tajvir (Justice and Violence), he notes that one who dooms his slaves to illness and poverty, and then sends eternal torment, has no wisdom and knows no measure either to sins or

torment , in these statements Ibn al-Ravandi contains a famous protest of the dualists, which is also found in "Dinte which testifies to the proximity of the philosophical views of the Zindiks and dualists - the Manichaeans and Zoroastrians about how dangerous they considered Mu 'the casilites of the speech of Ibn al-Ravandi can be judged by the categorical statements of Abul Hosein Hayyat, the famous representative of this current, in his book Kitab al-Intesar (Book of Victory). Other representatives of the Mu'Tazilite current, such as Abu Ali Jabai, Zobeiri and Abu Hashem, also spoke in refutation of dualistic views. The common dualism among Muslims of Ibn al-Ravandi is largely close to the views of the ancient Greek philosopher Pirron. The common dualism among Muslims of Ibn al-Ravandi is largely close to the views of the ancient Greek philosopher Pirron. The common dualism among Muslims of Ibn al-Ravandi is largely close to the views of the ancient Greek philosopher Pirron.

But the prophet, further says Ibn al-Ravandi, although he testified to the greatness of reason, he himself taught the completely unreasonable. Such, for example, are prayers, bathing, ritual actions performed by pilgrims in Mecca: circumvention of Kaaba, an ordinary structure that sees nothing and does not hear, sevenfold jogging between stones under the names of al-Saf and al-Marva, from which people can neither be nor harm. "All these are things in which from the point of view of the mind there is no need. In fact, because the difference between al-Safa and al-Marwa is no more than between the [rocks] of Abu Kabis and Hara, and the circumvention of the [sacred] house (Kaaba) is no different from the circumvention of any other. "

Ibn ar-Ravandi refutes the arguments in favor of the truth of the prophecy, based on the reality of miracles. He interprets the latter as tricks, the secrets of which are not always easy to reveal. “If the news of them is transmitted by a small number of people,” he explains, “then the conspiracy of false witnesses is quite acceptable here.” However, Ibn al-Ravandi adds, it was Muhammad who rejected the tradition of killing and crucifying Jesus Christ, exposing him despite the fact that he was supported by an uncountable number of people, and if you follow his example, it is all the more legitimate to reject the traditions of miracles allegedly created by him.

The traditions of miracles have developed in Islam, regardless of the Koran, where only one miracle is recognized - the scripture itself. In the X century. a doctrine arose of the "impermissible stylistic virtues of the Koran" (Ijaz al-Quran), as if capable of serving as evidence of his inspiredness. Ibn ar-Ravandi does not ignore this attempt to justify the truth of the prophetic mission of Muhammad with something: “It is possible that one of the Arab tribes turned out to be more eloquent than everyone else, that in this tribe some were more eloquent than others, and that among these last was one - the most eloquent ... But even if we assume that this person has surpassed all Arabs with his eloquence, then how can this be any compelling argument in the eyes of non-Arabs. " And if we affirm that the messenger of God comprehended what is set forth in the scripture,through suggestion, the question arises: could others not through the suggestion comprehend the same thing? And anyway: why should some truth be revealed to people necessarily through the mediation of the prophets? After all, "people, thanks to their observations of the stars, established their ascent and approach, not at all in need of the prophets," and "who believes in the prophecy, he would have to admit that the Lord ordered the prophet to teach people [extraction] from lute sounds - otherwise, how would they know that if they put sheep's intestines in, attach them to a piece of wood then a melodic sound will come from them. " people, thanks to their observations of the stars, established their sunrise and approach, not at all in need of the prophets, "and" who believes in the prophecy, he would have to admit that the Lord ordered the prophet to teach people [extract] from lute sounds - otherwise how would they know that if they put sheep's guts, attach them to a piece of wood, and hit them then a melodic sound will come from them. " people, thanks to their observations of the stars, established their sunrise and approach, not at all in need of the prophets, "and" who believes in the prophecy, he would have to admit that the Lord ordered the prophet to teach people [extract] from lute sounds - otherwise how would they know that if they put sheep's guts, attach them to a piece of wood, and hit them then a melodic sound will come from them. " then a melodic sound will come from them. " then a melodic sound will come from them. "

Ar-Ravandi exclaimed: "How can one prove the truth of the prophetic mission of Muhammad on the basis of his own Koran? If Euclid began to argue that people could never have created anything like his book, would it really be proven on the basis of this that he is a prophet? "

His words about some episodes from the life of Muhammad related to his military activities are penetrated with the same sarcasm - words in which religious ideas about the influence on the earthly events of supernatural forces are ridiculed: "Angels sent by Allah on the day of the battle of Badr to maintain the prophet, as you say, although there were many of them and their strength combined with the power of Muslims, turned out to be so weak that they managed to kill no more than 7 - 10 husbands. " And further: "And where were the angels on the day of the battle of Uhud, when the prophet, chickened, lurking among the dead? Why didn't they help him in these circumstances? "

Like a mulchid, Ibn ar-Ravandi turned his criticism not only against the messenger mission of Muhammad, but also against the reality of the prophecy in general. One of the medieval sources reports that in the book "Izumrud", "relating to the prophets who committed themselves (peace be over them!) miracles, such as those who showed Abraham, Moses, Jesus and Muhammad (peace and blessings of Allaah be upon them!), He exposed these miracles and stated that they were tricks, that those who they were committed were magicians and sorcerers and that the Qur'an is not a wise word, but contains contradictions, mistakes and absurdities. " According to Ibn al-Ravandi, "with the help of magic, the prophets enslaved people."

Ibn ar-Ravandi stood at the origins of the concept of "three deceivers" (Moses, Jesus and Muhammad), for centuries associated with extreme atheism and widely spread among heretics and freethinkers in Europe.

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41) Ibn Saluba al-Fatuni said to the Prophet: "O Muhammad! You brought us the one we know. Allah did not send you a clear sign that we would follow you. " On this occasion, the following sura "We sent you signs, and only the wicked can reject them" (2:99).

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42) ibn Sunayna is a Jewish merchant killed by Muhayisa ibn Masoud. Ibn Sunayna had a relationship with him. ibn Sunayna entered into trade transactions with Muslims.

Huvayisa ibn Masoud then has not yet accepted Islam. He was older than Muhayyisa. When Muhayyisa killed the merchant, Huvayisa began to beat him, saying: "O enemy of Allah! Did you kill him ?! By golly, how much fat is in your stomach from his property. " Then Muhayisa replied: "I was ordered to kill him by the man who, if he ordered me to kill you, then I would chop off your head too." Huvayisa exclaimed: "Indeed, if Muhammad orders you to kill me, would you kill me?" He replied: "Yes, I swear by Allah, if he orders me to chop off your head, then I will chop off." He exclaimed: "By God, if this religion brought you to this, then this is an amazing religion." And Huwijisa converted to Islam.

From this dialogue it is clear that Muhayisa ibn Masoud not only killed, but also robbed his Jewish companion. The reason for this is Magomed's call: "Who will win from Jewish men, kill him." The killing of ibn Sunayn occurred during the extermination of the Jewish clan Banu Kuraiz (see).

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43) Ibn al-Hayyaban - predicted the arrival of Magomed.

Salih ibn Ibrahim spoke from the words of Muhmud ibn Labid from Banu Abd al-Ashkhal, who conveyed the words of Salam ibn Salam - Salam was a participant in the battle of Badr, who said: "We had a Jewish neighbor from Banu Abd al-Ashkhal. Once he left his house and stopped in front of Banu Abd al-Ashkhal. Salam said: "I was then the smallest in age among them. I was wearing a "burda" - an upper striped dress, and I lay in it in the courtyard of my family. " He mentioned the resurrection, the speech of the Prophet with his mission, the day of the terrible trial, the scales of justice, paradise and hell. He said this to unfaithful, worshiping idols who do not believe that resurrection is possible after death.

They said to him: "Woe to you, about such and such !! Do you consider it possible that people after death will be resurrected in another world, where there is paradise and hell, where they will be paid tribute for their work? " He replied: "Yes, I swear by what people swear! Anyone who gets into the fire of this hell will consider it better for himself to get into the most hot stove in the house than into this fire. He will agree to heat this furnace and put it there, smearing the stove with clay to avoid hellfire in the future! " He was asked: "Woe to you, about such and such! And what is the sign of this? " He replied: "A Prophet sent from this country." He pointed his hand at Mecca and Yemen. They asked: "When will it be, in your opinion?" Salma said: "He looked at me, and I was the youngest among them in age, and said:"When this boy will be aged, if he does not die. He will wait for the Prophet. " Salam continued his story: "I swear by Allah, not much time has passed since Allah sent Muhammad as His Messenger. And that Jew was still alive. We believed in the Prophet. And that man rejected the Prophet from anger and envy. Then Salam said: "We asked him:" Woe to you, about such and such! Didn't you tell us about him? " He replied: "Yes. But he is not the same. " Yes. But he is not the same. " Yes. But he is not the same. "
Asim ibn Omar ibn Katada told me from the words of an old man from Ban Kuraiz. He said: "This elder told me:" Do you know why you converted to Islam Saalaba ibn Sagya, Uside ibn Sagya and Assad ibn Ubaid? " I said no. Then the elder said: "A certain man from the Jews, from the inhabitants of Syria, he was called Ibn al-Hayyaban, came to us a few years before the advent of Islam. He settled among us. By golly, we have never seen a man praying more diligently than him. He settled with us. When the rains did not fall out for a long time, we told him: "Come out, Ibn al-Hayyaban, and pray for the sending of rain to us!" He said: "No, by golly! Until you give me alms! " We asked him: "How much?" He replied: "One saga (measure) of dates or two pits of barley." And we gave him what we asked. Then he came out to us,he retired after our houses and asked God to send us Rain. And, by golly, he did not have time to leave his place, as the clouds crawled, and rain poured us.

He did this more than once, not 2 times and not 3 times. Then death came to him with us. When he realized that he was dying, he said: O meeting of the Jews! Do you think he brought me out of the earth, where there is a lot of wine and bread, into the land of poverty and hunger? " We said, "You better know!" He said: "I came to this city to wait for the Prophet to come, whose time has come. He will move to this city. I wanted him to come to follow him. His deadline has come for you. Do not let others get ahead of you, O meeting of the Jews! He is sent to shed blood, to captivate the children and women of those who will resist him. You too will not avoid this on his part. "

When the Prophet began to besiege Ban Kuraise, these young men - they were young, young - said: "About Ban Kuraiz! By golly, he is the prophet whose arrival Ibn al-Hayyaban told you. " They answered: "This is not him." The youths said: "Yes, by golly, it is he, with an accurate description of qualities." They went down from their fortresses, converted to Islam and thereby saved their lives, property and relatives.

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44) Ismail is the son of Abraham, the prophet (Quran, 19, 55). Ismail made arrows and was an outstanding hunter. As a prophet, he had the gift to perform miracles, which is why he persuaded many Gentiles to worship the Lord God. After Ismail, 12 sons remained, of which Kedar was considered the direct ancestor of Mohammed. After living for 130 years, Ismail died and was buried in Mecca near Kaaba. His offspring, however, fell into paganism, and only Mohammed converted him to Islam.

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45) Zeynab (Zainab bint al-Haris) - the niece of Marhab (see), the daughter of al-Haras, the wife of Salam ibn Mishkama (see). She was among the captive Jews of Khaibar (see) and tried to poison Mohammed. This woman knew that the prophet loves lamb shoulder blade, and therefore she put a lot of poison in there, but Mohammed saw his associate Bishr ibn al-Bara ibn Maarur, who caught another part of his lower leg, immediately died in agony. As a result of the inquiry, it was found that Zeynab poisoned the lamb. When she was brought to him, she said that she thought: "If you are a real Prophet, then you will not be harmed if you are a deceiver, you will perish, and we will be free from you." Magomed at first forgave her and returned her family, but after Bishr ibn al-Bara, who ate this meat, died, Zeynab was executed after some time.Mohammed also fell ill and died, falling victim to the poison of a subject Zeynab.

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Zu Karnat (or Karbat) al-Khimyari - ashab. Judea who converted to Islam. He died in the caliphate of Mu'avia (Isaba, 1, 1,2453).

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46) Kaab ibn Assad al-Qurazi (Kayab ibn-Assad) - Rabbi, leader of the clan Banu Kuraiza.

Once the Prophet addressed the heads of the Jewish priests. Among them were Abdullah ibn Suri (see) and Kaab ibn Assad. Told them: "Oh Jews! Fear Allah, accept Islam! By golly, you know: what I came to you with is truth. " They replied: "We do not know this, O Muhammad."

Hayay ibn Akhtab (see), leader of the Jewish clan Banu Nadir (see) raised the fight against Magomed Kaaba ibn Assad (see): during the Battle of the moat (see) Xawai ibn Akhtab came to Kaab ibn Assad, who entered into an agreement and pledged on behalf of Ban Kuraiz Proroku that hostile actions would not be taken on their part, but Kaab closed the doors of his castle in front of him. After much bickering, Hawaii still came in and said: "Woe to you, O Kaab! I came to you with good news with a sea full of water. I brought kuraishites to you - with their leaders and rulers. I placed them in the place where streams converge in the Duma. I brought the Gatafan tribe to you, with leaders and rulers, placed them on the Nukma hill near Mount Uhud. They agreed with me and pledged not to leave until we destroy Muhammad and those with him. " Kaab answered him:"You came to me, by golly, with bad news and empty clouds that have already poured out their waters, which sparkle and rattle, but there is nothing in them. Woe to you, oh Hawai! Leave me, I won't go against him. I have not seen anything from Muhammad, except for honesty and fidelity to this word. " Xawai nevertheless secured the consent of Kaaba with the condition that Khawai gives his word and commitment: if the Kuraishites and the Gatafan tribe return without killing Muhammad, he will enter his fortress with Kaab and share his fate with him, as well as with the condition that the Kuraishites send Banu-Kuraizavts to help 70 people in 10 days. T.O. violated Kaab ibn Assad his obligation by renouncing the contract concluded with the Prophet. oh hawai! Leave me, I won't go against him. I have not seen anything from Muhammad, except for honesty and fidelity to this word. " Xawai nevertheless secured the consent of Kaaba with the condition that Khawai gives his word and commitment: if the Kuraishites and the Gatafan tribe return without killing Muhammad, he will enter his fortress with Kaab and share his fate with him, as well as with the condition that the Kuraishites send Banu-Kuraizavts to help 70 people in 10 days. T.O. violated Kaab ibn Assad his obligation by renouncing the contract concluded with the Prophet. oh hawai! Leave me, I won't go against him. I have not seen anything from Muhammad, except for honesty and fidelity to this word. " Xawai nevertheless secured the consent of Kaaba with the condition that Khawai gives his word and commitment: if the Kuraishites and the Gatafan tribe return without killing Muhammad, he will enter his fortress with Kaab and share his fate with him, as well as with the condition that the Kuraishites send Banu-Kuraizavts to help 70 people in 10 days. T.O. violated Kaab ibn Assad his obligation by renouncing the contract concluded with the Prophet. he will enter his fortress with Kaab and share his fate with him, as well as with the condition that the Kuraishites send Banu-Kuraizavts to help 70 people in 10 days. T.O. violated Kaab ibn Assad his

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When Mohammed found out about this, he sent to find out if Saad ibn Muaz, the head of the al-Aus tribe, and Saad ibn Ubadu ibn Dulaima, who then led the al-Khazraj tribe, and with them Abdallah ibn Ravahu and Havvat ibn Jubair. They came to Ban Kuraiz and found that the situation was worse than they were informed. They insulted the Prophet, saying: "And who is the Messenger of Allah? There is no agreement and mutual obligation between us and Muhammad. " Saad ibn Muaz began to scold them, they him, etc.

After that, the Jews of Banu Kuraiza (see) followed their leader in unilaterally terminating their agreement with Muslims. Banu Kuraise was asked for 10 days to prepare for military operations against Muslims.

Jews have become the most dangerous element in the anti-Islamic coalition. Some of Muhammad's associates said that they were more concerned that their women and children might be attacked by Banu Kuraiz Jews than meeting much larger Kuraishites and Gatafanyan forces. The Jews had easy access to Medina, and apparently they sent several of their people to scare Muslim women and children. One of them was killed by Safia Bint Abdulatalib, Aunt Prorok, when she saw a suspiciously moving person near a quarter of Muslim women.

However, a strong wind and cold fell upon the enemies of the prophet - Kuraishites and Gatafanyan. They felt that they could no longer continue the siege of Medina and left. Muslims attributed these events to the will of Allah and further strengthened in their faith.

The day after the departure of the Kuraishites, Muhammad, in order to take Ban Kuraiz by surprise, allowed to postpone the mandatory afternoon prayer and immediately set off. Muslims besieged Jews. All attempts by the Jews to reach a peace agreement with Magomed were rejected by him. The Jews were told that they have only one choice - to give themselves to the mercy of the prophet.

After 25 days of siege, the Jews surrendered "to the mercy of the prophet." He told them to choose "any man from the Aus tribe to be their judge. The choice fell on the leader of the Aus Sa tribe "ada ibn Mu" aza. Previously, aussies were allies of Jews. Therefore, one could expect a merciful decision from them. The Aussies equipped Sa "ad on the road and instructed him like this:" The Prophet chose you to be a judge so that you would be kind to them. You know that Abdullah ibn-Ubai was kind to his allies. " However, Sa "ad did not say anything in response, but when he was completely unable to listen to them, he said:" It's time for Sa "adu not to pay attention to anyone's words when it comes to the possibility of propitiating Allah." Sa "ad demanded that Ban Kuraiz solemnly swear that they would make his decision, whatever it was.When they did this, he delivered his verdict, saying: "I decide that all the men of the Banu Kuraiz tribe be executed, their property is divided, and women and children are enslaved." The Prophet approved the decision and said that it was the decision of Allah.

Jews were brought to Medina. In the market square, ditches were dug to execute Jews of men, where they were brought in groups and beheaded. Executed from 400 to 900 Jews.

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47) Ka'ab al-Ahbar (Ka'b ibn Mati' al-Khimyari, Abu Ishaq; Ka "b al-Ahbar; Abu Ishaq Ka'b bin Mati" bin Gaisu) is an outstanding representative of the Muslim tradition, remarkable for introducing into this branch of Arabic literature not only methods, but also many materials of Jewish agada. Hijra (652 or 655). His information is constantly provided by medieval historians. Ka'ab was a Yemeni Jew who converted to Islam under Abu Bakr (or under Umar).

Ka'ab converted to Islam. For his theological knowledge, Kab received the nickname "Al-Khibr", or "Al-Ahbar" (a remake of the Jewish "chaber"). By the subject of his public readings, Ka'ab chose the content of the Koran and the life of Mohammed, not only from the exegetic and biographical side, but mainly from the point of view of the homiletic and agadical, as Abdullah bin Salaam did. As the latter, and Ka'ab laid the foundation for the many legends that surround youth and the beginning of Mohammed's prophetic activity.

The most outstanding followers of Ka'aba were Ibn Abbas and Abu Hureira. To such a strong extent, they decorated the life of the founder of Islam with traditions that they lost the significance of any serious historical sources. Khalif Omar was especially curious about Ka'ab and often consulted with him on religious issues. This is all the more surprising since, in his political views, Kab was an adherent of Osman (once he was subjected to even corporal punishment for this).

As Muslim biographers say about him, he studied with associates of the Qur'an and Sunnah, and his associates learned from him traditions about previous times and peoples.

At the end of his life, Ka'ab moved to Emes. Of his sayings, he is interested in the following: "The world will last 6000 years" (cf. Sang., 97). A number of Ka'aba aphorisms contain the idea of Egypt's superiority over other countries.

Arab historian 9th century - beginning 10th century Tabari reports that one of Omar I's associates, a Jew who converted to Islam and accepted the name Ka "b al-Ahbar, showed the Caliph Even Stius (` the cornerstone of the world`) on Temple Mount. Omar ibn al-Khattab ordered the clearing of this place, and subsequently (to the board of Abd al-Malik, 685-705) the Kubbat al-Sahra mosque was built, also known as the Omar mosque.

Under Usman, a dispute arose between Ka "b al-Ahbar and Abu Dar. Abu Dar, turning to Ka'b al-Ahbar. said: "Hey son of Jewish parents, will you teach us our religion?" Then he hit the head of Ka'b al-Ahbar with a staff and broke his head.

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48) Ka'ab ibn al-Ashraf (Ka'b ibn al-Ashraf at-Ta'i; mind. 624) is a Medinsky poet and warrior, the implacable enemy of Magomed, the leader of the ban nahban. Ka'aba's father came from the Nabhan family (Tai clan branches), and his mother from the Jewish clan Banu al-Nadir (see). Since Ka'aba's father died when Ka'ab was still very young, the latter returned with his mother to Ban al-Nadir and was brought up there in Judea.

After the victory of Magomed over the inhabitants of Mecca (under Bedre), Ka'ab is said to have exclaimed that being inside the earth is better than on its surface. He also compiled a series of poems describing the defeat of the inhabitants of Mecca and calling the Kureishites to revenge.

"Kaab ibn al-Ashraf was from the Tai tribe, then from the Banu Nabhan clan. His mother was from Banu al-Nadir. When Kaab ibn al-Ashraf recognized this message, he exclaimed: "Is this true? Did Muhammad kill these people, whom these two list? "- He meant Zayd and Abdallah ibn Ravahu. -" These are noble people of the Arabs, leaders. By golly, if Muhammad destroyed these people, then it's better to die than to live on earth. " When the enemy of Allah was convinced of the authenticity of the message, he went to Mecca. He stayed at al-Muttalib ibn Abu Wadaa al-Sahmi, who was married to Atika, daughter of Abu al-Ais ibn Umayyah. She accepted him and honored him. "

Muslims accused him of illegal relations with many Muslim women; he was credited with an attempt on the life of the prophet. He was charged with "fucking love poems mentioning Muslim women."

Magomed, wanting to belittle the popularity and influence of Ka'ab in Mecca, hinted at him in the Qur'an (Sura, VII, 174-175) extremely dismissively and compared him to a dog. However, Ka'ab did not scare much of such attacks of Mohammed, and the latter once said to his friends: "Which of you would free me from Ashraf's son?" Then one of them, Magomed bin Maslama, expressed his readiness to kill Ka'ab, but warned that he would have to resort to treason in order to do so. This was followed by permission from the prophet.

Muhammad ibn Maslama gathered for the murder of Kaaba; Silkan ibn Salam ibn Waksh, aka Abu Naila from the clan of Banu Abd al-Ashhal, was the dairy brother of Kaaba ibn al-Ashraf; Abbad ibn Bishr ibn Wakash from the clan Banu Abd al-Ashhal; al-Hars ibn

With accomplices, Magomed bin Maslama made his way to the house of Ka'aba due to the fact that one of the accomplices - Silkan ibn-Salama - was to some extent the brother of Ka "aba, because they were fed by the same nurse, and therefore there was an element of trust between them.

Silkan told Kaab that people would come to him to ask for food. Kaab asked: "And give your women as a guarantee?" Ibn Salam replied: "How can we leave our women as collateral when you are the youngest and most fragrant resident of Yasriba (Medina)?" The killers of Kaabu were pulled out of bed and stabbed in front of a new wife.

However, his treacherous murder is spoken differently. For example, Ibn Ishaq conveys: "Saur ibn Zayed told me from the words of Ikrim, from the words of ibn Abbas, who said:" The Prophet with them (conspirators. - A.Z.) went to a cemetery called Bakia al-Garkad, then they were confused with the words: "Go in the name of Allah! Oh my God! Help them! " Then the Prophet returned to his home. It was a moonlit night. They came to the Kaaba fortress, and Abu Naila called him. Kaab went down to them, began to talk with them, and they talked to him. Then they said: "Do you want, oh ibn al-Ashraf, to go to the al-Ajuz gorge with us, and we will talk there the rest of this night?" Kaab replied: "If you want." They went and walked for a while. Then Abu Naila put his hand in the hair of Kaaba, sniffed his hand and said: "A more pleasant smell than this one,I never knew. " Then he walked for a while and repeated the same thing to calm him down. He walked for some more time and repeated the same thing, grabbing Kaaba by the hair, said: "Beat the enemy of Allah!" And they began to beat him. They began to swing swords and did not hit. Muhammad ibn Maslama said: "I remembered that I have a knife when I saw that our swords are useless here, I grabbed this knife. And the enemy of Allah shouted so loudly that lights lit in all the houses around us. I put a knife on his stomach between the navel and the pubis and pressed him with my weight. The knife reached his pubis. The enemy of Allah fell. Al-Hars ibn Aus ibn Muaz was wounded in the head or leg. He got some of our swords. We performed, heading first to Ban Umayia ibn Zayed, then to Ban Kuraiz, then to Bois, climbed into the area called Harrat al-Uride.Our friend al-Hars ibn Aus, who lost a lot of blood, lagged behind us. We stopped waiting for him for a while. Then he caught up with us in our wake. We carried it and brought it to the Prophet at the end of the night. The prophet stood and prayed. We welcomed him. He came out to us, and we informed him of the murder of the enemy of Allah. The prophet spit on the wound of our friend to cure him, and he returned home. We also returned to our families. In the morning they got up, and the Jews were afraid of our skirmish with the enemy of Allah. " to cure him, and he returned home. We also returned to our families. In the morning they got up, and the Jews were afraid of our skirmish with the enemy of Allah. " to cure him, and he returned home. We also returned to our families. In the morning they got up, and the Jews were afraid of our skirmish with the enemy of Allah. "

One of the killers of Al-Haris ibn-Aus was wounded during the operation. Therefore, the rest of the Muslims carried him and headed straight to the prophet. He went out to meet them, and they told him about the success of the operation.

The death of Ka'ab served as a topic for several poems by the Jewish poet Sammak, depicting Ka'ab as a man of incorruptible fidelity and not capable of treason. Magomed's expulsion of the Jewish clan Banu al-Nadir followed after the death of Ka'aba.

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49) Kaab ibn Yahuda - occupied a prominent position in the Jewish clan Banu Kuraiza (see). He was executed and robbed among the other men of the clan by order of Magomed.

Ibn Hisham said: "Abu Ubayd told me from the words of Abu Amr al-Madani, who said:" When the Prophet defeated Ban Kuraiz, he took about four hundred Jewish men from them. They were allies of Asians against the Khazrajites. The Prophet ordered that their heads be chopped off. Hazrajites began to chop off their heads, and this pleased them. The Prophet looked at the Khazrajites and saw their faces joyful. I looked at the aussies, but I didn't see this and thought that it was because of the union between the aussies and Banu Kuraiz. Only twelve people remained from the Banu Kuraiz clan. He gave them to aussies: he gave one of Ban Kuraiza to each two Aussia men and said: "Let him hit one, and he will finish one." Among those whom he gave to the Aussians was Kaab ibn Yahuda. He occupied a prominent position in Banu Kuraiza.The Prophet gave it to Muhayise ibn Masoud and Abu Bard ibn Niyar. Abu Bard is the one to whom the Prophet allowed to stab the kid on the day of the sacrifice. The Prophet said: "Let Muhayis strike him, and let Abu Bard finish him off."

Muhayyisa hit him so that he did not chop off his head completely, then Abu Bard finished him off. Huvayisa, who was then an unbeliever, said to his brother Muhayise: "Have you killed Kaaba ibn Yahud?" He answered: "Yes." Huvayisa said: "But, by golly, how much fat is in your stomach from his property! You are a sneaky man, oh Muhayyis! " Muhayisa told him: "I was ordered to kill him by someone who, if he orders me to kill you, then I will kill you!" He was surprised at his words and left him astounded. They said that he woke up at night and was surprised at the words of his brother Muhayyisa until the morning, saying: "By God, this is religion." Then he came to the Prophet and converted to Islam.

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50) Kardam ibn Kais is a Jew who knocked down the Ansars not to spend money on the Muhajirs, so as not to go broke.

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Karmat (Hamdan ibn al-Ashaz) is the founder of the anti-Abbasid movement of pockets (approx. 890), originally from the Jews of Najran.

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Kaula al-Jahudi (Kaulan al-Yahudi) is an Arab commander appointed by Tarik (the conqueror of Spain) to the post of commander. He took part in a decisive battle with the Visigoths at Jerez de la Frontera (711) and took part in Catalonia. The conquered cities of Cordoba and Seville were entrusted with the supervision of the Jews, and Seville, thanks to its significant Jewish population, became known as the "city of Jews" (villa de judios). After a long oppression under the rule of the Westgot kings, Jews began to enjoy complete religious freedom under the Moorish caliphs. They were given all civil rights, and the commonplace filing (dhimmah) was the only fiscal burden on them. In 718, Kaula rebelled at the head of the Berber tribe against the Spanish governor, the autocratic Algorra (Al-Hurr ibn-Abd al-Rahman), but he defeated and executed him.Jews also fought in the army of Kaulan. The uprising was crushed, and the Jews paid for participating in it.

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Kinana is the son of Brother Safiyi (see Huwai ibn Akhtab al-Nadari) and her free-seated. Left memories of her.

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51) Kurdum ibn 'Umar - mentioned in "Sira" among the enemies of Islam from among the Jews.

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52) When the “kibla” - where the Muslim turns his face during prayer - was changed from the side of Jerusalem towards Kaaba and was changed in the month of Rajab, at the beginning of the seventeenth month since the arrival of the Prophet in Medina, Jews Rifa ibn Kais, Firdam ibn Amr, Kaab ibn al-Ashraf came to Prorok ar-Rabia ibn ar-Rabia ibn Abu al-Khukaik, Kinana ibn ar-Rabia ibn Abu al-Khukaik and said: "O Muhammad! Why did you change your kiblah, which was before? You say you are following the community of Ibrahim and his religion? Return to your former keel, and we will follow you and believe! " They thereby wanted to seduce him from their religion. In the Qur'an, on this occasion, it is said: "Here will the stupid people say:" Why did they change the cible that they held on before? "Say: "The East and the West belong to Allah. He leads whom he wants to, to the straight path! And so we will make you a community of mediators so that you are witnesses regarding people and that the Messenger is a witness to you. And we made the heel that you held on to us only to find out who follows the Messenger among those who deny their faith. And this is difficult, with the exception of those whom Allah strengthened on the righteous path, because Allah does not want to damage your faith in the first kibl. Allah treats people with meekness and mercy "(2: 142-143). to us to find out who follows the Messenger among those who renounce their faith. And this is difficult, with the exception of those whom Allah strengthened on the righteous path, because Allah does not want to damage your faith in the first kibl. Allah treats people with meekness and mercy "(2: 142-143). to us to find out who follows the Messenger among those who renounce their faith. And this is difficult, with the exception of those whom Allah strengthened on the righteous path, because Allah does not want to damage your faith in the first kibl. Allah treats people with meekness and mercy "(2: 142-143).

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53) Kinana ibn ar-Rabia ibn Abu al-Khukaik is an adversary of Magomet, the son of the poet Al-Rabi ibn-Abul-Hukaika (see), who lived in Medina in the 7th century, before the appearance of Mohammed in this city. Kinana had 2 brothers - Al-Rabi and Sallam; all three were the clear enemies of Mohammed. According to legend, Kinana forced the latter to abandon the habit of turning to Mecca ("Kiblah") during prayer in order to look towards Jerusalem, as was originally common among Muslims. After the expulsion of Banu al-Nadir, among which belonged to Kinan, he and his whole family retired to Khaibar, where they had the strengthening of al-Kamus (this fortress, the most impregnable in Khaibar, belonged to him). Soon after that, the Jewish fortresses of Khaibar were taken by Magomet, and Kinana became a prisoner of war. The Prophet decided to put the latter to death for two reasons: Kinana, firstly,He was accused of appropriating funds to Ban al-Nadir, and secondly, Mohammed wanted to take possession of his wife Safiya (see), the daughter of Rabbi Junia, who had been killed in advance. Kinana died under torture.

"Kinan ibn ar-Rabia was brought to the Messenger of Allah - he had the treasures of Ban al-Nadir. The Prophet asked him about them. Kinana denied knowing where they are. One of the Jews was brought to the Prophet, who said to him: "I saw Kinana spinning around these ruins every morning." Then the Prophet turned to Kinan: "Do you agree that if we find them from you, then I will kill you?" He agreed. The Prophet ordered the treasure to be sought on these ruins. They began to dig and found part of the treasures. Then the Prophet demanded that he indicate the place of the rest of the treasures, but Kinana refused. The prophet handed it over to al-Zubair ibn al-Awalu, ordering to torture him until Kinana tells everything. Az-Zubair lit fire on his chest and brought him half to death. Then the Prophet gave it to Muhammad ibn Maslam, who chopped off his head,avenge his brother Mahmoud ibn Maslamu who died in this battle.

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54) Labid ibn al-A'sam al-Jahudi - according to legend, bewitched Muhammad, but he was miraculously saved thanks to the sending of al-mu'avvisatan.

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55) Hypocrites (Munafiki) - who converted to Islam because of fear of Muslims, or for selfish purposes (careers, defense, etc.), but not by conviction. Jews often converted to Islam both in conscience and under duress and for personal reasons, for example, on the occasion of a mixed marriage, etc. The hypocritical acceptance of Islam was also in the days of Magomed. Among those who openly declared the adoption of Islam, as a hypocrite, were the following Jewish priests from the Banu Kainuk clan (see): Saad ibn Hanif, Zayd ibn al-Lusite (see), Numan ibn Aufa ibn Amr, Osman ibn Aufa. Among the hypocrites are also mentioned Jews Rafia ibn Khuraimala (see) and Rifaa ibn Zayed ibn at-Tabut (see).

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56) Magomet (Muhammad, Muhammad, Mohammed, Muhhamad; p. April 20, 570, Mecca - mind. June 8, 632, Medina) - the founder of Islam, the prophet of the One God - Allah.

According to his father, he was a descendant of Kuraish, descended from Ismail, the son of Abraham. The mother of the prophet comes from Medina, at that time inhabited mainly by Jews. Some authors claim that she was a baptized Jew. They don't give a reference, but it is known that Salma Bint Kais, who was one of the aunts of the Prophet from her mother, prayed not only towards Mecca, but also towards Jerusalem, and stood in front of the Prophet for one Jew Rifaa ibn Samval al-Kuraisi (see). It is also known that Magomet's mother relatives were related to the Jewish clan Banu-Kuraiz Abdallah ibn Amir ibn Kuraiz and the Caliph Usman had the "last name" of Kuraise (see Banu-Kuraiz). Thus, there is no doubt that the mother of the Prophet Mohammed was Jewish.

According to the famous landlord Reinhart Dozy, Mecca was originally a Jewish settlement. The Kureish tribe that dominated it seems to be called the Jewish tribe of Kuraise.

Magomet's ancestor for Mu's father "ad was a commander, often fought, took campaigns on the bath of Israel and always returned home with a victory.

Magomet's secretary was a Jew for the first time.

The fact that Mohammed, in the first period of his activity, while he was in Mecca, accepted into his Surah a very significant part of Jewish terminology (the very terms: "surah", "Quran", "ayyat", etc. - Jewish), clearly speaks in favor of the fact that his mentor was a Jew and was able to read St. Scripture in the original. No wonder Bernard Lazar said that "the best part of the Qur'an is borrowed from the Bible and the Talmud."

The oldest Arabic theologians (including Taalabi) even produce the name "Allah" from the Hebrew word Elah. The Prophet originally denoted his revelations with the term "mathani", i.e. "repeated revelation", in which we undoubtedly find the echo of the Heb. the words "Mishna" (according to the Syrian-Hald's "Mathnita"). Further borrowings from Jewish theological terminology are among Muslims the words "Thauraja" (Topa), "Dschannu adu" (gan Eden - paradise), "Dschahannum" (gehinom - heenna), "achbar" (chaber - comrade), "darassauth to study (darasMohammed chose this term to denote pagan - erroneous - beliefs or false teachings; cf. also Ier. Sang., 28d and Beresh. rabba, HCIX), "furkan" (purkan - atonement, salvation in dogmatic sense), "ruach alkodos" (mach ha-Kodesch - Holy Spirit), "sobchan" (from the root of schabach, in the sense of them. attached - " like also borrowed from eur. ul. the words "Kaddus", serves exclusively as an epithete of God) and many others. like also borrowed from eur. ul. the words "Kaddus", serves exclusively as an epithete of God) and many others.

In fact, the idea of the One God, the Divine revelation - the Qur'an, the idea of 4 wives, taken directly from the Babylonian Talmud, prophecy, etc. - all this is Judaism, Magomed called his faith the religion of

Ibrahim. The Prophet even intended to make a horn, like the horn of the Jews, with the help of which they called for prayer, but then refused it.

It is noteworthy that at the time of the conclusion of the 2nd treaty with the Jews of Medina, Muhammad considered Muslims and Jews to be one community of believers (al-mu'minun), since he was convinced that he preached the same revelation that was given to Musa (Moses).

Arab historian IX c. Ibn Abd al-Hakam said that Abdallah, the son of the Muslim commander Amra-ibn-al-As, the conqueror of Egypt, read 2 Scriptures - Toru and Koran during the life of the Prophet.

Muhammad originally placed the Torah above the Qur'an, and only later he came to the conclusion that both books are equivalent or even the superiority of the Koran over the Torah, which, in his opinion, in its current form does not correspond to the book bestowed by Moses, but is the result of later falsification.

The deterioration of Muhammad's attitude towards Judaism is associated with the collapse of his hopes that the rich and influential Jews of the Medina recognize him as the messenger of God, whose coming is promised in Scripture. A number of borrowings from the Jewish ritual introduced by Muhammad were associated with these hopes: an appeal to Jerusalem during prayer (quiblah), a post on the tenth day of the first lunar month (ashur), a ban on the use of pork, introduced along with a Islamic-specific ban on the use of wine. The custom of circumcision, which has long been practiced by Arabs, does not bear in Islam the exclusively religious significance attached to it by Judaism.

Jews made a great contribution to theology of Islam: Abdallah Ibn Salam (see), Ka "b al-Ahbar (see), Wahb Ibn Munabbih (see) - one of the creators of Hadith, Abdallah Ibn Saba (see) - creator of Shiism, philosopher-polympanum Ibn ar-Ravandi (8n-1139) - one of the largest representatives of aristothelism and rationalism in Arabic philosophy. Ismailism was created by the Jew Abdullah ibn Maimun al-Kaddah, his descendant of Ubeidulla founded the Fatimid caliphate. The movement of pockets is founded by Hamdan ibn al-Ashaz (nicknamed "Karmat"). From the Jews, the leaders of Islam Ubay ibn Kab (see) and Muhammad ibn Kab al-Kuraisi (see) also come.

One of Muhammad's say is: "Do not deny the traditions coming from Banu Isra" il.

Once, they say, the Prophet invited Ibn Jabal to sit down, but he, seeing a man stabbed, asked: "Who is this?" Abu Muis replied: "He was a Jew and became a Muslim, and then returned to Judaism." Abu Muiz again suggested ibn Jabal to sit down, but he said: "I will not sit down until he is killed, such is the order of Allah and his messenger," and repeated this three times. Then they ordered the murder of this man.

It is told by Abdullah bin Umar: the Apostle of Allah (Magomed) said: "You (Muslims) will fight with the Jews, and when any of them hides behind a stone, the stone will say: O servant of Allah, here is the Jew behind me, kill him ! "

It was told by Abu Khuraira: the Messenger of Allah said: "The last hour will not come until Muslims fight the Jews and kill them, until the stones and trees behind which the Jews hid say: Muslim, the servant of Allah, a Jew is hiding here, come and kill him!"

In addition, we see numerous anti-Jewish parcels in the Qur'an. For example, the Qur'an (Sura 9:35) says: "And the Jews said: Uzayr is the son of Allah," but in the Jewish tradition, the prophet Ezra was never considered the son of God and the messiah. In Exodus (24: 7) it is written that on Mount Sinai the Israelites promised Moses: "We will do everything that the Lord said, and we will be obedient," but the Qur'an says: "We hear, but we will not obey" (Sura 2:93).

They say that once Jews Mahmoud ibn Saikhan, Numan ibn Ada, Bahriy ibn Amr, Uzayr ibn Abu Uzayr, Sallam ibn Mishkam came to the Prophet and said: "Is it true, O Muhammad, what you brought is true from Allah? We do not find it as harmonious as the Torah is harmonious. " The Prophet answered them:

"But, by golly, you know that he is from Allah. You will find about him written about you in the Torah. If all the people and genies had gathered to create something similar to him, they could not have. " Then they said - and there was everything: Finhas, Abdallah ibn Sura, Ibn Saluba, Kinana ibn ar-Rabia ibn Abu al-Khukaik, Ashya, Kaab ibn Assad, Shamuel ibn Zayed, Jabal ibn Amr ibn Sukayna: "O Muhammad! But after all, a person teaches you this, not a genie! " The Prophet answered them: "No, by golly! You know that he is from Allah, and I am the Messenger of Allah.This is written in the Torah. " They said: "O Muhammad! Allah does for His messenger, if He sent him, whatever he wants, and the Messenger will be able to do whatever he wants. Let us down the scripture from heaven so that we read and recognize it. Otherwise, we will bring you the same as you brought. "

Once a group of Jews came to the Messenger of Allah. They said: "O Muhammad! It was Allah who created people. And who created Allah? " Magomed became angry so that he even changed in his face, because "Allah is one. Allah is eternal. He did not give birth and was not born, and there is no equal to Him. "

A group of Jews came to the Prophet: Abu Iasir ibn Akhtab, Nafia ibn Abu Nafia, Azir ibn Abu Azir, Khalid and Zayd, Isar ibn Abu Isar, Ashaya, and they asked which of the prophets he believes. He replied: “We believe in Allah and in what has been sent down to Us from above; in what has been sent down to Ibrahim, Ishaq, Yakub and his knees; in what was given to Musa and Isa, which was given to the prophets from their Lord; we do not distinguish between all of them; and we are submissive to Him "(2: 136).

'Aisha said that somehow the Jews came to the Prophet and said:
- As-sama 'aleyka! (which means: so you die!)
He answered them:
- Wa 'alekum! (which means: and you the same!)

It is believed that Magomed attacked the Jews because they sought out contradictions with the Scriptures in his words. But there was another reason. His followers of the Meccans (Muhajirs) moved to Medina with the Prophet. Most of the Muhajirs found themselves without a livelihood, and was forced to enjoy the hospitality of the Yasrib co-religionists, which could not be endless. Therefore, the seizure of houses and other property from the rich Jews of the city undoubtedly helped the materially Muslim community.

At the end of his life, Magomed instructed Omar that all Jews be expelled from the Arabian P-Ova, and the caliph obediently fulfilled the will of the prophet.

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57) Malik ibn 'Auf is one of the opponents of Islam from among the Jews.

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58) Malik ibn al-Dayf (Malik ibn al-Sayf) - from the Jews of Khaibar (see) when Magomed addressed the Jews with a letter (see A letter to Khaibar), in which he pointed out what obligations they assume and what promises Allah gives them, exclaimed: "By God, we made no promises regarding Magomed. And we have no obligation to him. " The Qur'an says this: “Every time they made a commitment, some of them violated this obligation. Most of them do not believe "(2: 100). Malik ibn ad-Dayf Rafia ibn Harisa, Sallam ibn Mishkam, Rafia ibn Khuraimala once told the Prophet: "O Muhammad! Don't you claim that you are following the community of Ibrahim and his religion, believing in the Torah and testifying that she is true from Allah? " He answered: "Yes."

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59) Marhab ibn Al-Harit (Marhab Khaybari) - leader of the Jews of Khaibar (see), poet and warrior, died during the raid of Magomed on the Jewish city of Khaibar (see Battle of Khaibar), approx. at 628. Known

for his brave defense of one of the forts of Khaibar. In "Tarih al-Hamis" he is represented by an extremely bold warrior with fabulous power. His armament consisted of 2 shellfish, a double turban and a helmet; he had two swords and a spear about 3 islands (trilineal?). he had 2 brothers (Yasir and?), Also brave warriors who died in the war with Muslims.

According to Arab custom, he sent a poetic challenge to a duel at Magomed camp. This call was received by Ali, the nephew of the prophet, and killed Marhab. However, Ibn-Gisham, a biographer of Magomed, claims that Mahrab was killed on the eve of the fight by Magomed ibn-Maslatoy. The latter avenged his brother. Gisham has conveyed interesting details of this fight.

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60) Medina (Yatrib, Yasrib, Yasrib) is a city in Arabia. Of the clans living in Medina, 20 professed Judaism. Of greatest importance were 3 clans - Banu-Kainuka (see), Banu al-Nadir (see) and Banu-Kuraiza (see). Arranging the settlements, these Jewish clans built at the same time fortifications, where they took refuge and found protection during private, or rather permanent, intern-supply Arab tribes. The inscriptions revealed a number of names of the kings of these Jewish clans. Glazer arranged them in the following chronological order: Talmei, Ganaus (Al-Aus), Talmey, Lavdan, Talmei.

Around 300, two Arab tribes, Banu al-Khazrai and Al-Aus, moving from south to north along with a stream of other immigrants, stopped in the vicinity of Medina. Like the Jews, the aliens began to build many fortifications and, trying to ensure their safety, entered into an alliance with their Jewish neighbors. Arab historians see acts of violence perpetrated by one of the Jewish tribes that have flared up hostility. Part of the Banu al-Khazraj tribe (Hazraj) moved to Syria on the board of the Abu Jubaila Gassanid. Malik, the head of the Medinsky Khazraites, turned to him for help against Jewish oppressors. Rejoicing the occasion, he moved with his army to Medina; at that time, the Jews hid in their towers. Pretending to be invited to take part in a campaign against Yemen, Malik convinced them of his peaceful intentions and then invited them to a feast in his camp.Those who took advantage of this invitation were killed; the killers captured their wives and children. The fate of these unfortunate victims has become the subject of the elements of the Jew Sarah (see) and one poet, whose name remains unknown. The revenge of the Jews was expressed only in the fact that they made the image of a traitor, which was as if placed in a synagogue (the least suitable place), where they showered him with blows and curses.

Another mentioned Arab clan, which appeared in Medina with Banu-Khazrai, Banu-Aus settled in it among the Jews. For some time, Banu-Aus enjoyed the patronage of the Jews and entered into marriage with them. As the tribe grew, it gradually began to occupy a dominant position in Medina, and later even harass Jews. There is an indication that it was Banu-Aus who invited Mohammed to settle in Medina.

By the beginning of the 6th century Arabs begin to occupy a dominant position in Medina. This process began, according to legend, with the uprising of the Arab clan Khazraj, provoked by the demand of the Jewish king Faytun to exercise his right to the first night.

A few years before Hijra (see below), the Jews of the Medina took an active part in the battle between Banu Aus and Banu Hazraj. Banu Nadir and Banu Kuraiza fought on the side of Banu Aus, Banu Kainuk was on the side of Hazraj. Victory was left first. When the war ended, they bought out their prisoners: Banu Kainuk was bought prisoners from ausians; the birth of al-Nadir and Kuraiz bought their from the hands of the Khazrajites.

As hostility towards Muhammad in Mecca intensified, he began to seek patronage elsewhere. At the invitation of the inhabitants of Medina to become their religious leader, on September 22, 622 Muhammad arrived with his adherents in the city. This year is considered in Islam the beginning of the Muslim era (Hijra era). By the time he arrived in Medina, the majority of the city's population were Jews (8-9 thousand people).

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61) Muhayrik is a Jewish theologian. It originated from the clan Banu Saalaba ibn al-Fityown. He was a rich man, had a large grove of date palms. He knew about the prophet, his qualities, his teaching. But he continued to believe in his religion because of habit. So he stayed until the day of the battle of Mount Uhud.

On the day of the battle, Mount Uhud accounted for Saturday. Then he said: "O Jews! By golly, you know that you must help Magomed. " They said, "It's Saturday." He said: "You will not have any Saturday."

Then he took his weapon and came to the prophet and his associates to Mount Worshud. He bequeathed to his relatives before this: "If I am killed on this day, then my condition will go over to Magomed, and he is free to do with him as Allah tells him." When the battle began, he entered the battle and was killed. The Prophet then said: "Muhayrik is the best of the Jews." The Prophet took his land, and most of the land income of the prophet in Medina was from the lands of Muhayrik.

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62) Muhammad ibn Dahiyya is one of the enemies of Islam from among the Jews of the Medina.

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63) Muhammad ibn Ka'b al-Quraizi (Muhammad bin Kabal-Karazi; Muhammad b. Kab al-Karzyy) - tabi'i, a prominent scientist in the field of interpretation of the Koran, hadith, as well as, apparently, history. By origin, a Jew from the Banu-Kuraizu clan (see). Mind. at 736. One of his hadiths says: "In the time of the Prophet, 5 Ansars gathered the Qur'an. These were Maaz bin Jabal, Ubada bin al-Samit, Ubay bin Kab (see), Abu Ayub and Abu al-Darda. " Muhammad ibn Kab al-Kuraiz claimed that initially Iblis (the Devil) was composed of unbelief and error and did the work of the angels. Allah turned him to what he was created for, i.e. unbelief, so He said: "... and he was one of the infidels."

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64) Na'sal is a lame Jew with a long beard who lived in Medina. Aisha likened Usman to him.

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65) Well'man ibn Auf is one of the enemies of Islam from among the Jews of the Medina. Apparently he appears as Numan ibn Ada, who with Bakhri ibn Amr and Shas ibn Adiyem came to the Prophet and began to talk to him. The Prophet spoke to them, called them to Allah, warned against His punishment. Then they said; "How do you scare us, O Muhammad? We are the sons of Allah and His beloved! "

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66) Osud Rai is a shepherd Jew who had a herd of rams belonging to Jews during the siege of Khaibar (see The Battle of Khaibar) converted to Islam and passed under the auspices of Muslims. The Prophet said: "The sheep of the Jews are under your guarantee, and although we are at war, you must return them." And this was done by the Prophet in front of hundreds of hungry soldiers of his own army.

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67) Pinchas Ibn-Azur - from the Banu-Kainuk clan (see), a well-known opponent of Magomed, a man who is stingy and witty, who took every opportunity to speak against the Prophet.

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68) Magomet's letter to the Jews of Khaibar is a message from the Prophet to the Jews of Khaibar (see), calling for information on whether the Jews in the Torah find something on the basis of which they will believe in Muhammad? "If you find this in your Scripture, then you have no evil." "I urge you to Allah and His Prophet" - to be said in the Letter.

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69) The crescent is a symbol of Muslims borrowed by the Jews: Modern research of the Jewish kingdom of Him, "ar, located in Saudi Arabia, and destroyed in the era of the rise of Islam, shows that the crescent was originally a Jewish symbol. Especially often it was used by the Edomites who converted to Judaism. They were associated with John Girkan, and the last, in turn, with the cult of the Temple, which was supported by the Iroda dynasty, which rebuilt the Temple and controlled it.

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70) The campaign to Banu Kuraiz is a war of Muhamed with the Jewish clan Banu-Kuraiz (see) violating the non-aggression treaty that was between them and Muslims and supported the Kuraishites against Muslims in events called "Battle at the Rwa" or "the presence of allied tribes. " Initially, Kaab ibn Assad violated him, see, although for some time he refused to do this, but somehow, succumbed to persuasion. Clan Banu Kuraiza supported him in this, saying that they did not know about any contract at all. As a result, Muslims found themselves in a difficult situation.

It is worth noting that some researchers, such as Watt M., point out that the Kuraizites "probably remained neutral," but this contradicts Sire Ibn Hisham and other recognized sources that the landowners constantly refer to, especially since Watt himself speaks of the general reliability of such sources, although not without a "subjective interpretation", in particular when motivating people's actions. Al-Mubarkfuri states that "Warriors Banu Kuraiza stood on the southern approaches to Medina, and Muslims were north of the city, and as a result of this betrayal, their women and children were in great danger, since there was no one to protect them." Also important is the fact that Muhammad sent the heads of two tribes (the only two Ansar tribes) for reconnaissance to Ban Kuraiz, which indicates the seriousness of the situation.One of them, the head of the al-Aus tribe, who took the Kuraizites under protection, later decided to execute, naturally being aware of their internal state of affairs in that situation and even having time to re-assemble them.

In a trip to the Kurayzites, the banner was awarded to Ali ibn Abu Talibu. When Ali approached the castle of the Kurayzites, he heard curses against Muhammad. Muhammad, learning about this, told Ali that when he himself approached the Jews, they "will not say anything like that." This happened, although Muhammad called them "brothers of monkeys." The siege of Banu Kuraiza lasted twenty-five days.

According to legend, Kaab ibn Assad turned to the Jews, offering them three options: to follow Muhammad, so "it has already become clear that he is a prophet sent, that he is the one mentioned in your Scripture," preserving to everything else his property, his children and wives, to which the Jews refused to part with the teachings of the Torah; kill children and women, leave for Muhammad then perish without fear. The Jews naturally refused; And take by surprise Muhammad, attacking on Saturday. The Jews refused to break the Sabbath. Kaab accused his tribe of indecision.

People were sent to Muhammad from the Kurayzites with a request to send Abu Lubab to them to consult with him, since he was from the Allied tribe. Ban Kuraise was asked from him if they should give up, to which he answered in the affirmative, pointing his hand at his throat, hinting that they would be stabbed to death. After that, Abu Lubaba realized that he had committed betrayal and made a vow, leaning against one of the pillars of the mosque, that he would never come to Ban Kuraiz and would never appear again in this city. It was reported that ayah 8:27 was even sent down about Abu Lubaba, and his forgiveness, as Ibn

Hisham says, ayah 9: 102. Muhammad, having learned about this, said that if he had come to him, he would have forgiven him. Amr ibn Suad al-Quraizi came out of the castle, who refused to oppose Muhammad and violate the contract, and the guard released, even praying for him.

In the morning, Banu Kuraiza surrendered. Men were separated from women and children. Muhammad demanded that the Asians be treated well with the Jews. Muhammad appointed the judge over them with the consent of the Kuraizites and ausitis Saad ibn Muaz, who was wounded by an arrow. When he was taken to Muhammad, he was told that he would do the good with his wards. An analogy was drawn with the Banu Kainuk tribe, who were allies of the Khazrajites and who, at the urgent request of Abdallah ibn Ubayi, were pardoned (but evicted). Banu Kuraiza was protected by the Aussies, whose head was Saad. The Aussies agreed that the fate of the Jews would be decided by one of them, their head, Saad. Saad was given the floor that his decision would be made. The most reliable collection of hadiths - "Sahihe" Bukhari says that Banu Kuraiza agreed that their fate be decided by Saad,since it was their former ally, the leader of the allied tribe. That was their condition. Ibn Hisham says the Kurayzites obeyed the decision of Saad. Saad ruled on the killing of all men, the capture of children and women, and the division of property. One woman was also killed, who dropped the millstone on Hallad ibn Suvayd, killing him, for which she was executed. Men who had previously converted to Islam were not executed. Some young men, seeing Muhammad during the siege, said that he was the prophet whose parish Ibn al-Khayyaban spoke about, went down from the fortress, converted to Islam and thereby saved their property and their relatives. Muslims asked some men to give them and they accepted Islam later. Muhammad chose Ryan Bint Amr, one of the women of Banu Amr ibn Kuraiza, from his captives. She refused to accept Islam and remained in Judaism.She also refused to marry him, asking her to remain in her property, saying that "it is so easier for me and for you." But perhaps Muhammad freed her and she became his wife. She later converted to Islam. According to some reports, 400 people were killed, and according to others - from 600 to 700. Prisoners were divided between Muslims. Then they were sold to relatives from Nejda.

Muhammad himself made much softer decisions about similar cases with tribes, but endorsed the words of Saad.

After the case of Banu Kuraiz, Saad opened his wounds and he died. When he was carried, and he was fat during his life, his body was very light.

Many historians see the murder of the Banu-Kuraiz wars as excessive cruelty of Muhammad. But it is often missed that Muhammad gave them complete freedom in everything. They abandoned the imprisoned union at the most difficult moment, which almost cost Muslims life and threatened the existence of Islam itself. In addition, by mutual agreement, the decision on the fate of the Kuraizites was entrusted to the head of the friendly Aussie tribe, the Garden.

In the Sahih, Bukhari also has very important information about the execution: "It is reported that Ibn" Umar, may Allah be pleased with both of them, said: "(Plemena) the an-nadir and kuraiz fought (with the prophet, peace and blessings of Allah be upon him) who evicted (tribe) the annadir ban, and (people) (and they lived there), until (again) they spoke (against the prophet, peace and blessings of Allaah be upon him) with weapons in their hands. Then he (has commanded) to exterminate their men and divided their women, children and property between Muslims. (So) was with all but those who came to the prophet, peace and blessings of Allah be upon him, guaranteeing them safety, after which they converted to Islam. "

It should be noted that the participants in these events, as well as the transmitters, were obviously not concerned about the alleged cruelty of the sentence.

The Qur'an about Ban Kuraiz "He brought out from the fortresses those people of Scripture who helped them (allies), and instilled fear in their hearts. You killed one part of them, and you captured the other. He gave you the inheritance of their land, their houses, their property and the land on which you did not even set foot. Allah is capable of every thing. "

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71) Ar-Rabi' ibn Abi al-Khukaik is one of the enemies of the Jews.

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72) Rafia ibn Harija and Malik ibn Auf answered Magomed when he called on the Jews to Islam: "We, O Muhammad, follow the faith of our ancestors. And they were more knowledgeable and better than us. "

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73) Rafi' ibn Harmala (Rafia ibn Khuraimala) and Wahb ibn Zayed said to the prophet: "O Muhammad! Bring us the scripture that comes to you from heaven so we can read it. Make us flow like rivers! Then we will follow you and believe! " In the Qur'an, on this occasion, it is said: "Or do you want to demand from your Prophet just as you previously demanded from Musa? He who changes faith in unbelief deviates from the direct path "(2: 108).

When the Christians of Najran came to the prophet, Jewish priests came to them, and a dispute arose between Christians and Jews at Magomed. Rafia ibn Khuraimala said: "Nothing faith!" And he rejected Jesus and the gospel. Then one of the Christians of Najran told the Jews: "This is your faith worthless." And he began to reject the prophecy of Moses and called the Torah unfaithful. The Qur'an says the following: "The Jews said:" Christians have the wrong faith! " Then the Christians said: "The Jews have the wrong faith!" But they read the Scripture. So say those who do not know other words. Allah will judge between them on the day of the Resurrection regarding their differences "(2: 113).

Muslims Muaz ibn Jabal, Saad ibn Ubada, Ukba ibn Wahb told the Jews: "O Jews! Fear Allah! After all, you know that he is the messenger of Allah! You talked about him even before he arrived. Described to us his qualities. " Rafia ibn Khuraimala and Wahb ibn Yahuda replied: "We never told you this. God did not send any scripture after Musa (Moses). After him, no one was sent to bring good news and warnings. "

Rafia ibn Khuraimala then Proroku said: "O Muhammad! If you are a messenger from Allah, as you say, then tell Allah to tell us something so that we hear His words. " The following revelation came about this: "Those who do not know say:" If Allah spoke to us or a sign came to us! " Those who were before them said similar words: their hearts are similar. We have already clarified to people the signs that we have seen "(2: 118).

Rafia ibn Khuraimala is also known for the fact that when he died, the Prophet said: "Today, one of the most rabid hypocrites died."

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74) Rafi 'is one of the enemies of the number of Jews.

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Rashid al-Din Abu-l-Fada'il Fadlallah ibn Imad al-Daul Abu al-Khair ibn Muwaffak al-Daul Ali ibn Abu Shuj 'al-Hamadani al-Yahudi - vezir Ilkhanov Gazan-hana and Uldaytu (1304-1317), famous historian

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75) Rifa'a ibn Zayed ibn at-Tabut (as-Sabut; um. 626) is an adversary of Islam from among the Jews from the Banu-Kainuk clan. '

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76) Rifa ibn Kais is one of the enemies of the number of Jews.

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77) Rifa'a ibn Kuraza ibn Shmuel al-Kurazi is a Jew from the Banu-Kuraiza clan who converted to Islam, Uncle Safiyi bint Huyai, one of the wives of the Prophet.

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78) Reagan Bint Amr (Raikhan) is a Jew from the Jewish clan Benu-Kuraiz (see), who lived in Medina (see) from the clan Banu Amr ibn Kuraiza. After the pogrom of her clan by Magomet, the last beautiful Jewess Reagan took to his harem (other women and children of Banu-Kuraiz were also divided between the faithful). Reagan was at the Prophet until his death, was his property. He invited her to marry her and isolate her, like the other wives of the Prophet. She replied: "O Messenger of Allah! Leave me in your property - it's easier for me and for you! " He did so. When he took her, she refused to accept Islam for a long time, recognizing only Judaism.

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79) Rifaa ibn Zayed ibn at-Tabut is one of the prominent Jews. When the Prophet began to speak, he spoke with a horseshoe: "You listen to us, O Muhammad, so that we admonish you!" Then he began to defame and scold Islam.

Kardam ibn Kais, ally of Kaaba ibn al-Ashraf, Osama ibn Habib, Nafia ibn Abu Nafia, Bayhri ibn Amr, Huwai ibn Akhtab and this Rifaa ibn Zayed ibn at-Tabut came to the ansar with whom they talked, gave them advice, said: " We are afraid that you will become poor. Do not rush with expenses! After all, you do not know what will happen! " They are said in the Qur'an: "Who themselves are stingy and order people to be mean and hide what Allah has given them from His generosity!" - that is, the Torah, in which there is supposedly confirmation of what Muhammad brought.

Rifaa ibn Zayed ibn at-Tabut and Suwaid ibn al-Haris pretended to accept Islam, but hypocritical (see Hypocrites). Some Muslims were friends with them. They say that when the Prophet returned after the conquest of Ban al-Mustalak, a strong wind blew, the Muslims were scared. But the Prophet said to them: "Do not be afraid! The wind blew so hard, announcing the death of one of the most rabid atheists, "Rifaa ibn Zayed ibn at-Tabut died in Medina.

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80) Rifaa ibn Samval al-Kuraizi is a certain Jew from the Banu-Kuraiz clan (see). They say that Salma bint Kais, who was one of the aunts of the Prophet by her mother, prayed with him to face Jerusalem and Mecca, i.e. two kiblam, vowed to him the women, asked the Prophet to give Rifaa ibn Samval al-Kuraisi to her. It was an adult man, and he asked her for help, because he had known them before. She said: "O Prophet of Allah! Give me Rifaa! He said that he would pray and eat camel meat. " The prophet gave it to her. She saved his life.

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Salih el Hudi ("Jew"), the son of Tarif - about 744 years old made (after a long trip to the East), in the Maghreb, the Berber Koran, which contained only 80 suras (unlike the official Arabic with 114 suras). Salih promised that he would return as Mahdi and would fight with Jesus against the Antichrist. His father excelled in the fight against the Arabs, and he himself was one of the Harijit leaders of the Bergwata. The heretical movement of bergwat was close to Judaism; heresy was eradicated only in the 12th century. Almohadam. Salih titled himself Salih al-Muminin, "righteous among the faithful," as was predicted in the

Muslim Qur'an (66.5), and felt mahdi, who should return before the end of time. Muslim holidays have been changed, prayers and eating rules have been modified;however, in general, Muslim religious commandments were preserved and alterations were insignificant; apparently, they were adapted to local customs.

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81) Salam ibn Mishkam al-Kuraiz, Judea (Sallam ibn Mishkam; Sallam bin Mishkam) - one of their leaders of the Jews, from the Banu al-Nadir clan (see), Zeynab's husband (see), was a famous poet, was considered the best horseman of the clan. Muaz ibn Jabal and Bishr ibn al-Bara ibn Marur from Banu Salam said: "O Jews! Fear Allah, accept Islam! After all, you were the first to tell us about Muhammad when we were in paganism. They informed us that he would be sent, described to us his qualities. " Salam ibn Mishkam answered them: "He did not bring us what we do not know and what we were waiting for. He is not the one we told you about. " Mohammed answered him with a sura of 2:89 with curses on the infidels. Once, Sallam ibn Mishkam, Numan ibn Aufa Abu Uns, Mahmoud ibn Dahya, Shas ibn Kais, Malik ibn al-Dayf came to the Prophet and told him: "As we will follow you,when you left our kiblah and you do not claim that Uzir is the son of Allah? " (Magomet claimed that the Jews considered Ezra the son of God, see Magomed).

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82) al-Sammak is a poet of the times of Magomed. In his poems, he mourned the murder of Ka'ab bin al-Ashraf (see) and the expulsion of the Jewish clan Banu al-Nadir (see).

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Sa "d al-Dawla (?, Abhar, Iraq, - 1291, Baghdad) - a great vizier from 1289 to 1291 under Argun Khan (1284-91), ruler of Persia. He was considered an adversary of Islam. Executed.

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83) Samuel (Samav al) Ibn-Adiya (Samu'al ibn Dsharid ibn Adija) - poet and warrior; lived in Arabia in the first half of the VI century. His mother came from the royal tribe of Gassanids, his father, according to some, from Aaron or, according to others, from Kagin, the son of Garun and the founder of the Jewish clans Banu Kuraiz (see) and Banu al-Nadir (see).

Ibn-Adiya owned the castle of Al-Ablake near Tima (8 days of travel north of Medina), built by his grandfather Adia and named from his motley color Alablak. The castle was located on a high mountain and served as a place for a halt for travelers from Syria and Syria.

More famous than poetic talent, Ibn-Adiy became a connection with the poet warrior and Prince Imrulkais, which created the epithet “true” and caused a saying that is still common among the Arabs: “More true than Samuel”. This happened under the following conditions: Imrulkais was left by his squad in the fight against Banu-Assad, undertaken to avenge the death of his father, and, persecuted by Mansur ibn Massama, wandered from one tribe to another, seeking protection and support in his aspirations, to return his legacy. When he arrived at the Banu-Fazar tribe, the leader of the latter advised the prince to seek help from Jew Samuel ibn Adia in his castle of Alablake, adding that although he saw the Byzantine emperor and visited the kingdom of Bir, he did not find a place more adapted to save those in need of protection,as well as a more faithful defender, as the owner of the castle. Imrulkais, accompanied by a daughter of Hind (Hind) and a cousin and carrying five precious chain mailings, except for other weapons, went to look for the castle of Ibn-Adiya with a guide given to him by the leader of Banu-Fazar. The conductor was also a poet (Rabia ibn Daba; Dhaba). On the way, they composed a laudatory poem in honor of their future master. Ibn-Adiy accepted them hospitably, built a tent of leather for Gind, and took the men in his own room. Having stayed here, “as God wished,” Imrulkais decided to go to Emperor

Justinian for help and asked Ibn-Adiy to give him a letter of recommendation to Prince Gassanids Harit ibn Abu Shamir, who was supposed to take care of his safety on the way to the Byzantine Empire. accompanied by his daughter Hind (Hind) and cousin and carrying five precious chain mailings, except for other weapons, he went to look for the castle of Ibn Adia with the guide given to him by the leader of Banu-Fazar. The conductor was also a poet (Rabia ibn Daba; Dhaba). On the way, they composed a laudatory poem in honor of their future master. Ibn-Adiy accepted them hospitably, built a tent of leather for Gind, and took the men in his own room. Having stayed here, “as God wished,” Imrulkais decided to go to Emperor Justinian for help and asked Ibn-Adiy to give him a letter of recommendation to Prince Gassanids Harit ibn Abu Shamir, who was supposed to take care of his safety on the way to the Byzantine Empire. accompanied by his daughter Hind (Hind) and cousin and carrying five precious chain mailings, except for other weapons, he went to look for the castle of Ibn Adia with the guide given to him by the leader of Banu-Fazar. The conductor was also a poet (Rabia ibn Daba; Dhaba). On the way, they composed a laudatory poem in honor of their future master. Ibn-Adiy accepted them hospitably, built a tent of leather for Gind, and took the men in his own room. Having stayed here, “as God wished,” Imrulkais decided to go to Emperor Justinian for help and asked Ibn-Adiy to give him a letter of recommendation to Prince Gassanids Harit ibn Abu Shamir, who was supposed to take care of his safety on the way to the Byzantine Empire. given to him the leader of Banu-Fazar. The conductor was also a poet (Rabia ibn Daba; Dhaba). On the way, they composed a laudatory poem in honor of their future master. Ibn-Adiy accepted them hospitably, built a tent of leather for Gind, and took the men in his own room. Having stayed here, “as God wished,” Imrulkais decided to go to Emperor Justinian for help and asked Ibn-Adiy to give him a letter of recommendation to Prince Gassanids Harit ibn Abu Shamir, who was supposed to take care of his safety on the way to the Byzantine Empire. given to him the leader of Banu-Fazar. The conductor was also a poet (Rabia ibn Daba; Dhaba). On the way, they composed a laudatory poem in honor of their future master. Ibn-Adiy accepted them hospitably, built a tent of leather for Gind, and took the men in his own room. Having stayed here, “as God wished,” Imrulkais decided to go to Emperor Justinian for help and asked Ibn-Adiy to give him a letter of recommendation to Prince Gassanids Harit ibn Abu Shamir, who was supposed to take care of his safety on the way to the Byzantine Empire. Imrulkais decided to go to Emperor Justinian for help and asked Ibn-Adiy to give him a letter of recommendation to Prince Gassanids Harit ibn Abu Shamir, who was supposed to take care of his safety on the way to the Byzantine Empire. Imrulkais decided to go to Emperor Justinian for help and asked Ibn-Adiy to give him a letter of recommendation to Prince Gassanids Harit ibn Abu Shamir, who was supposed to take care of his safety on the way to the Byzantine Empire.

Leaving, the prince-poet left Ibn-Adiy his daughter, cousin and weapon, but did not appear behind them anymore. Arab tradition conveys that on the return trip from Constantinople, he was treacherously poisoned by order of Emperor Justinian himself. After he left the castle of Alablak, Prince Mansour - unknown, before or after the death of Imru - sent Harit to Ibn Adia with an order to issue weapons to Imrulkais. When Ibn-Adiy refused, Harit began to besiege the castle. The siege was not successful until Harit once grabbed the son of Ibn-Adiy, who was returning from hunting. Harit made Ibn-Adiy a condition to extradite the property of Imrulkais or to witness the death of his son. Ibn-Adiy replied that his son still has brothers, but that he will not get his honor back, since he will lose it. Harit ordered to kill his son in front of his father, but he could not take possession of the castle,and he had to retreat. On the return trip, he, wanting to, perhaps avenge, attacked the Jews of Khaibar and captured women and children. Ibn-Adiy subsequently returned the weapons to the legal heirs of Imrulkais. Arab writers have not many verses in which Ibn-Adiy speaks of this feat.

Ibn-Adiy's fame as a poet rests on one of the first poems of the Hamas collection. She is full of militancy and courage and discovers the author’s high perception of honor. Another poem by Ibn-Adiy was published in Arabic, Hebrew and English translated by Girschfeld.

Nothing else is known about the life of Ibn Adia. Apparently, he always stood up for the defenseless and fought for his honor, as can be seen from his poems. Before his death (approx. 560), he composed poems on this subject. “Will they say after death,” Ibn-Adiy asks, “the mourners: do not leave us, you, who have

repeatedly helped us in trouble! You never allowed your right to be taken away from you, and you never forced yourself to give the right! "

Alablak Castle was described by the poet Asha (Yakut, I, 96), who mixed it with the Temple of Solomon. This poet is told that, captured along with other Arabs, he was brought to a castle near Taima, then owned by the son of Ibn Adiya, Shuraih, who did not know who was among the prisoners. Then Asha began to sing a hymn praising the feat of Shuraih's father and turning to his son with a request to imitate his example and free him (Ashu). Shchuraih, touched by verses in honor of his father, asked the winner to cede a prisoner to him. Ashu, who was later given a fast camel so that he could run (about 580). Shuraih himself, his brother Yarid and the grandson of Ibn-Saba were poets.

83.1 Shuraih - the son of Ibn-Adiya, an Arab-Jewish poet who lived in Medina in the era of Mohammed.

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84) Sarah is an Arab-Jewish poetess of the 5th century, originally from Medina, the author of the first Jewish poem in Arabic, the plot of which is the beating of her native tribe Banu-Kuraiz, committed by one Arab leader at the end of the 5th century.

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85) Suvaylam al-Yahudi - an adversary of Magomed, during a trip to Tabuk (summer 631), discouraged people from participating in this campaign. The prophet became aware that a group of hypocrites gather in the house of Suvaylam al-Yahudi, whose house was in a place called Jasum. Magomed sent Talhu ibn Ubaidullah to them with a group of his associates and ordered the Suvaylam House to be burned with people. Talha executed the order. Ad-Dahhak ibn Khalifa broke through the back wall of the house, broke his leg. His friends also broke through and slipped away. About this, al-Dahhak folded the poem:

"I swear by the Shrine of Allah, in the fire of Muhammad
Al-Dahhak and Ibn Ubayrak almost burned down.
But I was saved by jumping from the roof of Suvaylam’s house,
Relying on a broken leg and elbow.
Peace be with you! I won’t do this anymore:
I'm afraid, for whoever gets into the fire burns out. "

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85) Time (Teyma) is a city in northwestern Arabia inhabited by Jews. From here a poet and warrior Samau "al Ibn Adia, see When the Jews of Time learned that Magomed defeated Khaibar (see), Fadak (see) and Wadi l-Kura (see), they made peace with Magomed on the terms of paying them a pillow (jizi) to Muslims.

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86) Ubay ibn Ka'b (Kill ibn Kaab) - one of the associates of the Prophet, ashab; a Jew who converted to Islam, one of 5 (for Muhammad ibn al-Kuraiz, see) or 4 (for Anas) ansars (= followers of Magomed from Medina), collectors of Koran. Because there were several collectors of the Koran, it turned out that the Syrian soldiers read the Koran on the kiraat (reading) of Ubaya ibn Kaaba, and the Iraqi soldiers on the kiraat of Abdullah ibn Masoud. The parties did not recognize each other's reading and required mutual evidence of innocence. Nevertheless, the split was overcome.

Shaabi says: "Once a dispute arose between Omar and Ubay ibn Kaab. Omar asked him to name the person who could resolve the dispute, and they both agreed that Zeid ibn Sabit could do this. They went to him, and Omar turned to Zeid with the words: "We have come to you to settle our dispute, since you deserve to do it." When they entered the house, Zeid asked Omar to sit on a hill. Omar replied: "This is the first injustice in your trial. I will sit next to my opponent. " And they sat in front of Zeid. Ubay expressed his arguments, and Omar rejected them. Zeid turned to Ubay and said to him: "We will deliver the lord of believers from taking an oath; I would not ask you for this service for anyone else." But Omar took an oath and decided that Zeid could not be a judge until he treated him,like any other Muslim. "

Ubay ibn Kaab quotes the words of the Prophet who said: "The one who pronounces this sura (Al-Bakar / Cow) will be reduced by the favor and mercy of Allah; Allah will reward him as much as a warrior who fought fearlessly for faith during the year."

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Usayr ibn Zarim (Useir ibn Zarim) - military leader Banu al-Nadir, after the death of Abu al Rafi ibn Abu al-Hukaik.

Usayr also approached the Gatafans and spread the rumor that he intended to attack the possession of Magomed.

The latter sent Abdullah bin Roheh with many of his companions, among which was Abdullah bin Unays, an ally of Banu Salima, a clan hostile to Jews. When they arrived at him, they spoke with him and considered him saying that if he came to Magomed, he would give him an appointment and negotiate. They molested him until he went with many Jews. Abdullah bin Unays installed it on his animal before he was in al-Carker, about six miles from Khybar, Usayr changed his mind about moving with them. Abdullah felt his intention, as he was preparing to pull his sword, so he rushed in it and hit him with his sword, turning off his leg. Usayr hit him with a shauhat stick of the forest, which he had in his hand and wounded his head.The emissaries of All Muhammed fell on thirty Jewish partners and killed them except for one man who ran away on his feet. Abdullah bin Unays is a killer who voluntarily offered and received permission to kill Sallam ibn Abu al-Hukake on his previous evening mission in Khybar. Magomed, as they said, said, said that "there will be no peace until they are punished, because they always conspire against the cause of Islam. There is no way to reach agreement with them through compromise or friendly agreement, as they do not keep their word. They will continue to pose a danger to Islam, and a protective strategy will not serve as a means of intimidation in this case. " who voluntarily offered and received permission to kill Sallam ibn Abu al-Hukake in his previous evening mission in Khaibar. Magomed, as they said, said, said that "there will be no peace until they are punished, because they always conspire against the cause of Islam. There is no way to reach agreement with them through compromise or friendly agreement, as they do not keep their word. They will continue to pose a danger to Islam, and a protective strategy will not serve as a means of intimidation in this case. " who voluntarily offered and received permission to kill Sallam ibn Abu al-Hukake in his previous evening mission in Khaibar. Magomed, as they said, said, said that "there will be no peace until they are punished, because they always conspire against the cause of Islam. There is no way to reach agreement with them through compromise or friendly agreement, as they do not keep their word. They will continue to pose a danger to Islam, and a protective strategy will not serve as a means of intimidation in this case. " There is no way to reach agreement with them through compromise or friendly agreement, as they do not keep their word. They will continue to pose a danger to Islam, and a protective strategy will not serve as a means of intimidation in this case. " There is no way to reach agreement with them through compromise or friendly agreement, as they do not keep their word. They will continue to pose a danger to Islam, and a protective strategy will not serve as a means of intimidation in this case. "

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87) Fadak (Fadok, modern Khait) is an oasis inhabited by Jews, located at a distance of 2 days to the east of Khaibar (see). When Magomed captured Khaibar (see The battle of Khaibar), then sent to Fadak Muhayyis ibn Mas "uda to call the Jews who inhabited him to Islam. They hesitated with the answer, but when they found out about the fall of Khaibar, they were seized with fear, and they turned to the prophet, asking them to leave them on their land under the same conditions as the Jews of Khaibar. This request was granted, and all the lands of this oasis were placed at the disposal of Magomed, who used the proceeds from them to support his family and support the poor hashimites. The lands of Fadak, as having surrendered before the opening of hostilities, were transferred to the head of the community, who transferred them for processing to their former owners, subject to payment of half of the crop.These proceeds went for charity. Under Omar, Jews were expelled from Fadak, as well as from Khaibar.

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Fatimides is a Muslim dynasty, Ismaili, founded by the Jew Ubeidullah, the stepson of the Jew Abdullah ibn Maimun. Edited in Egypt. Read more here.

Ibn Davardi writes about Ubeidulla:

"And as for many Shiite tariff scientists, 6 of the Egyptians and Syrians, they say: and they [Fatimids] committed deception in this [business], for this Ubaidallah was a Jew from the inhabitants of Salamia. And he was a blacksmith named Said, and when he appeared in the Maghreb, he called himself Ubaidallah and claimed that he was Alid, Fatimid, - and the pedigree proclaimed by him was not true - and then he called al-Mahdi.

And he was a vile heretic, an enemy of Islam, pretending to be Shiite, striving to eliminate the Muslim community. And the proof of this is the murder of the fakikhs, and the ulema, and imams, and those studying hadiths, and the righteous; he killed a large number of them. "

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88) Finhas, a Jewish scholar and priest from the Beit al-Midras Jewish Academy, caused the sending of ayat (3: 181). Maybe this is the same Pinchas Ibn-Azur (see) mentioned above.

Abu Bakr al-Siddick came to Beit al-Midras to the Jews. There gathered a lot of people at Finhas. With him was one of his priests named Ashya. Abu Bakr Finhasu said: "Woe to you, O Finhas! After all, by golly, you know that Muhammad is the messenger of Allah, came to you with truth from Him. You will find a mention of him in your Torah and the Gospel. " Finhas then Abu Bakru said: "By God, O Abu Bakr, we do not need Allah. It is he who needs us. We do not beg him how he begs us. We will do without him, and he needs us. If he could do without us, he would not have borrowed money from us, as your friend claims. He forbids you to lend money at interest, and he gives us. If he could do without us, he would not take money from us at interest. "

Abu Bakr became angry, hit Finhas hard in the face and said: "I swear to those in whose hands my soul is! If it were not for the agreement concluded between us, then I would have removed your head, O enemy of Allah! " Then Finhas went to the Prophet and said: "O Muhammad! Look what your buddy did to me! " The Prophet asked Abu Bakr: "What made you do this?" Abu Bakr replied: "O Messenger of Allah! The enemy of Allah said terrible words. He claims that Allah needs them, and they will do without Him. When he said that, I got angry and hit him in the face. " Finhas denied this, said: "I did not say that." Allah Almighty regarding the words of Finhas, confirming the words of Abu Bakr, sent the following revelation: "Allah heard the speeches of those who said:" After all, Allah is poor, and we are rich. "We will write in their account what they said, and their killing of the prophets without the right, and say: "Taste the punishment with fire!" (3: 181).

The following revelation came about Abu Bakr and his anger about this: "You will hear from those who have been given the Scriptures to you, and from those who were polytheists, a lot of resentment. Be patient and God-fearing. It is your firmness in faith. " Then the words of Finhas and the Jewish scholars who were with him are said: "And then Allah took from those who were given the Scripture a covenant:" You will explain it to people and will not hide it. " But they refused it and acquired very little for it. How bad that they acquire! Let them not consider those who rejoice at what they have done, and love to be praised for what they did not do, that they are safe from punishment. Do not consider them and you are safe. A painful punishment is coming for them! " (3: 187-188).

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89) Al-Hajjaj ibn 'Amr is one of the enemies of Islam from among the Jews.

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90) Khaibar is a fortified city in the northwest of the Arabian P-ov, in the Hijaz region, 150 km from Medina. In the time of Mohammed, Khaibar was called a whole area inhabited by different Jewish clans. According to Muslim historians, the Hijaz region was originally inhabited by the Amalekites, who were subsequently expelled by the Israelis.

In the 6-7th centuries. a significant part of the population of Khaibar and the highlands of Harrat-Haybar as a whole were tribes or clans professing Judaism. They were engaged in growing dates, grapes, fruits and crops, raising small and cattle, camels, horses, donkeys, as well as crafts - spinning, weaving, tailoring (the clothes they made from silk were in great demand in Khijaz), and traded with Syria and Iraq. Each tribe had a well-fortified castle with food and weapons supplies and a complex water supply system, which in some cases included underground passages to sources located outside the walls of the castle. Legends went about the industriousness, prosperity and hospitality of the Jews of Khybar on the Arabian Peninsula and beyond: for example,that on the towers of their castles they eternally lit signal lights indicating to lost travelers where they were waiting for shelter.

During the time of Magomet, the Jews had 7 fortresses in the province of Khaibar, no different from the fortified castles of Christian knights; of them, the largest was the Kamuz fortress, built with the leader of Ibn-Hukaike. These fortifications served to defend against Bedouin attacks. It is known about the invasion of King Gassan Al-Harit Al-Arav in Khaibar at 524.

100 years later, at 625, the Jewish clan Banu Nadir expelled by Muhammad from Medina, see (it owned part of the land in the vicinity). This clan actually led all the anti-Islamic forces of Northern Arabia (among its allies were both Jews and pagan Arabs). This warlike tribe prompted the co-religionists of the city of Khaibar to resist Mohammed; Jews courageously defended themselves (May 628).

When the Jews of the Medina, who wanted to remain faithful to their religion, retired to Khaibar, Yamin ibn-Umayr and Abu Sad ibn-Wab remained in Medina and converted to Islam. Later lost out of fear of supporters of the prophet Tagab ibn Sayya, Usayd ibn Sayya and Assad ibn-Ubaid. Many followed suit and, when Khaibar was finally taken, converted to Islam. Between them was a woman of Raikhan, see which Mohammed married.

In this war, Ali defeated the famous Jewish hero Marhab Khaybari, which led to a split in the ranks of the Jews. Then he moved to the fortress and pulled out the gate. The Islamic army broke into the fortress and erected its banner over it. These battles ended for 5 years of Hijra.

They were led by Kinan ibn-Rabi, the Banu-Nadir tribe, and Marhab from Yemen. Kamuz Fortress withstood a two-month siege. However, the Jews had to surrender with the right to remain in the area when paying indemnification. Khalif Omar violated the agreement concluded by the Jews of Xaybar with

Magomet, and expelled them from there in 640, providing them with a strip of land near Al-Qufa, on the banks of the Euphrates.

That was in the 7th year of Hijra. In the northeast of the Medina, at a distance of 5 days was Khaibar, inhabited by Jews who stood at the head of most military operations against Muslims. Soon after returning from Khudaybiya, the prophet decided to go to Khaibar. To separate the true fighters from those walking for profit, he said: "Come out with me only those who go exclusively for the sake of jihad." A rather significant army of 1,400 foot soldiers and 200 horsemen came out.

When Mohammed left Medina, he headed to the village of Isr, where a place for prayer (a mosque) was equipped for him. Then he went to al-Sahba, went down with his army to the valley called ar-Rajia, and thus ended up between Khybar and Gatafan in order to exclude the possibility of assisting the residents of Haibar from the Gatafan tribe, who supported them against the prophet. I was told that the Gatafan tribes, hearing about the arrival of the prophet in Khaibar, gathered and came to the aid of the Jews against the prophet. When one transition passed, they were seized with concern for their herds and families - they were afraid of attacks on them by Muslims from the rear. They returned back to their families and herds, freeing the so-called the prophet's way to Khaibar.

The prophet moved along the Khaibar oasis, grabbed one herd after another, one fortress after another. The first captured fortress was the Naim fortress, near which Mahmoud ibn Maslam was killed: the millstones who killed him were dropped.

Khaibar was considered one of the richest Jewish tribes with powerful fortresses and a significant army. The Khaibarians had quite a few minor fortresses scattered throughout the area. With their siege, the conquest of Haybar began. Many fortresses, heard about the amazing victories of Muslims, surrendered without a fight, while others - after little resistance.

The main battles unfolded at the Al-Kumus fortress, which was built on a steep rock, which was considered impregnable, there was also the main treasure store. Muhammad himself took a direct part in these battles, showing examples of fearlessness and heroism, inspiring warriors. Soon, Muslims began to starve, as the provisions ended. Taran managed to make a gap in the wall, the attack was led by Abu Bakr - but unsuccessfully. Despite personal courage, half-starved Muslims could not take the fortress.

The next attack was led by Umar ibn Khattab, who fought in the city until night, but to no avail - the forces were unequal. Then Ali led the army on an attack. Soon he hoisted the banner and decided not to return until he captured the fortress. The Jews gathered all their strength to cast aside Muslims. Then Ali had to fight a giant dressed in a double chain mail and an impenetrable helmet. He was armed with a huge trident and two sabers.

I - Marhab - shouted the Jews - is terrible in battle and armed from all sides "
"And I'm Ali, whom my mother called Hydar (growling lion)."

Ali won the fight. According to another version, Mahraba killed Muhammad ibn Maslama.

After Marhab, his brother Yasser went out, calling for a duel. Hisham ibn Urva claimed that az-eubair ibn al-Avam had come out to Yasir. His mother Safiya, daughter of Abd al-Mutta-liba, exclaimed: "He will kill my son, O Messenger of Allah!" The Prophet replied: "No, this is your son who will kill him, with the permission of Allah!" Az-Zubair went out to him, and they entered the battle. Az-Zubair killed Yasser.

After the murder of Marhab, a turning point in the battle came. In the battle, Ali broke his shield, and he tore off the powerful door from the hinges and used it as a shield. Subsequently, according to Abu Raf, this door was hardly raised by several people.

Abdallah ibn Abu Bakr told him: some people from the Aslam tribe told him that Banu Sahm from the Aslam tribe came to the Prophet and said: "O Messenger of Allah! We are tired, but we have nothing in our hands. " They didn't find anything from the Prophet that he could give them. The Prophet said: "Oh God! You know their condition that they have no strength, and I have nothing to give them. Help them take possession of their richest fortress, where there is a lot of food and fat. " People spoke out, and Allah helped them take possession of the fortress of al-Saab ibn Muaz - the richest fortress in Khaibar with food and fat.

Having captured many of the fortresses of Khaibar, seizing their property, the Prophet approached the last two fortresses of the Khaibar tribe: al-Watiha and al-Sulalim. The Prophet besieged them for more than ten days.

Ibn Hisham said that the battle cry of the Companions of the Prophet in the battle for Khaibar was: "O Invincible! Hit! Beat! "

Taking the fortress, Muslims found great treasures, many weapons and armor. Prisoners were also distributed among themselves.

When Muslims shared their rich booty, it was found that 1/5 of it belongs to the Prophet.

Having received security guarantees, Jews who had not yet left Khaibar turned to the prophet. They said: "O Messenger of Allah! Leave us on this land, which we will cultivate and where we will live, because we know it better than you, and for this you will give us half of the dates and grain. " This proposal was accepted on the condition that Magomed reserved the right to evict them from there at any moment, and they remained in Khaibar until Omar evicted them from there because "they again embarked on the path of treachery and evil."

Many dates were grown in Khaibar, as evidenced by the words of Aisha, the wife of the prophet: "After the conquest of Khaibar, we said:" Now we will eat the dates of the full! "

Currently, members of some Arab clans living in Israel (in particular, the Muhamara clan in the village of Yuta, located south of Hebron) consider themselves descendants of the Khaybar Jews.

See also Battle Khaibar.

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91) Al-Haris ibn 'Amr is one of the hypocrites of the Jews of Medina, whom Muhammad ordered to kick out of the mosque.

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92) Huwai ibn Akhtab al-Nadari (Huyaya ibn-Aktab; Hayay ibn Akhtab; Hawaii ibn Akhtab; Huyay ibn Akhtab al-Nadri) - leader of the Jewish clan Banu al-Nadir (see). Executed at Medina at 627.

Huwai was known as a brave warrior and enjoyed the glory of the most notorious enemy of the Prophet; Magomed biographer, ibn Gisham, calls Huwai "the enemy of Allah." According to the daughter of Huwai, Safia bint Huwai ibn Akhtab, he vowed to his brother Abu Yasir ibn Akhtab on the first day of Magomet's move to Medina to fight the Prophet until the end of his life.

In addition to military glory, he was followed by the glory of his studies, and once he entered into a dispute with Magomed.

Huwai ibn Akhtab and his brother Abu Yasser ibn Akhtab were "the most ardent envious of the Arabs among the Jews for Allah to elect his Arab Envoy." They tried in every possible way to dissuade people from accepting Islam. They are said: "Many of the people of Scripture would like to make you wrong again after you have already believed, and all this because of envy in their souls, after the truth has been revealed to them. Excuse them and turn your back on them until Allah tells you his will "(2: 109).

Jewish priests asked the prophet various tricky questions, put him in a difficult position, attributed all sorts of confusion to the prophet, so that with their help they would cover the truth with a lie. Revelations in the Qur'an came about them and their questions. Only a few questions about the forbidden and permitted actions were asked by Muslims. Among these people, Khuyaya ibn Akhtab and his two brothers are named: Abu Yasir ibn Akhtab and Dzhudai ibn Akhtab; Salam ibn Mishkam; Kinana ibn ar-Rabia ibn Abu al-Hukayk; Salam ibn Abu al-Khu ar-Rabia ibn ar-Rabia ibn Abu al-Khukaik; Amr ibn Jahash; Kaab ibn al-Ashraf, he is from the Tai tribe and from the Nabhan clan, his mother from Banu al-Nadir; al-Hajjaj ibn Amr, ally of Kaaba ibn al-Ashrafaso that he does not love his wives. "

At the beginning, when the clan Banu al-Nadir lived in Medina, Hayaiai's hatred was not expressed sharply, and when the leader of the Kuraishites, Abu Safyan, also the enemy of Magomed, turned to Hayaiai, the latter, not wanting to compromise himself, even refused him hospitality.

Haiay ibn Akhtab realized that the only chance to achieve the goal of destroying Islam and destroying Muhammad and his associates is to convince the Jews of Banu Kuryaz to join the coalition with Arab polytheists and their Jewish assistants.

However, Banu al-Nadir was lost to Muslims, and were forced into Khaibar. Hayai began to call them to a new uprising, for which he even entered into an alliance with the Arab tribes of Kuraish and Gatafan.

Hayayu managed to attract Kaab ibn Assad (see), the leader of the Banu-Kuraiz clan (see), who took the oath of allegiance to Magomed. The latter managed to take the strengthening of the Kurayzites - Kamus, he took 700-900 captured Jews to Medina (among them was Hayai, Kaab ibn Assad, etc.), where he was executed on the shopping square. Hayaya's captive remained Mohammed's adamant enemy: "I don't repent at all that I was waging war against you," he said a proud Jew to the prophet.

92.1 Safiya Bint Huyayi ibn Akhtab (Safiya bint Huyai al-Ahtab) - daughter Haya ibn Akhtab, see above, daughter of Barra bint Samusal (Barra bint Shamval), at 17 years old was captured by Magomed as a wife.

Her first husband was Sallam ibn Mishkam, see, the second husband was Kinana ibn ar-Rabia ibn Abu al-Khukaika, see

Safiya was captured with 2 nieces, like her father, and a few months later became the wife of Magomed, who previously ordered the murder of her husband. She was then 17, the Prophet - 59. Mind. in the 50th year of the hijra (d. 670). Safiya left 10 hadiths about Magomed.

Dihya ibn Khalifa al-Kalbi asked the Prophet to give him Safiya, but the Prophet, choosing her for himself, gave him two of her nieces.

The bill that delivered them passed along with them by the murdered Jews. Seeing them, the woman who was with Safiya drove loudly, began to beat herself in the face, pour the earth on her head. Seeing her, the prophet exclaimed: "Take this devil away from me!" He ordered to leave Safiya, and she was left behind him. The Prophet threw his cloak at her, and the Muslims realized that he had chosen it for himself. The Prophet, seeing what happened to that Jewess, as they told me, said to Bilal: "Did your compassion disappear, about Bilal, when you led two women past their murdered men ?!"

Safiya became the faithful wife of Muhammad, and her relatives received numerous privileges. She was called the "mother of the faithful." When the other wives of Mohammed, Aisha and Zainab, told her that she was lower than their status, she, taught by her husband, said: “How can you have an advantage over me when Aaron is my father (she came from the Banu al-Nadir tribe, the descendants of Aaron) , Moses is my uncle, and Muhammad is my husband? " Aisha admitted, "I have not met a single woman who would cook better than her." Safiya lived with Magomed for 3 years and 3 months.

Safiya released her slave, who complained to Omar that the wife of the Prophet loves Saturday and maintains a relationship with the Jews. Safiya bequeathed to give a third of her property after her death to her nephew, who was a Jew.

Supported the Caliph of Usman. Buried in al-Baki with the rest of the mothers of the faithful.

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Khurzad is a Jew who raised the anti-Islamic uprising in 712 in Khorezm.

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93) Hijaz is a province on the coast in northwestern Arabia. There is evidence of the presence of Jews here between the 1st and 4th centuries AD. In ancient literary sources of that time, Jews are shown primarily as merchants and wine merchants. The most significant Jewish community was the community of the Medina (see).

According to the traditions of the Arabs, Hijaz and Yatrib were originally inhabited by the Amalekites, who were then supplanted by the Jews. The last event is transmitted in various ways: according to some, it happened under Moses (cf. Kitab al-Agani, IV, 263), according to other sources - under Joshua, finally, the third attribute this to the times of David, who seemed to have fled here during the uprising of Absalom. From the 4th century the offensive movement of Arab tribes on the Jews of the Medina began. These tribes were divided into two clans: Banu Aus and Banu Hazraj. Having treacherously killed the elders of the Jews, they acquired the primary significance in Medina by the end of the 5th century. Arab traditions erect a settlement of Jews in Hijaz (in the narrow sense of this geographical term) by the time of Moses or by the time of King David. From the inscriptions of the Babylonian king Nabonid (555-539 BC) and so on. "Prayer of Nabonid"from the scrolls of the Dead Sea it appears that some of the Jews who were in exile in Babylon moved to Hijaz in the 6th century. BC. In the 1st century BC e. It is also confirmed by the fact that the Roman commander Eliy Gall found Jews in this city when he stayed in it during his trip to Yemen in the 25th BC. e. The Jewish detachment, which Herod sent to Gallu, was to serve in this campaign as a link between the Roman army and the Jewish communities of the Arabian P-ov. should have served in this campaign as a link between the Roman army and the Jewish communities of the Arabian P-ov. should have served in this campaign as a link between the Roman army and the Jewish communities of the Arabian P-ov.

Likhyan inscriptions indicate the possibility of existence in the Hijaz part at the end of the 4th century AD Jewish kingdom.

After the defeat of the 525 Ethiopian Christians of the ruler of the Khimyar kingdom, Jew Yusuf Zu Nuvas (see) and the death of the latter, many Jewish refugees from the southern part of the Arabian P-Ova settled in the vicinity of Ta "ifa.

Jewish tribes took place from the Zealots in Arabia: Ben Nadir, Beku Kuranza, Ben Bahadal. The first came from the Aaron clan. In addition to the northern Khyber tribes of the Jews, there were strong tribes in Yatribe: Ben Akra, Ben Tsaid, Ben Ader, Ben Alesneg. In Yatrib, as in Khyber, the Jews had many fortified castles. Jews lived partly in nomadic life, partly sedentary. The center of their Talmudic scholarship in Arabia was the Hiberian school of rabbis. The main leader of the Khyber tribes was called the Jewish king.

Khalif Omar ibn al-Khattab (634-644) expelled Jews from the northern and central parts of the Arabian P-ov, see Magomed. Some Arab tribes of the Arabian P-Ova, especially the tribes associated with Khaibar, still retain their tradition of their Jewish origin.

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94) Shamville ibn Zayed - one of the enemies of Islam from among the Jews, became the reason for the sending of ayat (7: 187).

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95) Sha's ibn Kais is the sheikh, the convinced adversary of Magomed, the hatcher of Muslims, "the enemy of Allah." "Sha ibn Qais was an old Jew with unique hatred of Islam." Once he passed by the Companions of the Prophet from Aussies and Hazrajites (see Medina), gathered together and peacefully talking among themselves. He was angry with their friendship in Islam, after there was enmity in paganism between them. He said: "The people of Banu Kyle (ansara) gathered in this city. By golly, if the Ansars in this city gathered, then we will have no peace. " He ordered the Jewish young man who was with him to go to them, sit with them, then remind them of the battle on Bois Day, when there was a clash between the Aussies (they then won) and the Khazrajites, and what happened before him; mark them some verses,who were composed on this occasion. The young man did so. People argued, and the 2nd of grabbed - Aus ibn Kaisi from the Aus and Jabbar ibn Sahr tribe from the Khazraj tribe. One of them said to the other: "If you want, we will teach you again!" People from both groups were angry. They said: "Agreed. Meeting place in Harra (stone area). Come on, for the weapon! " But the Prophet pacified those who woke up.

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96) Shamuel ibn Zayed and Jabal ibn Abu Qushayr asked the Prophet: "O Muhammad! Let us know when the end of the world comes, if you are a Prophet, what do you say? " He replied, "Only Allah knows about this."

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97) Sham'un is a Jew who lent the rye Ali ibn Abu Talib (who was his neighbor).

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Shmuel ha-Nagid (993, Cordoba, - 1055 / or 1056 /, Granada) - poet, statesman, military leader, leader of Spanish Jewry, halachist and grammar.

According to Avraham ibn Daoud (12th century), in 1013, when the Berbers captured Cordoba, Shmuel ha-Nagid was forced to flee the city, settled in Malaga and engaged in spice trading. Ibn al-Arif, secretary of Abu al-Abbas, the vizier of Granada, hired Shmuel ha-Nagid as a compiler of business letters. Thanks to his studies, impeccable style and handwriting, the vizier recommended that Khalifa Habus, the Berber ruler of Granada, accept Shmuel ha-Nagid to the service. He was appointed tax collector, then (after the death of Ibn al-Arif) became the secretary of the vizier, his personal assistant, and in 1027 he became a vizier, after which the Granada Jews elected him as their leader, and the gahon Hai bin Srira, the head of the Pumbedite Yeshiva, assigned him the title of nagid. After the death of Khalifa Habus (1038), 2 of his son, Badis and Bulujin, led the struggle for the throne.In the summer of 1041, Ha-Nagid helped Badis suppress the uprising raised by his cousin, the last Yadir. He, in alliance with 2 Andalusian aristocrats, attacked Aragon, they killed a city ruler and captured many fortresses in the district. Ha-Nagid stood at the head of the Badis army and defeated the rebels in a fierce battle, then caught the Yadir trying to escape to Cordoba and stabbed him to court. In gratitude for his loyalty, Ha-Nagid was appointed commander in

chief of the royal army. Since Badis was almost not involved in public affairs, Shmuel was the actual ruler of Granada. then he caught trying to escape to Cordoba Yadir and stabbed him to court. In gratitude for his loyalty, Ha-Nagid was appointed commander in chief of the royal army. Since Badis was almost not involved in public affairs, Shmuel was the actual ruler of Granada. then he caught trying to escape to Cordoba Yadir and stabbed him to court. In gratitude for his loyalty, Ha-Nagid was appointed commander in chief of the royal army. Since Badis was almost not involved in public affairs, Shmuel was the actual ruler of Granada.

Under his leadership, the grenadian troops launched extensive offensive operations aimed at ensuring the caliphate of a dominant position in the south of the Iberian P-Ova.

Already in 1038 he defeated the ruler of Almeria Zugir, who wanted to destroy all Spanish Jewry, and in 1039 he won a difficult victory over Ismail ibn Abbad from Seville, one of the main rivals of Granada, who planned to immediately destroy the Jewish community of Granada. Elul 1039 Schmuel defeated himself. In 1045, Shmuel launched a campaign against Ronda, in 1047 his horsemen destroyed the city of Tascarnu (?) To the ground, in 1049 he was fighting against Malaga, in the 1st half of the 1050s he again fought with Seville.

From 1052 to 1054, Ha-Nagid led 3 military campaigns, this time against Seville and Rhond conspirators trying to capture the entire territory of Granada Caliphate - an area between Malaga, Ronda, Seville and Elisana. The conspirators entered into an alliance with the French and defeated the Granad army led by Schmuel, forcing him to hide in the walls of Elisana, which was besieged. However, Shmuel led the city militia west of the city and waited 5 days for an opportunity, and for 5 nights he suddenly hit and swept the entire western side of the siege, forcing the enemies to settle in the mountains and hills. Then, deploying an army, he flew over the French and Ibn Abu Amar standing from the east, fleeing them. But the enemies again entered into an agreement with the Berbers, the French, and with the personal enemies of Ha-Nagida, seizing in Seville and waiting. Between the allies, quarrels began,Seville's ruler even threw many of his former friends into prison. Then Ha-Nagid entered Seville with a strong army and crushed the riot. Of the more than 17 years of Schmuel's tenure as commander in chief, only 2 years were peaceful.

Arab historian Ibn Haian (988-1076) wrote about him: "This villain was one of the most perfect people in his knowledge, wisdom, understanding, quick wits, fidelity, courage, dodgy, cunning, ability to enrich himself and be generous with his people, be grateful with friends and appease enemies, humble their hostility.

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98) Yusuf Zu-Nuwas is a Jew, the last king (517 or 518-525) of the independent Khimyarit kingdom in Yemen. The persecution to which his Christian subjects were subjected to the rule of Zu-Nuwas restored the Christian world against him and served as the reason for the military campaign by Ethiopia. Zu-Nuwas managed to expel Ethiopian troops from the borders of his kingdom, but he himself died in one of the battles. It is known that Zu-Nuwas maintained relations with the Jewish lawyers of Tiberia, who at that time was the main Jewish center in Eretz-Israel. In the inscriptions relating to the Jewish kings of Yemen, the idea of a sacred religious war, Jihad, first appears (i.e. this term should belong to Jews). Like Magomet later, Yusuf sent messages to different cities demanding that Judaism be accepted.

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Yakub ibn Killis is the vizier of the Egyptian caliph Alazis Nizar of the Fatemid dynasty.

***

99) I am a "Kirkisani cube (Abu-Yusuf Ya'kub al-Kirkisani) - Jewish Karaites law teacher X century. He lived in Mesopotamia. Wrote in Arabic. In one of the chapters of his book Al-Anwar Val Marakeb (Lights

and Peking), with reference to the Torah, refutes the arguments of Muslims who claim that Islam is able to repeal (and repeals) the laws of Moses. He even claims that the last messenger of God, according to the Torah, will be a Jew, not an Arab. In the same way, he notes that all over the world, from west to east, all Jews and Christians recognize only one Torah as one voice - the book of Moses.

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100) Yamin ibn-Yamin is a Jewish writer who converted to Islam following the example of Abdullah ibn Salam.

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To dubious Jews (only by "last name" Kuraise, which may not be Jewish Kuraise but Arab Kuraish):

100) 'Abdallah ibn' Amir ibn Kuraise (Abdullah ibn Amir ibn Kuraise ibn Rabia Wajib ibn Abd al-Shams; 626 - approx. 679) - Arab commander. Judging by the name "Kuraiz" came from the Jewish clan Banu-Kuraiz, see The most interesting thing is that he was the son of Uncle Usman on the maternal side. His grandmother Umm Hakim bint Abd al-Muttalib was the aunt of the Prophet Mohammed (see) on the maternal side. All this confirms the version of the Jewish origin of the mother of the Prophet.

101) Abdullah ibn Zobeyr - waged a long struggle with the Omeiad dynasty, was finally defeated and killed in Mecca, buried in the Jewish cemetery of Medina.

102) Lahiz ibn Kuraise (Abu Ja'far (Abu 'Amr) Lahiz ibn Kuraiz ibn Abu-l-Janub at-Tamimi al-Mara'i al-Shavvali) - commander. Can the name Kuraise be interpreted as the origin of Banu-Kuraiz?

103) Usman ibn Affan (Osman; 575-35 / 656) - an outstanding political and public figure, the 3rd so-called. "righteous caliph" (644-656). Mother - Arva Bint Kuraise Bint Rabiya Bint Habib Bint Abd Shams (apparently from the Banu-Kuraiz clan?).

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The Second Jewish War of Quiet

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- **Abstract:**
  The Second Jewish War of Quiet

The Second Judean War (Cviet War; Mered Ha Galuyot or Mered Ha-Tfutsot, "rebellion in exile") is a grand rebellion of the Jews against the Roman Empire: the uprising swept the space from Cyrenaika in North Africa (modern Libya) to Babylon (Iraq), where there were significant Jewish states (Adiabin thousand inhabitants) as well as in Cyprus.

Despite the scale of the war, this war is almost forgotten by historians: there is not even an article in many Jewish encyclopedias about it, unlike the I Jewish War or the uprising of Bar-Kohba (III Jewish War).

I PREVIOUS. WAR TRAYAN WITH PARFIANS

The Second Jewish War began during the campaigns to the East of Emperor Traian (imperator from 98 to 117 AD). Traian went to war against the Parfyan (modern Iran) due to the fact that in 112 AD the new king of Parthia Khosrai, who succeeded Pakoros, put on the throne of Armenia instead of the Roman vassal Axidares of the Parfyan prince Partamazirid, the son of Pakoros. January 7, 114 Traian arrived in Antioch

At first everything went well: after the important cities of Sintara and Nizibis were occupied, at the end of 115 Mesopotamia was declared a Roman province, and on February 20, 116 Traian took the victorious name Parfyansky. In the spring of 116, the offensive resumed, this time South Mesopotamia became their goal. Traian was able to advance along the Tiger to the south, occupy Assur, at Opis cross the river and occupy Babylon. At the same time, the ships of the Euphrates army on skating rinks were transported by land to Tigr. One after another, Seleucia and the Parfyan capital Ktesifon fell into Traian's hands. True, Khosrov managed to escape, but the daughter of the Parfyan king was captured, and even the throne of Arsakids was captured as a trophy. The Mesen kingdom was occupied in the area of the mouth of the Euphrates. Traian went into the sea, and when he saw a ship sailing to India, praised Alexander the Great and said: "If I were young, I would undoubtedly go to India. "

It would seem that the Roman Empire realized its long-standing dream - it destroyed its seemingly worst enemy after Carthage. At 116, Traian considered the conquest of the Parfians completed ...

II BEGINNING

But... Since 115, in the rear of the Romans (namely, in Cyrenaik), Jewish uprisings began, first single, but distinguished by ruthless fanaticism of religious wars. Soon, the uprising of the Jews spread to Egypt,

Cyprus and Mesopotamia. In North Mesopotamia, Parfians and Jews fanned the flames of rebellion. Roman domination fell, even the ancient Greek city of Seleucia fell away from Rome.

The uprising of Jews in Mesopotamia, unlike the rest of the centers of the II Judean War, formed a united front of Jews, the local population and Parfyan against the Romans, which was facilitated by petty Jewish dynasties, who continued to rule their vassal states in the Inter-River as part of the Parthian kingdom.

Traian reacted so sharply to the uprising in Mesopotamia because he already knew the uprisings in Cyren, Egypt and Cyprus, and because the Mesopotamian Jews seemed to him the most active participants in the uprising. He appointed the brutal Lucia Quiet to Northern Mesopotamia. Again they were stormed and burned by Seleucia and Edessa. The Moor of origin, Luziy Quiet, so successfully carried out the terror that Traian in 117 appointed him prosecutor of Judea.

The Parthians, thanks to the help of the Jews, recovered, and as a result, the Roman army, under the command of consular Appia Maxim Santra, was defeated by the Parfians, and numerous Roman garrisons were destroyed.

In 117, there was no longer any large Roman counterattack against Parthia. All the troops at their disposal threw themselves at the suppression of the uprising of the Jews, Traian himself became seriously ill.

(It's worth retreating. Is ill? And about the Roman campaign, this Traian wrote that he failed due to the plague epidemic that broke out in the Roman army. It seems that not the plague, but the rebellious Jews stopped the Roman legions, and Traian did not just get sick, but was probably seriously wounded in a clash with the Jews).

The sick Traian appointed his nephew Adrian as the viceroy of Syria and instructed him to continue the war. In early August 117 e. Traian died in Selinunta. The new emperor Adrian refused to continue the war with Parfia. Thus, the uprising of the Jews saved the Parthian Empire, and laid the foundation for the end of the Roman empire ...

...The uprising in Cyrenaik especially grew, where it took on the size of a real war between Jews and gays. At the head of the revolutionaries there stood Andreas, or Lukuas (Luca), in Cyprus Jews were led by Artemion.

Uh Gibbon wrote: "In Cyrene, they (Jews. - A.Z.) killed 220 thousand Greeks, in Cyprus - 240 thousand, in Egypt - a huge number of inhabitants. Many of these unfortunate victims were sawn in two according to a precedent authorized by the example of David. The victorious Jews devoured the meat of the unfortunate, licked their blood and girded their waist with their insides. "

III ABOUT WARTH OF EURE

Lukuas (Luka) is the leader of the rebellious Jews in Kiren (now Libya in Africa) at the end of Trayan’s reign in that name. II Jewish War. Dion Cassius speaks of the leader of the revolutionaries under the name Andreas. Some historians attribute both names to one person, symbolically explaining them (Lucuas - brought light, Andreas - brave), but it is unlikely that the sources would pass over such an explanation in silence. In addition, Eusebius and Dion Cassius speak of different periods of rebellion. According to Abul-Faraj, Luke sought refuge in Palestine, where he was defeated by Marcius Turbo.

According to Eusebius, Luke was proclaimed king of the Jews.

IV ANTICAL AUTHORITIES ABOUT THIS WAR

"So Traian left that place, and some time after that, his health began to deteriorate. At that very hour, the Jews of Cyrene made a certain Andrei their head and began to destroy the Romans and Greeks: they ate their meat, girded them with intestines like belts, smeared themselves with their blood, put on their skin, and cut many from head toe. They threw some of them at the mercy of wild beasts, while others were forced to fight each other (like gladiators). Thus, a total of 220 thousand people died. They did similar things in Egypt and Cyprus, where they were led by a man named Artemion. There killed 240 thousand people. Therefore, it was forbidden for Jews to step on the land of the island, and if any of them did not get there of their own free will, into a storm, then he was executed. Many commanders fought with the Jews and defeated them,among them was Lucius, sent by Traian "(Dion of Cassius, Epitomy, 68,32,1/3).

Eusebius in Church History (4: 2) writes: "In the eighteenth year of the reign of the emperor [Trayan], a rebellion of the Jews broke out again, which led to the death of many of them. In Alexandria, other parts of Egypt and in Cyrenaica, Jews attacked their Greek neighbors, as if covering their terrible evil spirit. The next year, after their uprising took on enormous proportions, they began a big war (Lupus then served as the governor of Egypt). During their first clash with the Greeks, victory remained with them. The latter fled to Alexandria, captured Jews living in the city, and put them to death. The Jews of Cyrenaiki, although they lost their support, continued to rob Egyptian land under the leadership of Luke and ruin its areas. Emperor Mark Turbon sent against them with infantry and navy, as well as with cavalry.The latter waged a protracted brutal war against them with polynomial battles and killed tens of thousands of Jews in Cyrena, as well as from among the Jews of Egypt, who supported their king Luke. The emperor also feared that the Jews of Mesopotamia might attack their neighbors, and therefore ordered Lucia Quiet to etch them from this province. The latter prepared for war and killed many of them there. Since he thus led to the correction of the situation, he appointed his emperor as a governor in Judea. " Since he thus led to the correction of the situation, he appointed his emperor as a governor in Judea. " Since he thus led to the correction of the situation, he appointed his emperor as a governor in Judea. "

Eurosy (Anti-Thesic History, 7:12): "After this, Jews rebelled with incomprehensible dust at the same time in various countries, as if their madness had swept. Throughout Libyan land, they are great brutal wars against local residents. This country was completely devastated by the death of its farmers, and if Emperor Adrian had not subsequently founded colonies in it, whose inhabitants were gathered from different places, then it would remain completely desolate, since its inhabitants died. Throughout Egypt, in Cyren and Tabai, their bloody uprising led to a panic. However, a battle took place in Alexandria, during which they were defeated. On the orders of the emperor, war against the rebels was also fought in Mesopotamia. Many thousands of them were destroyed during the brutal massacre. They also destroyed Salamis, the city of Cyprus, afterhow they killed all its inhabitants. "

V ASSESSMENTS OF LATER SOURCES

Bishop of Synesius, a native of Cyrene at the beginning of the 5th century, speaks of the devastation caused by the Jews.

Grigory Bar-Gebray: "[Trayan, Caesar] ruled for 19 years ... And in the last year of his reign, the Jews that were on the island of Cyprus and in Syria and [in the countries] al-habash (Africa) were indignant ... "

Ernest Renan: “It is possible that the Jewry of Cyrene, the most fanatical of all, imagined, thanks to some prophecy, that the day of anger against the Gentiles had come and that it was time to begin messianic destruction, and all the Jews set to work, as if embraced by rabies. It was not so much an uprising as a beating, in the most terrible brutal atmosphere. Having at the head of a certain Lukov, who had a king between his title, these mad began to cut the Greeks and Romans, eating the meat of those whom they stabbed, making themselves belts from their intestines; rubbed their blood, tore off their skin from their victims and covered it. We saw these rabid, sawing the unfortunate from above to the bottom in the middle of the body; sometimes insurgents threw idolaters to tear the beasts apart in memory of what they did to

them, also forced the Gentiles to kill each other,like gladiators. We counted up to two hundred and twenty thousand Cyrena, stabbed in this way. It was almost the entire population of the province, which turned into a desert. To re-populate her, Adrian had to bring the colonists from other places. "

VI WAR WATER IN EGIPT

Luke moved to Alexandria, entered the city left by Roman troops in Egypt, led by the governor of Marcus Rutilius Lupus, and set it on fire. Pompey's language temples and grave were destroyed.

In Egypt, the Greeks, with the support of the Roman governor, also began to attack the Jews. Jews rebelled against the Roman governor. Here, at first, the Jews achieved some success; Loop, the prefect of Egypt, had to retreat. Strong anxiety swept Alexandria. To make fortifications, Jews destroyed the Nemesis temple, built by Caesar in Pompey. Ho the Greek population, although not without struggle, prevailed. All the Greeks of lower Egypt took refuge with Lup in the city and arranged something like a fortified camp. The Greeks and Romans staged a massacre of Jews in Alexandria, thousands then fell victim. The order was restored when Traian sent there Marcia Turbon with infantry, cavalry and warships. Jewish sources attribute the destruction of the magnificent Diapleuston synagogue in Alexandria to Traian himself (TI., Suk. 5: 1, 55b). Jewish quarterlocated near Loshia, turned into a field of ruins and graves.

The fact that the war ran along Alexandria, and not just in Antioch, Cyrenaic, Cyprus and Babylon, is confirmed by historian Appian, a native of Alexandria, telling how he barely survived, fleeing Jews to Pelusia. The Armenian and Latin translation of Eusebius speaks of the restoration of Alexandria destroyed by Jews.

VII WAR CODE IN CYRENIA

In 115, Jews led by Lukuas-Andreas rebelled in Kiren. The Roman troops deported against them were defeated and fled to Alexandria, where they produced a massive Jewish pogrom.

In response, Lukuas devastated the territory of Egypt, cracking down on all the elements that represented the pillar of the Roman government. Jews scattered throughout Egypt, robbing and killing right up to Febaida; in particular, they tried to take possession of government officials who sought refuge in the coastal cities of Alexandria and Pelusa. Appian, a future historian, then still young, who held a municipal position in Alexandria, his own country, almost fell into the hands of the rebels. Lower Egypt was flooded. Runaway idolaters were persecuted like wild animals; the desert from the Suez Isthmus was filled with hiding people who tried to enter into relations with Arabs in order to avoid death.

To suppress the uprising, one of the best Roman commanders of the legate Marcius Turbon was sent with large naval and land forces, including cavalry. After a series of long and fierce battles, having lost 20 thousand killed, the enemies of culture of the Romans crushed the uprising and staged a mass extermination of the Jews (117).

Thanks to this war, Libya was so depopulated that a few years later it was possible to send new settlers here (Evevius, Khronika [from Armenian] in the 14th year of Adrian's rule). The Italians who owned Libya found in 1916 when laying the new street 2 Roman inscriptions relating to 118-119, that is, by the time of Emperor Traian, one of which reads: "The road (the street) has been fixed, which was destroyed and rendered unusable during the Jewish uprising." According to another, Traian "told the city of Cyrene to repair the bathhouse with galleries and ballroom and with everything that fits them - everything that was destroyed and burned during the Jewish uprising."

VIII WAR WATER IN BETWEEN

Mesopotamian Jews showed strong resistance to Traian; the inhabitants of Nizibis fought harder than others, which was taken only after a long siege. The commander of Traian Lucius Quiet covered the ruins of Nizibis and Edessa with the corpses of the Jews.

The Jewish principality in Mesopotamia - Adiabena also participated in the II Jewish War, as a result of which, its king Meharasp (Megarasp; reigned to 116), the receiver of Isat III (Kinged approx. 73, the successor of Monobaz II), was the most powerful opponent of Traian in Mesopotamia (115), when Rome renounced ownership of Assyria, Mesopotamia and Armenia.

THEIR END OF WAR

The uprising of the Cyrene, Cypriot and Egyptian Jews of recent years of the reign of Traian was not yet finally suppressed when Adrian became emperor at 118. The theater of war was moved to the "Palestine", where the Jewish leader Luke was redeployed, and Mark Turbon pursued him.

Lucius Quiet, the winner of the Mesopotamian Jews, was appointed head of the Roman army in Palestine. He began to besiege Lidda, where the Jews gathered. The grief of the latter was so great that p. Gamliel II, lying on his deathbed, allowed to fast even in Hanukkah, although other tannai, for example, p. Eliezer and p. Joshua bin Hananya condemned this measure. Soon, Lidda was taken, and many Jews were killed; "killed in Lidd" are often mentioned by the Talmud in expressions of respectful reverence.

X IN JUDY

In Judea, the head of the Jewish revolutionary party was Pappos and Lulianos - two brothers. Both were captured in Laodicea (in Syria), where they were sentenced to death; but due to Trayan’s death, execution was abolished. Tradition says that Pappos and Lulianos, by order of the Jewish governor, Lusius Quietus, already stood on the scaffold, ready to accept death. The viceroy scoffed at them, saying: "If you belong to the people to whom Hanania, Mishael and Azariah belonged, then let your God save you from my hands, as he saved those three from the hands of Nebuchadnezzar." The humble heroes replied: "The headmaster was a great king and was worthy that a miracle happened before his eyes; you are a petty tyrant and such honor is not worthy; in addition, we are apparently guilty before Our God and deserve to die if you do not kill us,there will be other performers of His will who will kill us, but God has betrayed us into your hands, so that later we will be sought from you for our blood. " But before the preparations for the execution were completed, two envoys from Rome arrived on the square with the order of the emperor to remove Quiet from office (117-118); in the same year he was executed by order of Adrian. The Day of Saving the Brothers (12 Adar) was declared a holiday called "Trayanov Day", on this day fasting or mourning was banned (Megilat-Taanit, chap. 12). According to Midrash, Pappos and Lulianos also stood at the head of the national movement in the early years of Adrian's reign, when the latter, wishing to pacify the Jews, gave permission to restore the destroyed temple in Jerusalem. The Talmud says that both brothers were executed, as a result of which Trayanov Day was canceled (Jer. Taan., II,66a). In another place, it is said that “Trayanov Day” was canceled on the occasion of the death of the other two martyrs, “Shemaiah and Ahiya” (Taanit, 18b).

XI CONSEQUENCES

The new emperor Adrian reassured the Jews not only by force, but also by the promise that they would be able to return home and build the Temple. However, when Adrian returned to Syria and Judea after winning in the west, he refused to fulfill his promises. In order for the deception not to be so obvious, Adrian set an impossible condition - the Temple should not be erected in its original place. He knew that the new Temple could only be built in its former place, and this condition made the construction of the

Temple impossible. Jews were disappointed with this turn of events. Calls for rebellion began to be heard. R. Yeoshua Azakena with great difficulty managed to convince the people not to risk their fate and the fate of their homeland.

Many Jews died, the rest were stolen into slavery. The cruel governor Lucius Quiet was sent to Eretz Israel, which led to even greater oppression of the people. As a result of this war, lawmakers forbade brides to wear wreaths on their wedding day and all Jews to study Greek literature. According to unclear reports from the Talmud, it can be assumed that under Quiet there was a brutal persecution of Jews, during which many girls were dishonored, while "Hegemon" / hegemon, with which the patriarch p. Gamaliel was in official relations, was the ruler of Judea (ib., P. 40). One of the later traditions of the Talmud conveys that the Roman commander, who caused so much misfortune to the Jews, was suddenly executed at that time. Sources call this commander Marcelia Turbon, but it is more likely to take this story to Quiet, especiallythat there is another tradition by which Luziy Quiet was recalled to Rome by Adrian and was soon executed by him as a possible candidate for the throne (Spartianus, Vita Hadriani, ¬¬ 5, 7; Cassius Dion, LXIX, 2).

...According to Aggad, the Second Jewish War was caused by the fact that the wife of the emperor (probably the ruler) gave birth to a son on the day of 9th Aba, when the Jews spent time in deep mourning. This boy died during Hanukkah, fun by the people. The Empress, outraged by this, aroused her husband against the Jews (TI., Suk. 5: 1, 55 b; Ta "An. 18 b, etc.).

A historical fact is the persecution of all descendants of the house of David, and according to Schlatter, the family of the patriarch also died due to the fact that she was considered by the origin of David.

It is interesting, however, that according to the papyrus "Alilot Kdoshi Alexandria" ("Acts of Alexandria Martyrs"), Traian and his wife Plotinus sympathized with the Jews of Alexandria more than the Greeks.

...Thus ended the Second Jewish War, but the Romans celebrated victory early - only 16 years passed (far from peaceful), as the III Jewish War broke out, even more terrible than the previous ones.

XII These events in the article Traian of the VIKIPEDIA:

In Cyrenaik, a certain Andrei Luka defeated the local Greeks and ordered the destruction of the temples of Apollo, Artemis, Demetra, Pluto, Isida and Gekata, Salamis in Cyprus was destroyed by the Jew Artemion, and riots between Jews and Greeks began in Alexandria. The tombstone of the Pompey who took Jerusalem was almost destroyed. Egyptian prosecutor Mark Rutilius Loop was only able to send a legion (III Cyrenaica or XXII Deiotariana) to protect Memphis. To restore order in Alexandria, Traian sent there Marcia Turbon with legion VII Claudia and military courts, and for the reconstruction of destroyed temples, the confiscation of Jewish property had to be carried out. Lucius North landed in Cyprus.

However, next fall, the Parthians and Jews launched a large guerrilla movement that reached Armenia and North Mesopotamia, and a little later the Greek city of Selevkia disappeared from Rome. Unlike the rest of the centers of the uprising, a united front was formed in Mesopotamia, the formation of which may have been significantly contributed by small Jewish dynasties, who continued to rule their vassal states within the framework of the Parfyan kingdom. Traian hardly controlled the situation. The tough Lucius Quiet was sent to Northern Mesopotamia, commanding the Moorish auxiliary units, the fallen Seleucia and Edessa were stormed and burned down. For these successful actions, Traian in 117 appointed Quiet as the Jewish prosecutor. Quiet was one of the few black people who managed to pursue a career in the Roman service.

But on the other front, the Parfians defeated the army of consular Appia Maxim Santra, several garrisons were destroyed. The king in Ktesifon Traian tried to put the pro-Roman aristocrat Partamaspat, but the available part of the troops was already deployed to Judea. However, Khozroi's counterattack was prevented - the troops of the Sparfyan Armenian Tsar Sanatruk were defeated, and negotiations were held

with Vologez. After the completion of the Mesopotamian uprising, the unknown author wrote the so-called "Book of Elhazai", which stated that the end of the world would come in the next three years.

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